

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. 94. MIDDLETOWN, N. Y., JANUARY, 1926. NO. 1.

CORRESPONDENCE.

“THE ENGRAFTED WORD.”

“WHEREFORE lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”—James i. 21.

What a sacred matter it is for a sinner to know “the grace of God in truth.” It is so far beyond that carnal profession of Christ’s name. The language “the engrafted word” declares there is something vital and experimental in these matters, and it is my desire to trace these operations of the Holy Ghost, and show how the engrafted word liveth in us, and we in it. Those in whom the word is engrafted are such whom the Father of lights, with whom is no variableness neither shadow of turning, hath of his will begotten with the word of truth, that we should be a kind of firstfruits of his creatures. (James I. 17–18.) These “firstfruits unto God and to the Lamb,” (Rev. xiv. 4), these engrafted ones, are not dead trees, but are “begotten” of the Father of lights, quickened sinners, and in this experience of receiving with meekness the engrafted word they are bleeding sinners, sap-flowing branches, in whom is grafted the living word, the

words of eternal life. (John vi. 63–68.) The language of the Lord in the new covenant is, “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.”—Jer. xxxi. 33, 34. And in the words of the Holy Ghost in James it is “the engrafted word.” When the Holy Ghost quickeneth a sinner that was dead in trespasses and sins there begins that work of the Lord to put that quickened sinner, that tree, into a preparedness for the word of the truth of the gospel, the doctrine of God our Savior to be engrafted. There are branches of the tree to be cut off, and a cleft to be made in the bleeding branch for insertion of the graft. It is recorded in Acts ii. 37, “They were pricked in their heart.” Thus their bleeding, contrite hearts were prepared to receive with meekness, to gladly receive that word. (Acts ii. 41.) If there is a growing up in the unsearchable

riches of Christ there has preceded this, under the teachings of the Holy Spirit, a felt destitution. "The Lord maketh poor, and maketh rich: bringeth low, and lifteth up."—1 Sam. ii. 7. It is all meaningless for any one to talk about Christ's unsearchable riches, and that person to have never been brought low to feel the wretchedness of his poverty before God. But O, poor sinner, thy distressed, wounded soul cries unto the Lord for mercy, for food, for clothing, for shelter, and he, our gracious God, will hear the cry of the destitute and not despise their prayer. Thou art ready to receive Christ Jesus, the living Word, who of God is made unto us wisdom and righteousness, sanctification and redemption. Oh when he is thus engrafted what a sacred growing up there is in him in all things. In our ignorance, oh how foolish we are, we think this doctrine, and that of our God is not just such as we could live in. All this arises from our lack of understanding. And certain matters in Christ's gospel that we were not ready to welcome, that as yet we felt no adhesion to; our God therefore in his time and way by his spiritual husbandry ("Ye are God's husbandry, ye are God's building."—1 Cor. iii. 9.) prepares us to receive that which in our ignorance in times past was unknown, and when once it is engrafted it is precious, and our life is in it, in its blessedness and consolation. Sometimes the cutting work of the Lord is not in mercifulness, but in his wrath and sore displeasure, not to the saving of the soul, but is expressive of his reprobation to damnation, as when Stephen in his testimony said, "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and

they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."—Acts vii. 51–54. But in sovereign contrast look at the scene on the day of Pentecost. Here we have a people who had crucified Jesus "pricked in their heart." These the Holy Ghost graciously pricked, and shall I say it was more than a wound in the flesh? Those who gnashed upon Stephen with their teeth were cut to the heart, but these to whom Peter was preaching were pricked in their heart. They were now feelingly poor, perishing, dying sinners. Is there any remedy for such? They cry out, Men and brethren, what shall we do? Are they asking for some task to be appointed them, signifying their willingness and ability to attend to the matter, and thus rectify the trouble they have involved themselves in? Ah no! The cry of these pricked in the heart ones, "Men and brethren, what shall we do?" was that they felt themselves undone, and did not know what, and could see nothing that could be done. Isaiah cried out, "Woe is me! for I am undone; because I am a man of unclean lips [a spiritual leper, Lev. xiii. 45], and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isaiah vii. 5. In the spiritual grafting of the word in the quickened sinner there is a cutting off of branches, a putting off the old man, a crucifying of the flesh with the affections and lusts, and where the flesh is cut off there a cleft is made through the heart of that branch, and into that wounded cleft branch, held open

by a wedge until the graft, "the engrafted word" is put in the cleft, then the grafter removes the wedge, then with what ardent affection the cleft bleeding sinner holds fast the gracious living word. So, on the day of Pentecost those smitten, cleft, bleeding ones, in all contriteness, in all meekness, yes, and with divine gladness received the word. The Holy Ghost engrafted the gospel in them. It lived in them and they lived in it. Just now I am looking to my first experience of the engrafting of Christ's gospel in my distressed heart. The Lord had I felt about cut me all to pieces, and I felt I was a vile transgressor, doomed to the damnation of hell. Mercy I felt could not be for me, I was too base a sinner. But while I was thus feeling to be a lost perishing sinner the Holy Ghost put this into my mind, my thoughts, oh yes, into my heart. I felt my sin-burdened, lacerated heart took hold of it. Took hold of what? Just this: Christ crucified! A little of the sacred depths of Christ, and him crucified, was opened up to me. I saw this was the way of God's mercy, this is how forgiveness of sins flowed to poor guilty sinners, and I felt my humbled, contrite, bleeding heart did cling to the cross of Christ, did flow up with sighs and cries and tears to the crucified Savior. I wept, and cried for mercy, Oh, forgive me, God be merciful to me a sinner for Jesus' sake. I felt thus only can I, a wretched sinner, live, live in reconciliation, in friendship with the Just and Holy (and as I yearned to know him), my merciful God, my Savior.

Some of God's elect before they are called by his grace, to reveal his Son in them, have some natural understanding of some points of doctrine, and may even be talkers about such matters, but it was not so with me. I was acquainted with

the historical narratives in the Scriptures, and in some fashion I understood that Christ died on Calvary's cross for sinners, to take them to heaven, but I had no idea of getting there, I did not want to have any thoughts whatever about God, eternity, heaven or hell. As to Christ's imputed righteousness, justification, God's elect people, the oneness of Christ and the church, of the everlasting covenant ordered in all things and sure, of Jehovah's purpose and grace given his elect in Christ Jesus before the foundation of the world, and of his having blessed them with all spiritual blessings in heavenly places in Christ, according as he had chosen them in him before the foundation of the world, of his determinate counsel and foreknowledge, of his predestination of all things, I was in utter ignorance of all such matters. But I feel I can say God engrafted these matters in the life of my spirit, and they live in me and I live in the doctrine of God our Savior, and I still find this engrafting going on in my life unto my God. Having tasted the pardon of my sins through the crucified One I lived in the blessedness of the man whose iniquities are forgiven, whose sins are covered, yet amidst this comfort I was troubled daily, for I found I was still sinful. I did not want to have a sinful thought; I told the Lord, and found myself needing to be ever supplicating his forgiveness through Jesus' precious blood. I hungered and thirsted after righteousness, but I could not find it in my poor Adamic life. I was ashamed, I was troubled, for I found the hours of the day polluted, that all my righteousnesses were as filthy rags; I had nothing fit to stand in before the Lord. Then in a few months it pleased God to graft into my life unto himself the imputed righteousness of Christ, who is the

Lord our righteousness. (Jeremiah xxiii. 6; xxxiii. 16.) That our Messiah was he who was to finish transgression, and make an end of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness. (Dan. ix. 24.) That his people are made the righteousness of God in him; that he is the end of the law for righteousness to every one that believeth. Truly the Holy Ghost has grafted this into my life, and now in my hope in Christ our righteousness I hope to be found in him, not having mine own, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Yes, I must, I have, hope to be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints, the robes of the bride, the Lamb's wife. (Rev. xix. 7, 8.) So I frequently sing

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.
This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its glorious hue,
The robe of Christ is ever new."

How manifold are the characters that Christ sustains unto his people, in all of which he is precious. (1 Peter ii. 7.) All are so sacred, so needful, so endeared unto us all as they are engrafted; we live unto our God in them. Let me mention a few of them, Christ is our Husband, Redeemer, Physician, High Priest, our Intercessor, Advocate with the Father, our Shepherd, our King, our Forerunner, Leader, the Captain of our salvation, the Bread and Water of life, he is made unto us wisdom, righteousness, sanctification and redemption; he is the Rose of Sharon, the Lily of the valleys, and were I to mention a hundred names which he in truth is unto his chosen and saved people the half would not be told. Christ is all

and in you all. (Col. iii. 11.) Though I can in truth say I have engrafted many of the things of Christ, and I have my life in them unto our God, yet I cannot now with paper and ink write unto you of all these sacred matters. Indeed, read John xxi. 25. Dear child of God, there are those cutting trials and afflictions in which there was a cutting off, the surgery of cutting providences, crosses, losses, bereavements, varied afflictions; yes, there have been periods in our lives when we saw wellnigh every day new straits attending our path, and we wondered how and where the scene would end. There was the cutting off of many fleshly aspirations, those things which to the eyes of our flesh are flourishing branches, but our God is again and again cutting off, taking away this and that. Ah, we sometimes think, Why is this? But the Lord knows the thoughts that he thinks toward us, and it all is in graciousness to the engrafting of his truth in us, and when there is the revealing of the preciousness of Christ, of the mercies of the everlasting covenant, of the immutability of his counsel, when these matters are engrafted, and grow in us, become part of us, and we live in the preciousness of our Beloved, then we are all acquiescence to our afflictions, to our sore trials and temptations, to the cuttings, and woundings, that fitting of us to receive with meekness the word of the Lord that has been engrafted. Oh how the cleft-bleeding branch takes hold of the doctrine of God our Savior. It liveth in the quickened sinner, and the sinner in it, because God has engrafted it. The Lord himself does this grafting in those whom he of his own will hath begotten with the word of truth. No arm or wisdom of the flesh has any part therein. We are his workmanship, created in Christ Jesus

unto good works, which God hath before ordained that we should walk in them. We are thus the firstfruits unto God and to the Lamb. I live in this graft, and that graft, yes, all new covenant gospel truth as the Holy Ghost has taken of the things of Christ and shown them, engrafted them in me. (John xvi. 14.) The life of such a tree, of quickened sinners in whom the doctrine of Christ is engrafted, is divine, beautiful, and bears fruit unto God, showing forth the praises of him who hath called them out of darkness into marvelous light. The gospel known in our hearts bringeth forth fruit in us as it doth in all the world, if we know the grace of God in truth. We are transformed by these things thus wrought in us, by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God. We have our fruit unto holiness, and the end everlasting life. (Rom. vi. 22; xii. 2.) I have in years gone by grafted apple trees. Some years all my grafts would thrive and live, but sometimes an occasional scion I had grafted would not live, or after showing signs of life, and some little growth, it would die; and I have had some grow wonderfully, and then a fierce wind storm would tear, here and there, one of them out before they had gotten firm enough hold, so some of my grafting was unsuccessful, came to nothing. But there is no power can tear out and destroy the engrafted word in God's chosen. It is all skillfully, graciously wrapped up in the mantle of his everlasting love; the Lord will care for these engraftings every moment, and lest any hurt them he will keep them night and day. (Isaiah xxvii. 3.) All the powers and counsels of men and devils or the gates of hell are not able to undo, shall not prevail against the new covenant work of God with his loved

and chosen and redeemed people. The Lord does not engraft every word of truth at one time, but from time to time, and sometimes daily there is a grafting in of this and that precious thought in Christ's gospel, so suited to our exercised and longing souls, so our life flows up into these so suitable and satisfying musings that are given us by the Comforter, the Holy Ghost. Ah, then there are periods as though the Husbandman has suspended any further engrafting of the word. Then the natural branches flourish, the things of our flesh appear to outgrow and hide from view those spiritual branches in our lives, and there is but very little life, blossoms or fruits of the Spirit. The word of Christ does not then appear to dwell in us richly, ah, no! but we are feeling poor in our possession of this life of Christ in the soul. I repeat, there are seasons with us when we fear, it would appear the Lord had left off to write his doctrine in our hearts, to engraft his word in us. We still can see this and that in the doctrine in the letter, see it declared in the Scriptures, but that does not suffice. It suffices carnal professors, for that is all they know, the mere letter; the Spirit, life, power, consolation, our precious Christ revealing the things of the Father in the words of eternal life is not in them. Their hearts have never been pricked, they have never been cut and cleft to receive with meekness the engrafted word. But the soul of the quickened sinner craves to know the excellency of the power of the mercies, the lovingkindness, the hidden wisdom which God ordained before the world unto the glory of his loved, his chosen, his church, whom he hath blessed with all spiritual blessings in heavenly places in Christ according as he hath chosen them in him before the foundation of the

world, that they should be holy and without blame before him in love. One very blessed engrafting is the hope of the resurrection of the dead, the hope of eternal life, Christ in you the hope of glory. For God hath called us unto his eternal glory by Christ Jesus. Oh there are times of growing up in earnest expectation of immortality and incorruption, that God hath predestinated us to be conformed to the image of his dear Son. We shall be like our Husband and Savior, we shall see him as he is, and dwell forever in immortal blessedness with him. Amen.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

MATTHEW I. 21.

"AND thou shalt call his name Jesus: for he shall save his people from their sins."

With the approaching of the Christmas day, the day we recognize as the birthday of our Lord Jesus Christ, my mind has been led to write a few lines that might connect with the occasion, for which it should be most reverently regarded, for the most wonderful, important purpose it should and does signify to the believers in the hope of eternal life by the sovereign grace and mercy of God, through the life and death, righteousness and perfection of Jesus Christ, who it was said would be born for to "save his people from their sins." In meditating upon this subject, we wonder who is this Jesus? Who are his people? How did, does, or will he save them from their sins? According to the Scriptures, Jesus was the Spirit of God, who in the divine wisdom and mind of God stood as representing a lamb slain from the foundation of the world (Rev. xiii. 8), was in due time born of the virgin Mary, which was before foretold by an angel of the Lord, and that he "shall" save his people from

their sins, who was also crucified for this very purpose. I do not believe the Scripture means, teaches or intimates, that Jesus, by the shedding of his pure, holy and righteous blood in the crucifixion, made a way possible, whereby we might be saved, or offered a chance to eternal life, with all the contingencies as advocated by many, but in this act became the "way," the truth and the life (John xiv. 6), the "gift" of God, which is eternal life. (Rom. vi. 23.) In no uncertain measure, or degree of uncertainty in the plan of eternal salvation, but just as positive, sure and final of the accomplishing of God's designs as that he was to be born and his name was to be called Jesus, and that he "shall" save his people from their sins, for to believe otherwise would be to doubt the redeeming efficacy of his blood, the truth of his dying statement, "It is finished," and also the divine eternal wisdom of God in that he should do his Father's will and "save his people from their sins." I do not believe God was deceived in his wisdom when he thought the righteousness of Jesus sufficient for the sins of his people, nor when he designs it to be so, for I do not believe Jesus did just all he could do, then ascended up to heaven, leaving the matter up to the sinner to do or not to do, believe or not believe; that he made a way for their escape from their sins through and by the acts of their own volition of will, their self-righteousness, but saith he, "A body hast thou prepared me." "Lo, I come to do thy will, O God."—Heb. x. 5, 9. "By the which will we are sanctified [set apart], through the offering [sacrifice] of the body of Jesus Christ once for all."—Heb. x. 10. Did Jesus do all the will of his Father? If so, did it perfect the plan of salvation? Surely the sacrifice of Jesus for the remission of

sins was acceptable to the Father, and that there remaineth no more sacrifice for sin, and of all the Father had promised, or rather given him in this covenant of redemption, he should lose nothing, but would raise it up the last day. If this work is really finished, as Jesus says it is, man is ransomed from the fall by the sacrifice and now is and abides in Jesus his Savior, therefore he is saved, and there is no condemnation to them that are in him, for he hath forever perfected them that are in him; them he sanctified. (Heb. x. 14.) I am persuaded that no power can separate them from him, for he hath loved them with an everlasting love. No, Jesus did not come into the world to make a way "possible" for the salvation of sinners, but he is the "way," and neither is there salvation in any other way, for there is none other name given under heaven or among men whereby we must be saved, and verily I do believe all his sheep must enter through the "door" into the sheepfold, the house of the Lord, where dwelleth his children, the family of God, the redeemed by the blood of Christ, and he that entereth any other way is a thief and a robber (John x. 1), for God is a jealous God. (Exodus xx. 5.) Neither is Christ divided, nor was Paul crucified for you. (1 Cor. i. 13.) Jesus, who shall save his people from their sins, is their righteousness, sanctification and redemption. Their eternal life is a gift (not offer) of God through Jesus Christ their Lord. "As sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."—Rom. v. 21. The apostle Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15. He did not say he

came to offer salvation to any, not even to those who might accept him as their Savior, for it is written, "I am not come to call the righteous, but sinners to repentance."—Matt. ix. 13. Him (Jesus) hath God exalted for to be a Prince and a Savior, for to "give" repentance to Israel, and forgiveness of sins. (Acts v. 31.) We have it that the angel said there was one to come to save sinners, the apostle Paul said he did come into the world to save sinners, and Jesus said he came to do his Father's will, and that he finished the work the Father gave him to do, and the Father said he was his beloved Son in whom he was well pleased. Now can we view him as a complete Savior, as forever perfecting them that are in him, or "Shall we look for another?" Children of God, "Let not your heart be troubled: ye believe in God, believe also in me [Jesus]," for "the Son of man, hath power on earth to forgive sins." All power in heaven and earth was given unto him, and though you walk through the valley of the shadow of death, you should fear no evil, for he hath promised to be with you even in that hour. I want to say that other foundation can no man lay than that is laid, Jesus Christ crucified, the power of God unto salvation, and upon this rock is the church of God builded, and the gates of hell shall not prevail against it, for salvation hath God appointed for walls and bulwarks, and the work he has begun he is able and will perfect; being the author, he is also the finisher of the faith of God's children, and being the image and glory of God, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of God on high. The apostle said he was not ashamed of this gospel, Jesus crucified, the power of God unto salvation, and

said he was determined to know nothing else among his brethren except this doctrine, and by the grace of God he was what he was, believed what he believed, preached what he preached, Jesus Christ crucified, the power and the wisdom of God, and said, If any one, even an angel from heaven, preach any other doctrine let him be accused. For us to deny or limit the power or ability or surety of the saving grace God as was treasured in his Son Jesus Christ, who having appeared once by the sacrifice of himself to put away sin, is to deny the Scriptures, for they are they that testify of him, not against him, of his power, not of his weakness, of his sovereignty, not of his helplessness, for God the Father, having declared the end from the beginning, is not slack concerning his promises, but worketh all things after the counsel of his own will, and has said his name should be called Jesus, for he should save his people from their sins. All through the righteousness of Jesus, nothing more nor less, so let them that glory, glory in the Lord, for there is salvation in no other. The blood of Jesus Christ cleanseth us from all sin, but we are not cleansed by any works of righteousness which we have done.

L. A. BOAZ.

MEMPHIS, Tennessee.

EAST POINT, Ga., Oct. 31, 1925.

DEAR BRETHREN:—Though I feel little and unworthy to thus address you, yet I have no other way of thanking some dear brother or sister for sending me a check for ten dollars except through the SIGNS, but it did me no good. I was not in the house when the mail arrived, and when I came in my wife said, George, you have a ten dollar check sent you through the mail. I asked her where it

was, and who sent it. She said, It is on the dresser. I went at once and looked for it, but could not find it. My wife and I searched all through the house, but have never found it. At the time there was only my wife and granddaughter in the house and it is a mystery what became of it, but I thank the dear brother just the same. It would have helped me much in my condition. I have no other way of thanking the dear one who sent it. His name was on the check, but I did not get to see it. There was no letter. I ask him to kindly let me know if the check ever comes back to him.

Dear editors, I thank you for your kindness in sending me the SIGNS so long. Oh that I could get well and pay you for it. May the dear Lord long spare you to feed his lambs, and to stand upon the wall of Zion and cry aloud and spare not, and may you be found contending for the faith once delivered unto the saints in the future as you have in the past. May the dear brethren and sisters continue to write for the SIGNS as the good Lord gives them light and liberty, for they do comfort many of God's little children. The doctrine you preach is food to every heaven-born soul. Our heavenly Father says he has a people in every tongue, kindred and nation, and yea, the sound has gone out into all the world, and they (his people) know the joyful sound, and blessed are they (in the past tense) that know the joyful sound. Our God is all-wise, all-powerful, ever to be adored because he gave his blessed Son, Jesus Christ, to die for the sins of his people. They were chosen in him before the foundation of the world, and at the appointed time of the Father he came into these low grounds of sorrow, suffered, wept, bled, died, and forever put away the sins of his people by the sacrifice of

himself. He cried out on the cross, It is finished. As far as the east is from the west so far hath he removed our transgressions from us, and at the appointed time of the Father he will send forth the Spirit of his Son in our hearts, crying, Abba, Father. Yes, he has all power and will save his heart's delight, for "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Oh if I could just know I am one among the least little ones that Christ redeemed it would lift many doubts and fears from my mind. Dear friends, did you ever think how safely they are kept? Christ says, I in you, and you in me, and I in the Father. It was the love our Savior had for his people that caused him to die for the sins of his people, the church, the bride, the Lamb's wife. Oh that wonderful love that is stronger than death! I do know I dearly love my brethren and sisters and the doctrine they love; that it is by grace we are saved; that he is a full and complete Savior; but oh is it thus with me?

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

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

Yes, his blood has bought them, dear the cost, and not one shall perish or be lost. He loves his people with an everlasting love, therefore with lovingkindness he draws them. What wondrous love, O my soul, that he would give his sinless life for poor guilty sinners. Oh how thankful we poor sinners ought to be.

Dear friends, I am on my bed in much pain trying to write these few lines, but the pain is so intense I will have to stop. No one but the dear Lord will ever know

what I have and am suffering. Dear brethren and sisters, remember me in your prayers to the good Lord, that I may be reconciled and submissive to him in his dealings with poor unworthy me. If my heart deceives me not, I long to depart and be at rest.

Dear editors, if you see proper to publish what I have written please correct all mistakes, and look over my imperfections with charity, and I want to say that if any child of God should get a crumb of comfort from this to give God the glory, and not me, a poor sinner, saved by the precious blood of Christ if saved at all,

G. W. ALMAND.

MEMPHIS, Tenn., Dec. 12, 1925.

DEAR BRETHREN:—As I am near my eighty-first birthday, and have been a reader of the SIGNS for about fifty years, I feel I cannot get along without it, although I am so blind that I cannot read it much myself, but I get others to read it for me. Please give this space in a little corner, that my friends may know my whereabouts. My address is 347 Vance Ave., Memphis, Tennessee.

MARY F. ADAMS.

BELEN, New Mexico, Nov. 24, 1925.

DEAR BRETHREN:—As I am moving to Belen, New Mexico, will you please change my paper from Mountainair, New Mexico, to Belen, New Mexico, Box 319. If any of the brethren should come this way please stop with us.

P. B. CORLEY.

KERRVILLE, Texas, Dec. 10, 1925.

DEAR EDITORS:—Please state through the SIGNS that I wish the clerks of the different associations would send me a Minute of the different associations, as I want to get in touch with the Baptists in the south.

J. B. BOWDEN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1926.

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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.***NEW YEAR'S GREETING.**

THERE are three principles of Bible truth which at the present time, and for some years past, have been arousing bitter controversy and provoking strenuous antagonism on the part of those who cannot find it in their hearts to believe these principles; and the past year has witnessed a turning away from these principles on the part of some who for many years have been contending for these principles, but who now in their old age, seem impelled to recant them and to say they now see the error of their way in ever having preached them. These three principles are as follows: the absolute predestination of all things, the eternal vital unity of Christ and the church, and salvation by grace and grace alone. The SIGNS has for ninety-three years, by the grace of God, been enabled to contend for these things, and now at the threshold of our ninety-fourth year it sees no reason to swerve from them. We are not averse to standing still upon these principles, and shall proceed, with God's help, to do so.

First, as to the absolute predestination of all things. We use the word "absolute" because there has been a disposi-

tion on the part of some who hate this point of doctrine, to "limit" the Holy One of Israel. Because we believe the Bible to teach that God is wholly unlimited in his sovereignty over all worlds, principalities and powers, therefore we use this word "absolute" to certify our belief in the truth that God is one God and that beside him there is no other, that he is entirely independent of any principle or power outside of his own Godhead, hence he is "absolute," and that being so, he is contingent upon no other than himself. Those who object to the word "absolute" do so on the pretense that we ought not use any other than Bible language in expressing ourselves, but we have noticed that often these very objectors coin other unbiblical expressions to voice their own sentiments, while objecting to our use of the word "absolute." Really, any objection to the word "absolute" is merely a pretense to hide one's aversion to the doctrine itself rather than a genuine zeal for sticking to biblical expressions. Just as soon as those who oppose the doctrine stop limiting the attributes and acts of God, just that soon will we stop using the word "absolute," and not before. Both the London and the Philadelphia Confessions of Faith affirmed that God decreed within himself according to his own eternal purpose and will all things whatsoever come to pass. Is not this absolute predestination? If not, what is it? Both Confessions of Faith also go on to affirm that this does not make God the author of sin. That is just what we say, and have been saying all these years. The doctrine that God decreed freely within himself all things whatsoever come to pass, does not make God the author of sin. Yet our enemies say that preaching absolute predestination makes God the author of sin. It

does not. To be the author of sin, God would have to be the doer of sin. This he is not, and cannot be. Man, not God, is the doer of the sin. Sin is transgression of law. Where there is no law, sin is not imputed. God is under no law, is not accountable unto another than himself, because there is no authority or power higher than himself. Therefore, he does not transgress law, let him do what he will. He cannot sin. But God placed man under law and man broke that law; by the breach of the law came sin, and the man was the doer of the transgression, therefore man is the author of sin. God the Father decreed from before the foundation of the world that salvation should come to the church by his Son Jesus Christ, yet the writer to the Hebrews says that Christ is the author of the salvation. Now, if God predestinated the salvation to come by Jesus Christ and yet Christ, not God, is the author of the salvation, why could not God decree sin to come into the world by man, yet man be the author of the sin? Those who put Christ to death did only what God's hand had determined beforehand to be done, yet that did not make God the author of the death of Christ, nor did that make those who did it any the less accountable to God for their having done it. Predestination does not make void man's accountability for his wicked acts. Our enemies are fond of saying that if God predestinated all the wicked acts of men, therefore God has no right to hold men accountable for what they do. This is looking at things in the light of human reason and these matters cannot be judged that way. The Scriptures plainly teach that God is unlimited in his sovereignty over all things and in his predestination of all things, and the Scriptures just as plainly teach that man is ac-

countable for his transgressions. It is our business to set forth what we understand the Scriptures to teach, it is not our business to reconcile these things with human understanding, nor to try to twist them to suit human intelligence. Some try to make a distinction between God's foreknowledge and predestination, and to say that his foreknowledge comprehends all things but that his predestination does not. This would be to make God unequal in his attributes, and that cannot be, because the Bible says he is equal in all ways. He is not lopsided, he is not more one thing than another; whatsoever God is, he is that altogether, not merely partly so. God's foreknowing all things can mean nothing more nor less than that the "all things" are sure to come to pass just as he foreknew they would, any thing or event which may or not come to pass cannot be known with certainty beforehand. The fact that the Almighty knew beforehand all things is proof positive that those things were sure to occur. These things being sure to occur, what made them sure? Could any other power than God have made them sure to come to pass? The truth is that foreknowledge and predestination must stand or fall together. There can be no foreknowing all things without the predestination of all things.

Second, as to the eternal vital unity of Christ and the church. Those who oppose this blessed truth fail to see that it is the key to the mediatorial and intercessory work of the Lord Jesus. Our enemies love to change this word "unity" to "union" and then charge us with holding to the "eternal vital union" of the Christ and his people. This we do not advocate. We know, as well as our enemies do, that "unity" and "union" are different. We have never contended that Christ and his people have been

eternally in union experimentally and actually. This we do not believe. The Father gave the Son power over all flesh in order that the Son should give eternal life to as many as the Father had given him, this eternal life in Christ is and was always the life of the church, and was treasured in the Son for all his people from before the foundation of the world. In this wonderful sense of life-oneness is the eternal vital unity of Christ and his people. He and his people are vitally one, and have been so from eternity. This is why Christ could and did come into the world and take upon himself his people's transgressions and die to redeem them from their sins. He did not, and could not, do this for the whole race of Adam, because he did not contain within himself the eternal spiritual life of any others than those whom the Father gave him in the covenant of electing grace. Of this elect people chosen in him, Christ was the Head and Surety. It was as Surety, not as substitute, that he came to offer himself for the transgressions of his people chosen in him. Every one of his elect whose life was hid in him from eternity were in Adam dead in transgression. These were held for ransom under the condemnation of divine justice, and had not a thing wherewith to meet the law's demands. Thus it behooved Christ to suffer for them, because the Father had made the Son their Surety. Inasmuch as the debtor could not pay the debt the Surety had to pay it, and did pay it; therefore, releasing his bankrupt people from under the demands of divine justice and raising them up from death in sin to live in his righteousness. It has always seemed to us that to use the word "substitute" in connection with the sacrificial atonement of the Lord is dishonoring to him. A substitute is never so good as

the genuine article, as all of us found out during the late war when we were required to use so many substitutes of different kinds. It seems to us that "Surety" is a more appropriate word to use with reference to Jesus' work than the word "substitute." Had Christ not been vitally one with his people in the covenant of grace from before the foundation of the world he could not have assumed their debts as their Surety. Thus it seems to us that without a clear understanding of the vital unity of Christ and his people there cannot be a proper understanding of the atonement.

Third, as to salvation by grace and grace alone. It used to be said that all Baptists were a unit upon this point of salvation, however much they might differ on other points, but that is true no longer. Of late years a disposition has shown itself among those calling themselves "Old School Baptists" to speak of two or more salvations, instead of one salvation, thus calling one a "time" salvation and the other an "eternal" salvation. This subdivision of salvation into "time" and "eternal" is unwarranted. There is no authority in Scripture for any such splitting of hairs. The experience of salvation which comes to Gods' people while here in this time world is a revelation to them of their eternal salvation, and is not another salvation. In order to salvation, there must be something to be delivered from. We do not understand what is meant by talking about a salvation in eternity. When God's people shall be transported from this world to the heavenly and eternal world of glory, will there be any sinners there to be saved? Will there be any sin or death there to be saved from? Certainly not. Then to talk about being saved in eternity is absurd. God's people experience their sal-

vation here in this time state, and it is their eternal salvation in Christ Jesus being made manifest to them, it is not another or different salvation than eternal salvation. All the salvation which the children of God ever receive is alone through the grace of God in Christ Jesus their Lord. Whether we save ourselves from this untoward generation, whether we work out our own salvation with fear and trembling, whether we save ourselves by taking heed to ourselves and to the doctrine, whether we are saved from error by the foolishness of preaching: all these things are God's mercies to us, and are by the grace of God coming to us through the merit and sufficiency of the blessed Christ of God. To say that we can do any of these things in our own strength and of our own creature efforts, is to say what is not true. The flesh did not begin the work of salvation and cannot carry it on, but God who begins this good work in his people will perform it to the day of Jesus Christ. It is by grace we are saved, not "were" saved; by grace we are being saved. If any of the Lord's people are saved from delusions and false doctrine through the work of the ministry, it is grace that does the saving. Grace in the preacher brings about the preaching, grace in the hearer effects the hearing and grace working effectually causes the believer to take heed thereunto. There is no salvation for God's children anywhere outside of Christ Jesus. He is their "one" salvation. His is the "one" name given under heaven among men whereby we must be saved, not only whereby we shall be saved in the future, but the only "one" whereby we must be saved now, every moment, every hour, every day and always. Woe unto any child who dares trust in any other salvation than that which is for us in Christ Jesus the Lord.

As we begin this new year we can look back and see many, many things to regret in our own personal lives, but nothing whatever to regret in the doctrine we have endeavored to set forth in these pages. We are ashamed of ourselves many, many times, but never have we yet had any cause to feel ashamed of the blessed principles of eternal truth, nor do we in any sense wish to retract our advocacy of that truth. If God be with us, we shall hope to go forward this year, and yet more years, contending for the same blessed principles as have garnished these pages for the past ninety-three years. L.

2 PETER III. 8.

"BELOVED, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The apostle Peter's desire in writing this second epistle was to stir up the pure minds of those he addressed as "beloved." Peter loved Jesus, and truly he loved His sheep and lambs, whom Jesus commanded him to feed. The reading of this entire chapter gives expression to the desire of Peter, not to have the beloved of God ignorant of the promise of His coming, or the power of the Most High in controlling and upholding all things by the word of his power. As we are now addressing the same beloved of God, who are readers of the SIGNS OF THE TIMES, we feel to stir up your pure minds in our address unto you, by which you may be made to recall the virtues of His glorious power that has kept us all through another year of praise and service, and as we come to the dawn of the ninety-fourth volume we feel the same God reigns in the army of heaven and among the inhabitants of the earth, and none can stay his hand, and his people

will be kept, fed and saved with an everlasting salvation. We feel thankful to God for the many messages of cheer to both editors and publishers, and we trust your expressions were manifested by the Spirit of truth as you were made to understand the word written in spirit. The Lord has appointed all our days, and they are as much in his wisdom if in the future they were to be one thousand years from to-day and could only be reckoned by him as to-morrow, or should they have been past an equal period of time, would be as yesterday with him. We are reminded of many sad days that the Lord has directed our pilgrimage since the beginning of volume ninety-three, and if we are to remain until the close of volume ninety-four we shall expect mixtures of joy and sorrow daily to pass through, but we feel all our times are in his hand. We feel to ask you, dear reader, to bear with us, for we are fallible creatures, and the writer feels to be the least, if one at all. The duration of our lives are few days and full of trouble, but the glory of the Lord our God, that we trust has shone upon us, has given greater things than this world. David said, "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Psalms xix. 1, 2. As we pass and note the events, naturally speaking, wisdom is in it, but the wisdom of God is as far above our ways and our thoughts as the heavens are above the earth. As we are made to realize the power of the Almighty, the speech of him is spoken each day, and not a day passes that the almighty power is not manifested and comprehended by his saints, and every night we are made to realize the blessings of God that have rested with us during the day. The night brings

to us the time of slumber, which was embraced in his wisdom that was so necessary for man. The people of God are the children of the day. (1 Thess. v. 5.) The children of the day, naturally speaking, are very lively, and manifest life and vigor; they see light, walk in light and their conversation is in the light. Such is manifested in nature, but how much more is the light of grace to the child of God, and all the straightforwardness of the child of grace is because he is the child of the day and the power of God is proclaimed unto him (the child of grace) and he hears, sees, feels, tastes, and a sweet-smelling savor is poured forth, which is in the gospel tidings, and flows sweetly upon him as he walks during the day. As the Spirit takes of the things of his and reveals them unto us, we look at the things that transpired during the law dispensation, and the wisdom of God rested as much upon us then as now, and the children of God are not walking in shadows of moonlight, but they see more clearly, and behold a woman clothed with the sun and the moon under her feet, and they behold her as the fairest among women, for she is the church of God, the pillar and ground of the truth. Her light is not of this world, and her garments are not made with hands, but she is glorious in her apparel. We are, according to the word of God, assured that "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1. Cor. iii. 13. According to the word of Holy Writ, the word "day" not only stands for the light that is manifested by the sun on the earth, but the light of grace that shines in the heart of every subject of the kingdom of God and to every part of his kingdom, as they have

received Him who is their light, so walk they in him. This day of the Lord is a perfect day, and his light shineth unto it. I am so much of my time in the low valley; and in darkness, is why I cannot do as I would. Brethren, I feel darkness covering me and I have no way of escape, so what can I do but grope, stumble and fall unless light springs up? then it is day with my soul, the bright morning star shines, and the Sun of righteousness arises. As children of light I trust we may be all kept, and realize from day to day we are weak and fallible creatures, and thus seeing ourselves we can forgive one another of such weaknesses we see in each other.

Brethren, sisters and friends, we now greet you in our first epistle of volume ninety-four, and trust you will spread the mantle of charity over such infirmities as are not of contradiction to salvation by grace, and such as is necessary for the comfort of Zion and we will ask you to labor with us to that end. May the God of peace be our guide during the year 1926.

C. W. V.

CIRCULAR LETTERS.

(Written by Elder George Ruston.)

The Lexington-Roxbury Old School Baptist Association, in session with the Middletown and Andes Church, at Clovesville, N. Y., to the churches composing the same, and to the associations and churches with which we correspond, sends greetings.

BELOVED IN THE LORD:—It being our custom to address you by Circular Letter, it is our mind to write upon the subject of "The Eternal Vital Unity of Christ and his Church," a theme full of comfort to believers, yet deep in the mystery of godliness. Like all other truth, to be rightly understood it must be taught by the Holy Spirit, and whatever is of the

Spirit's teaching will be in accord with the word of God. Our first parent, Adam, is a figure of him that was to come, and it is written, "By one man's disobedience many were made sinners," and the sin of our first parent plunged the whole of his posterity into degradation and death. "Death passed upon all men, for that all have sinned," for they were all in Adam's loins when he received the law, and Eve herself was bone of his bone and flesh of his flesh. We were not children in Adam, but our life was in him, and in that sense we were vitally united to him in the beginning, and as a consequence we are under his condemnation. To-day, as men and women we are Adam multiplied, and sin, sickness, pain and death are evidence enough to a believer that the natural man is vitally united to our first and natural parent, Adam. Whatever man may attain in wealth, wisdom and honor, at his best state he is altogether vanity, and if he is in honor and understandeth not, he is like the beasts that perish.

"Were I possessor of the earth,
And called the stars my own,
Without thy graces and thyself,
I were a wretch undone."

As we have before stated, Adam is a figure of him that was to come, and as the first Adam possessed the life of the earthly family in himself, so the last Adam possessed the life of his heavenly family in himself from eternity. Let this be rightly understood, for some of our enemies like to pervert the way of truth by declaring that we believe that we were actually children in Christ from eternity. We therefore desire to declare plainly that the family of God were not individual children in him any more than we were children in Adam when God made him of the dust of the earth; rather, our life, the life of the election of grace, was

in their glorious Head from eternity, and we believe that every member of this eternal generation, which is also called "the generation of the righteous," was sure to appear upon earth in time and all were known unto God when as children they were not. "My substance," or body, says Christ, "was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This vital unity of Christ and the church is a vital matter affecting and permeating the whole of the doctrine of God, by virtue of which God has not beheld iniquity in Jacob, nor perverseness in Israel. In the annals of eternity,

"Christ was appointed to redeem,
All that the Father loved in him."

The Father saw them in his Son and loved them there, and his purpose was that the children should be partakers of flesh and blood, and that his Son should take part of the same, and his word declares, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Again it is written, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Of all the election of grace there was none righteous, no, not one. Jesus Christ the Righteous undertook the work of redemption, and Job declares, "The righteous also shall hold on his way." Isaiah also declares, "He shall not fail, nor be discouraged,"

and so vitally united are his children with him that their sin is by imputation his, their sorrow is his sorrow, so that as they travail in pain and express their feeling it is the testimony of Jesus. David said, "My God, my God, why hast thou forsaken me?" It was the testimony of Jesus. He, the righteous one, bore them and carried them all the days of old. The Spirit of Christ which was in them testified beforehand the sufferings of Christ and the glory that should follow. It was the apostle Paul's desire to know the fellowship of Christ's sufferings, for therein the vital unity would be manifest, even in this mortal flesh. Thus Jesus lived in them and walked in them, and when he was crucified,

"With him, his members, on the tree,
Fulfilled the law's demands;
'Tis I in them, and they in me,
For thus the union stands."

They walk the furnace together, are crucified together, are quickened together, are raised together and dwell together in heavenly places, and as the water of a fountain can only rise to the level of the fountain from whence it flows, so eternal life coming from our eternal Head will bring every member of his mystical body to his blest presence, where there will be joy and rejoicing for evermore.

In conclusion, we repudiate the idea advanced by some who claim to be Old School Baptists that we are not vitally united to Christ until born again, which is the same as saying that we were not united to Adam until born into this world. The stone is as old as the rock from which it is hewn. None of Adam's seed by virtue of their vital unity to him can truthfully, in an unregenerated state, call God their Father. Hence the necessity of a new birth, for "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are

heavenly." To be heavenly, there is but one way, and that is, being born from above, and if we are born of an incorruptible seed God is our Father and we are his sons and daughters; holy, for his seed remains in us and so vitally united are we to his beloved Son that

"Our breaches of the law are his,
And his obedience ours."

GEORGE RUSTON, Moderator.
AMASA J. SLAUSON, Clerk.

*The Particular Covenanted Baptist Church
in Canada, to the churches composing the
associations with which we correspond.*

DEARLY BELOVED IN THE LORD:—Another year has drawn to a close since we addressed you in the way of a Circular Letter, and in so doing we wish to call your attention to Scripture recorded in Proverbs xi. 1: "A false balance is abomination to the Lord: but a just weight is his delight." In considering the above Scripture we find that anything that is false is deceptive and is not true, as truth and error are opposite to each other. There is a true religion, which is revealed to the Lord's people by his Holy Spirit, and there is a false religion, which is the religion of antichrist, based upon the self-righteousness of men. Anything that belittles Christ or in any way denies the power of God in all things is antichrist, which is the fountain-head of all deception, or the source of every false balance, which is abomination to the Lord. Salvation came by the one great offering of the only Son of God upon the cross of Calvary, as the Scriptures declare that God gave his only Son to die that whosoever should believe in him should not perish, but have everlasting life. All offerings that have been offered upon Jewish altars were not sufficient in virtue and purity to cleanse the conscience or

make the comers thereunto perfect. Therefore all offering for sin other than the one great offering of the Lamb of God is a false balance, and all hope of heaven based upon the works of the creature is a false balance and is abomination to the Lord. Faith in the works of man is weak, and is also a false balance, for it is not God-given, hence is abomination to the Lord. Prayer that is not indited into the heart of man by his Holy Spirit is not prayer, only in form, and is the production of our carnal desires, without reverence to God, who said, When I give an heart to pray I will incline mine ear. Therefore prayer, praise and all worship that is not by the Spirit of Christ is a false balance and is abomination to the Lord.

We now desire to write briefly what we understand to be meant by the "just weight." First of all is the transgression of the law of God in the garden of Eden by our forefather, Adam. In order that the demands of that law given by God to Adam should be satisfied and all of its precepts kept God sent his own Son in the likeness of sinful flesh (yet without sin) to condemn sin in the flesh, and clothed him with power and authority to meet every penalty of the law and to keep every precept, therefore our Lord Jesus Christ was a "just weight" and the delight of his Father, so God laid upon his own Son the iniquity of us all, and in bearing our sins in his own body on the cross he gave his life a ransom for his people. He could give no more, and he could not give less, so in the just weight of redemption the Son of God did not suffer one stroke too many, neither was it possible for him to suffer one less. It must be a just weight, nothing more, neither could there be anything lacking. His suffering and death was the salvation

of his bride, the elect of God who were chosen in him before the foundation of the world, who shall finally come into that inheritance reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. So, dear brethren called of God, supported by his divine grace and led by his Holy Spirit, we are enabled to worship him in spirit and in truth, having no confidence in the flesh, that by the equality of salvation the blessed Lord's suffering and death was equal to our sins and transgressions, therefore we have hope of a blessed immortality beyond the grave. Hope that is the anchor of our soul, both sure and steadfast, which entereth that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec, is the work of the Holy Spirit of God that quickens us from a death in sin to a life in holiness, and the substance of this hope is the forgiveness of our sins through the suffering of Christ, who died for us and ever liveth to make intercession for us, therefore, dear brethren, children of the most high God, having one faith, one hope and one baptism, one God and Father, who is over all, above all and in us all, may we continue our fellowship and love for each other, desiring that peace may abound in the Zion of our God.

In conclusion, will say as a church we are at peace and our meetings during the past year have been well attended with good interest shown. We have been favored by Elder C. W. Vaughn, who has visited us at our quarterly meetings in June and October, who came laden with the precious things of the kingdom of our God, knowing nothing among us save Jesus Christ, and him crucified for the salvation of sinners. We crave a continuance of your correspondence, and hope that we shall be blessed by the coming of your ministers to our quarterly meetings, which are appointed to be held

as follows: at Dunwich, commencing on Saturday before the second Sunday in May and to continue three days; at Ekfrid, on Saturday before the fourth Sunday in June and to continue three days; at Lobo, on Saturday before the first Sunday in September and continue three days; at Duart, on Saturday before the third Sunday in October and continue three days.

Read and approved by the Covenanted Baptist Church at this regular quarterly meeting, held at Duart, October 17th, 18th and 19th, 1925.

J. B. SLAUSON, Moderator.

J. T. KERR, Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Indiantown Church, Wicomico County, Maryland, October 21st, 22nd and 23rd, 1925 to the associations with which we correspond, sends greeting in the Lord.

DEAR BRETHREN:—We feel that the all-wise, all-merciful, all-powerful God, who speaks and it is done, who commands and it stands fast, who is all love, has spoken love in our midst, that great cord that binds our wandering hearts together, united in spirit, united in that sweet fellowship in Christ Jesus our Lord, his only begotten Son, drawing us together, as it were, from the ends of the earth as an association, in an associative manner. Words cannot express the sweet comfort and joy there is in being here, to hear the word preached by his humble servants. There has been but one voice: salvation by grace, and grace alone. We love your correspondence, and desire a continuation of the same.

Our next Association is appointed to be held, the Lord willing, with the Broad Creek Church, Sussex County, Delaware, beginning Wednesday after the third Sunday in October, 1926, when and where we hope to meet your messengers again.

J. C. MELLOTT, Mod.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

MARRIAGES.

By Elder C. W. Vaughn, November 14th, 1925, Annie E. Bainbridge, of Trenton, N. J., and Alvin C. Stover, of Pennington, N. J.

By the same, November 21st, 1925, at the home of John Moore, Stoutsburg, N. J., Edith Rule and Hart S. Cromwell, of Titusville, N. J.

By the same, at the Old School Baptist meeting-house, Hopewell, N. J., November 26th, 1925, 3 p. m., Annie E. Bond, daughter of brother and sister Bond, of Hopewell, N. J., and Dezzie L. Casey, of Waco, Texas.

By the same, November 28th, 1925, at the home of the bride, in Hopewell township, Myrtle V. Cox and R. James Foster, of Trenton, N. J.

OBITUARY NOTICES.

Elder John Burroughs Slauson was born November 25th, 1863, and died November 26th, 1925, making his stay on earth 62 years and 1 day. He was the son of Hiram and Sallie Mead Slauson. His brothers and sisters and parents all preceded him, except Mr. Samuel Slauson, of Johnstown, Pa., and one sister, Mrs. Ermina Todd, of Walton, N. Y. He was united in holy bonds of matrimony to Miss Mary Janetta Lawrence November 15th, 1884, by the late Elder J. D. Hubble, and to that union were born four children. One son died in infancy, and their only daughter died at the age of seven years. Two sons, Samuel Lee and Harold John, together with their mother survive, together with brother and sister and many relatives and friends to mourn their loss. He united with the First Church of Roxbury, New York, the last Saturday in September, 1899, and was baptized by the late Elder J. D. Hubble, and thus being identified with the church of God, his spirit was exercised, and a gift was discerned by the church, to their comfort and edification, so he was licensed to speak and exhort according to sound doctrine by the authority of the church of God at Roxbury, New York, and after trying the gift it was discerned to edification and the presbytery was called from sister churches of the same faith and order. In response, Elders H. C. Ker, Frederick W. Keene and D. M. Vail came to the First Church of Roxbury September 25th, 1901, together with the pastor of the church (the late Elder J. D. Hubble), organized into a presbytery to ascertain if possible the fruits of a call to the work of the ministry, which evidence was abundantly proven, as he had preached the gospel to the comfort of God's people. He was then ordained by the laying on of hands of the presbytery to the full functions of the gospel ministry. The manifested virtues of the gift were truly testified of in the faithfulness of this dear brother which proved the gift of

God in his heart. After the death of his pastor he was called to the service of his home church, together with other churches in the Roxbury Association, New York, in which service he faithfully served for eight years, then receiving a call from the Covenanted Baptist Church of Canada, and being impressed it was of the Lord, he resigned from the First Roxbury Church, and other churches of the Roxbury Association, and moved to Canada, in 1914, and served them continuously until his death, which was a period of eleven years and six months. His labor as a pastor over the flock of which God made him undershepherd was one of faithfulness, as he devoted his entire time in their welfare and comfort, and his equal as a pastor is not known to the writer. Elder Slauson endured much tribulation and persecution, but, like a true soldier of the cross, his weapons were the word of God, as he felt faithfulness was becoming in the house of God, and unflinchingly he stood against the foe until every weapon that was formed against him and the church of God of which he was overseer was brought to naught by the hand of God before God dismissed him from his service and this faithful servant was blessed to receive some of the sweetness of peace that he left the Covenanted Baptist Church of Canada resting in.

His funeral services were conducted by Elder George Ruston, of Kelly Corners, New York, and the writer, November 29th, 1925, at Duart, Ontario, Canada, text, 2 Timothy iv. 7-9: "I have fought a good fight," &c., being the same text used only a few days previous at the funeral of Elder J. C. Mellott. The esteem and love in which Elder Slauson was held was fully manifested by the emotions of sadness which flowed in silent tears as the remains were last viewed by the large concourse of friends that paid the last tribute to his memory. After services his remains were laid to rest in the cemetery near Muirkirk, Ontario, Canada, to await the time appointed of God when Jesus shall come and take his ransomed home, then the grave shall give up its dead and they shall meet the Lord in the air, and so shall they ever be with the Lord.

Brethren, sisters and friends, our loss I feel is his eternal gain, and we should not weep as though he had no hope, but say, Rest on, dear one. May God comfort our dear sister and the two sons and all who mourn and reconcile us to his will. May the blessed Lord manifest his strength to his church (the Covenanted Baptist Church of Canada) and guide and guard and teach them in love and peace, that they may as his sheep lie down in green pastures and feel his leading beside the still waters, and say, Thy will, not mine, be done. It has been the pleasure of the writer to enjoy many sweet seasons with our departed brother, and the sweetness enjoyed we trust was from the sanctuary of our God.

ALSO,

Elder J. C. Mellott, our dear brother, departed this life November 22nd, 1925. He was born August 31st, 1876, making his stay on earth 49 years, 2 months and 21 days. Thus ends the course of one who was of mark and distinction from childhood. He was the son of William and Rosetta Mellott, of Riddlesburg, Pennsylvania. He was married to Miss Alice H. Hagerman June 29th, 1905, and to that union were born two daughters, Dorothy and Alice. Sister Mellott and both daughters survive him to mourn for a kind husband and father, together with several brothers, sisters and other relatives and friends, who realize their loss. He united with the Providence Old School Baptist Church, in the Juniata Association, August 17th, 1895, and was baptized by the late Elder Silas H. Durand. After being associated in the fellowship of the church feelings were manifested to the church of a gift in the ministry, which were duly considered in order by the church calling a presbytery, which was composed of the late Elders A. Mellott, E. V. White, Charles Bogardus and Silas H. Durand. The proof of his call was manifested in the labors among the churches of the faith and order he professed when he united with the church. He was called to serve churches in the Salisbury Association in 1913, in which service he continued until God called him from his labors. His first charge was composed of three churches, and after the death of Elder A. B. Francis, who was pastor of Forest Grove, he was called to serve them, and after the death of Elder Silas H. Durand, who had been pastor of Salisbury Church for about fifty years, he was called to serve them, making five churches, viz.: Indiantown, Nassaongoes, Messongoes, Forest Grove and Salisbury. His labor among them was a labor of love and was abundantly testified by the large audience of brethren, sisters, friends and relatives assembled to pay tribute to his memory.

His funeral services were conducted by Elder H. C. Ker and the writer, text, 2 Timothy iv. 7, 8: "I have fought a good fight, &c., after which his remains were laid to rest in the cemetery of Salisbury Church to await the resurrection and glorification of all the redeemed of the Lord. Elder Mellott was a very successful school teacher and business man. He held a position with John B. Stetson & Co., of Philadelphia, at the time of his call to the Salisbury churches, who with reluctance accepted his resignation when his mind was fully settled to move among them. Afterwards he accepted a position with the Jackson Shirt Manufacturers, in which position he grew in prominence until the time of his being stricken in his office. The president of the company, addressing his salesmen at a banquet, said, "We are on a scale of solid working basis and great assurance of success with such a man as Elder J. C. Mellott at the head of our bookkeeping and business department." We are constrained to say that our loss is his eternal

gain and may we say, Rest on, dear one. May the God of all comfort the bereaved widow and daughters, and all brethren and sisters with whom his services were precious.

C. W. V.

Elizabeth Catherine (Robinson) Forgeron, another sainted sister, and mother in Israel, has been called to her eternal home. She was born December 11th, 1845, and departed this natural life September 12th, 1925, making her stay on earth 79 years, 9 months and 1 day. She was united in holy matrimony to J. A. Forgeron July 3rd, 1862, who preceded her in death. To that union were born twelve children, four boys and eight girls, all living, except one boy, to mourn the loss of a dear mother. The children are Z. G. Forgeron, Amerilla, Texas, Mrs. J. B. Porter, Silverton, Texas, Mrs. J. H. Christain, Lubbock, Texas, Mrs. J. E. Morris, Seymore, Texas, Mr. J. W. Forgeron, Paducah, Texas, Mrs. T. J. Briscoe, Milo, Okla., Mrs. D. H. Halmark, Lingleville, Texas, Mrs. G. W. Turner, Phillipsburg, Mo., Mrs. J. N. Christain, Paducah, Texas, Mrs. Artie Forgeron (deceased November 17th, 1900), Mrs. M. R. West, Paducah, Texas, F. M. Forgeron, Paducah, Texas. She also leaves eighty-one grandchildren and sixty-four great-grandchildren. She united with the Old School Baptists by a sweet experience of grace and baptism in November, 1884, and we believe she did fill up her portion of the suffering of the cup of Christ, but did it with thanksgiving to him who promised never to leave or forsake her, but would be her present help in time of need. Her hope was hinged upon his precious promises for both time and eternity, believing he is able to perform that he has promised. Dear sister Forgeron was loved by all who knew her, and was especially loved by her kindred in Christ. Her walk and conversation were in harmony with the hope she professed. All the brethren and sisters of the same precious faith humbly bow our heads in submission to the will of God, and we can only prize more dearly the sweet hours we have spent in her company hearing her ascribe that greatness to God that his people only can ascribe. We feel thankful to God that we have been blessed to meet this dear sister face to face and hear her godly conversation and receive some of her sweet counsel. I was her last pastor here on earth, of which honor I do not feel worthy, and her request was that when the end came I should not eulogize her, but give all glory to God, for all her righteousness was as filthy rags. When the end came I was summoned and tried to speak words of comfort to the bereaved family, and all the household of the same faith who were present, from the language of Paul where he said he was persuaded that he that had begun a good work in you would perform it unto the day of Jesus Christ.

Now, dear grief-stricken children, let me say in closing this sketch of the life and death of your dear mother, Weep not as those who have no hope, but rather because you will never see her dear face on earth again, for her God has taken her to her eternal home, and she now inhabits that blissful city whose maker and builder is God, there praising and glorifying his holy name. We feel we can see her realizing what she hoped for, yet her body lies still in the Silverton Cemetery, there awaiting her Lord's appointed time, when he will come and speak to the grave and it will give up its dead, then that which went down a natural body will be raised a spiritual body. May God be merciful to all, and may he enable you to embrace the same precious faith with her, and may you be made to shout aloud, Mother's God is the one true and living God, is the prayer of the unworthy writer,

W. N. GREEN.

Mrs. Linnie E. Whitworth, wife of George T. Whitworth, of near Colbert, Georgia, died October 21st, 1925. Mrs. Whitworth was the daughter of the late Mr. and Mrs. J. B. Thompson, and was married in February, 1906, being 65 years old at her death. She had been sick for some months from the effects of paralysis, but was very much improved, and had been able to attend the Oconee Primitive Baptist Association, which convened in Monroe, Ga., just a few days prior to her death. She was a member of Moriah Church, was one of its most loyal and consistent members, and believed in the doctrine for which it stood. Her death occurred quickly and wholly unexpected from an attack of acute indigestion, and was a great shock to her companion, her family and friends. She was laid in the family cemetery on Thursday, October 23rd. Gently, tenderly and sorrowfully was she laid to rest, being carried there by the loving hands of two of her own brothers and four of her step-sons. Those who knew her best loved her most, and to know her was to love her. The many beautiful floral offerings bespoke the hearts of so many contributors, which, if it could be termed so, made the occasion beautiful. Many were the words of praise and comfort spoken by her pastor, Elder J. Frank Chandler, using as text, She has done what she could, she has fought a good fight, she has kept the faith. To his remarks were added many other kind words by Elder J. M. Adams, Moderator of the Oconee Association, and a relative. While all this was said, I feel like some things might rightfully be added, hence this writing. It cannot be said that she was a mother in fact, but that she was in deed and service. Some twenty years ago she assumed the motherhood of several motherless children, made so by the death of our own dear mother. In a way it made our hearts sad to see another take the place of her who had been so loving and patient

during the years of our childhood, and one for whose memory now adds to our present sorrow and increased flow of tears, but we cannot now say that we have ever been sorry that she came into our father's life and home, and deeply grieve now with him that she is gone. We all feel that we have been wonderfully blessed by her companionship and association on account of her every day life and christian example. For all these twenty years there has never been a hard thought, much less a spoken word, between her and my father's children, and her relationship to the family has truly been that of a mother. Our hearts are still aching on account of the loss of her as companion to our dear father and as mother and grandmother to the family, yet if we believe in and have hope in Christ we can but feel resigned to his will, and feel assured of meeting our loved ones who have gone on before.

G. P. W.

DEAR EDITORS:—I am sending you for publication an obituary of my second dear bosom companion, written by my son, G. P. Whitworth, for our county paper. I wish to add that I am sure he has expressed the sentiment of the entire family, for she was a god-send to us all. She experienced a hope in Christ at the age of eight years, and her trust through life was in the promises of her God. She did not worry over the things of this life, and tried to keep me from it. It seems now that I had nothing to worry over then, but now, O my son, her death, combined with that of my first dear bosom companion, makes it unbearable as I go down the steep of life in deep sorrow at the age of seventy-five years, but I do feel to say, The Lord hath given, and the Lord hath taken, blessed be his holy name.

GEORGE T. WHITWORTH.

Mrs. Lee J. Pollit, my sister, passed peacefully away at her home in Salisbury, Maryland, aged 68 years and 1 month. Death was caused by a complication of diseases. Lately the doctor pronounced it tumor of the brain (after an illness of eight weeks). She lived a consistent member of the Old School Baptist Church for more than forty-five years, and was always ready to speak of His kingdom and to talk of His power. She told me of how she enjoyed the sermon and singing just two days before she was taken sick, and she had the hymns read again after she reached home. She was always looking forward to the pleasure of attending her meetings. She was much company to me, and I feel to say, Sleep on, sweet sister, take thy rest. She leaves six children, two sisters and a brother to mourn their loss.

Funeral services were conducted by her pastor, Elder J. C. Mellott, who spoke very comfortingly,

ALSO,

Lemuel A. Hall, my brother, fell asleep in Jesus November 26th, 1925, aged 70 years and 7 months, having been attacked with paralysis several months before. He was a member of the Old School Baptist Church, having received a hope when quite a young man. He was made to rejoice in hope of his salvation while reading the SIGNS, at the home of Elder J. T. Staton, to whom he got up and gave his hand. When mother was told of it she said, Good news! He lived a faithful member until his death, and I feel that both he and sister have left the church militant to join the church triumphant.

Funeral services were held at the Old School Baptist meetinghouse in Salisbury, Maryland. Our pastor, Elder H. C. Ker, was with us and spoke beautifully of death and the resurrection.

Their sister,

LAURA A. HALL.

I had known brother Hall many years, and knew him to be a firm uncompromising Old Baptist. He attended meetings the county over when it was possible for him to do so. We all loved him and shall miss him, but are glad of the assurance that he is at rest. May the Lord comfort those left to mourn their loss.

H. C. KER.

Johannas F. Byrd, son of Jacob K. and Susan Fisher Byrd, died at his home in Pocomoke City, Md., 9:00 p. m., Tuesday, November 17th, 1925. He had suffered for four years from paralysis, having had the first light stroke at his sister's, Annie S. Kelly, while on a visit there, from the regular meeting at Messongoes, where he had been a member since July 26th, 1874. He was born August 31st, 1849, making his age 76 years, 2 months and 17 days. His first wife was Miss Mary A. Martin, to whom he was married September 4th, 1873. She passed away March, 1911, leaving two children: Mrs. John W. Devereaux, of Snow Hill, Md., and Mr. Clarence E. Byrd, of Newark, N. J. His second wife, who survives him, was Mrs. Augusta Benson, to whom he was married February 24th, 1920. He was a native of Virginia until 1893, when he moved with his family to a farm near Pocomoke City, Md., where he remained until December, 1908, when he discontinued farming and moved to Pocomoke City, where he spent the remainder of his life. He was a kind and loving husband and father, upright in character and honorable in his dealings.

Funeral services were held Thursday, at Messongoes, Old School Baptist Church, Va., Elder H. C. Ker officiating. Interment in cemetery adjoining.

His daughter,

MATTIE DEVEREAUX.

It was my privilege to visit brother Byrd several times during his illness and, as in all the thirty-five years I had known him, found him steadfast in the doctrine he loved so well. He suffered long and patiently, but now has entered into everlasting rest. He was a deacon of the church of his membership. The Lord bless those left.

H. C. KER.

Mrs. Hannah M. Hutchison, our sister in God's grace, departed this earthly life at the home of her daughter, Mrs. Esther Hutchison, Washington, D. C., December 5th, 1925. She was born at Sennett, New York, November 14th, 1858, the daughter of John and Martha Wall, was the last of a family of thirteen children. In 1877 she became the wife of Luther D. Hutchison, of Loudoun County, Virginia. Of this union there are three surviving children: Mrs. Esther Hutchison, of Washington, D. C., Raymond Hutchison, of Lyon Park, Va., and Douglas Hutchison, of Pleasant Valley, Va. These children, with their father, are left now to mourn this great loss of a very loving and devoted mother. About twenty-eight or twenty-nine years ago sister Hutchison was baptized by Elder E. V. White into membership with the Frying Pan Old School Baptist Church, and to the day of her passing away from earth she was most faithful to the cause of truth, loving her brethren devotedly and longing for them to be with her that she might enjoy their company up to the very last of her days. For the past few years she had been in poor health and at times suffered great pain; during the last few weeks she was in great suffering, but the Lord sustained her under all her trials and gave her the grace of patience to endure all things. She quoted in her last days the lines from the hymn beginning: "On Jordan's stormy banks I stand," and also quoted passages from the Scriptures. She was willing and ready to depart and be with Christ, and we cannot but feel that our loss is her eternal gain.

Funeral services were held in the meetinghouse at Frying Pan, after which her body was laid to rest in the cemetery at Herndon, Virginia. The Lord giveth his beloved sleep. May the Holy Spirit comfort all who mourn and reconcile both the church and the family to his divine will.

L.

Mary Margaret Montgomery, daughter of George and Julia Ann Huffman, was born January 22nd, 1855, and died November 30th, 1925, in her 71st year. She was united in marriage May, 1875, to Amos Montgomery. Early in life she was baptized in the fellowship of the Old School Predestinarian Baptist Church, and remained true to this faith until her death. "Aunt Mary," as she was known to the entire community, was indeed a true christian neighbor and friend, holding malice toward none and always will-

ing to lend a hand to those in trouble. Sister Mary was driving in her buggy, which was struck by a passenger train near Centerburg, Ohio, death resulting almost instantly. It seemed as though some warning had been given her beforehand, for she had made arrangements for her funeral, even to the text, the hymn and chapter to be read at her funeral. She leaves to mourn one brother, G. W. Huffman, of Centerburg, Ohio, and his family, together with a host of relatives and friends. I was called from Cincinnati to attend the funeral, and tried to carry out the program which she had prearranged, reading hymn 1246 (Beebe's collection) and reading Revelation twentieth chapter, using the sixth verse as a basis for my remarks to a large gathering of relatives and friends, after which the body was laid to rest in the Trenton Cemetery, near Centerburg, to await the call of the Master in the resurrection. Some could not understand why it was that sister Mary had come to her death in such a cruel way, as they called it, but the Lord's ways are not our ways. Although we mourn our loss, we believe that our heavenly Father doeth all things well, and we bow in humble submission to his will, believing it is her gain. May God bless them that mourn, and enable them to say, Thy will be done.

GEORGE L. WEAVER.

George Baker Wood was born June 10th, 1857, in Mahaska County, Iowa, and died November 16th, 1925, aged 68 years, 5 months and 6 days. He was married in January, 1881, to Artie McQuery, at Pleasantville, Iowa, and to that union was born one son, Raymond L. Wood. His wife died May 2nd, 1900. He was married to Alma R. Colton April 5th, 1904, and moved to Oregon the same year. His second wife died April 15th, 1915. April 15th, 1919, he was married to Mrs. Rosa D. Norris, who, with the one son and two granddaughters, Sylva and Alice Wood, one brother in Iowa, beside many other relatives and friends, survive him.

Funeral services were held in the undertaking parlor November 19th, Elders J. N. Beaman and William J. Reeves officiating. Burial was in the Forest View Cemetery. We feel we have lost a good citizen, the wife a good husband and the son a good father. For some reason Mr. Wood had never united with any church organization, but was in perfect sympathy with the Primitive Baptist faith, and was nearly always in attendance at our church meetings. His father, Elder Aaron Wood, was one of the old pioneer preachers of Iowa, so we feel our loss in his death is great, but the change is a gain to him, so we rely upon Him who has said, My grace is sufficient for all trials.

WILLIAM J. REEVES.

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E. A. MORELAND, Pastor.

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This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94. MIDDLETOWN, N. Y., FEBRUARY, 1926. NO. 2.

CORRESPONDENCE.

I PETER I. 2.

“ELECT according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace be multiplied.”

I shall consider each one of these statements of the apostle Peter, who says that he is “an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” and it is these same strangers whom he denominates and calls the elect, or the ones chosen according to the foreknowledge of God the Father, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will, then how can some claim that they are all given a chance, and unless they exercise the chance that God gives them they are lost, and then after they give their hearts to God and get saved they depend upon their own good works by their own power and wills to keep saved, and if they

should depart from any of the rules laid down by the Theological schools they are lost, and if they should die while in this disobedience they would be eternally lost? By their own testimony they deny that salvation is of the Lord, and that by grace through faith, and that not of themselves, it is the gift of God, not of works lest any man should boast. The Scriptures declare we are his workmanship, and that we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. If we are created in Christ Jesus unto good works, and God has fore-ordained that we should walk in them, is there any chance about it? If there is, wherein does that chance lie? A chance embraces doubt, and if there is any uncertainty in God's promises it must be because there is some power which God cannot control which is in opposition to his will and glory or pleasure, and since the natural mind is enmity against God and not subject, or in conformity, to the law of God, neither indeed can be, because one is flesh and the other is Spirit, consequently they are enemies, and God in his wisdom, for the purpose of showing his almighty power, put that enmity

between the woman which is a type of the church, which is his body, and the serpent, or the devil, and this was in the beginning, before he drove the man and his wife (they were both one) out of the garden from before his presence and placed the flaming sword and cherubims east of the garden, which turned every way to keep the tree of life, lest they eat of it and live forever. Then if God has put this impassable barrier over which man cannot pass, and God has never changed, and if he had power over all flesh in the beginning, and had a plan then, his plan has never been changed, for he is of one mind and none can turn him. What his soul desires that will he do, and since he desired to choose, or elect, a portion of his creatures to be heirs of his kingdom, and it was his will that they should partake of flesh and blood in Adam and be sentenced to death, or separation from him and their inheritance on account of Adam's transgressing God's holy law, and it being his will to show his great love for them by sending his only begotten Son into these low grounds of sin and sorrow to take part of the same flesh and blood as the rest of his brethren, with all of their sorrows and temptations, so that he could be a faithful high priest or mediator between the Father and us, he being both God and man, knowing our weakness and imperfections in the flesh, also being God he knew the justice and righteousness of God's holy law, he could and did look upon us with compassion, and could say, Father, forgive them, for they know not what they do; and when he presented them to his Father without spot, wrinkle or any such thing, having paid all the demands which God had against them by taking upon himself all their sins, past, present and future, he became their Surety or Husband,

Prophet, Priest and King, and in this way he stands between us and God the Father as a mediator to make intercession for us. As the husband stands between his wife and the debts she contracts, so Christ stands between his bride, the church, and her debts, and she can buy without money and without price, the full amount of her debt falling upon him, and on account of the love he bears her he gave his life in order to give her the right to buy goods at the storehouse wherein all the blessings are laid up in store for them that love him. That storehouse never diminishes, but increases by reason of our using, for Jesus is this storehouse, and in him is stored every blessing that is in store for us, and will not the Father with him freely give us all things? Yes, my dear, beloved brethren, when we have him we have all things, for there is nothing we want beside, he is our all in all, and when we have him we are full. Then with how much sweet comfort do we receive the assurance of the text: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." This was the Father's will in the beginning, and who can change his will? This will of God was given the apostle Peter to know, so that he wrote with full knowledge of these strangers whom the world would not own at that time, neither will it own them now, but Peter tells us that they were the elect of God, set apart by the sanctification of the Spirit unto obedience. Poor puny man is cut off from any honor, power or glory, even our obedience is in Him, through the Spirit, or life, which is the inner man, who after God is created in righteousness and true holiness. Oh what a mystery is this. It is too high for me; I cannot attain unto it, but what a rest it is to feel that

Jesus is sufficient for all our needs, and has redeemed us with a full and complete redemption; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, and which is revealed unto us here in time by the gift of the Holy Ghost, for by grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast.

Now we come to the last part of the chapter, which reads, "And sprinkling of the blood of Jesus Christ." Christ is our passover, and upon whomsoever his blood is sprinkled he that has the power of death hath no power over, for Jesus by his death destroyed him, that is, the devil, and delivered all those who through fear of death were all their lifetime subject to bondage. Romans viii. 1, 2: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I might go on and transcribe the rest of the chapter, for it is just a continuance of proof of what I have written, especially from the nineteenth to the twenty-fourth verse.

But the best of it all is the last of the text: "Grace unto you, and peace be multiplied." This grace is the same that was given us in Christ Jesus before the world began, and it is the same grace that brings this peace that the apostle prays may be multiplied, and it is the same grace which Jesus told Paul was sufficient for him, when he prayed earnestly thrice that the thorn in the flesh, the messenger of Satan, which was to keep both him and us from getting puffed up, that Paul wanted to have removed. The

Lord knows what is best for us to keep us humbly at his feet, and may we always be found waiting upon the Lord, so that our strength may be renewed and that we may mount up with wings as eagles, and run and not be weary, walk and not faint. We are often tempted to hurry the Lord's work, and the devil urges us on, as he did when he told Jesus to cast himself down if he be the Son of God, or to command the stones that they be made bread when Jesus was hungry. Our faith is between us and God, and not to make a show of before men to be seen of them, as though we were superior to others in power or wisdom, for God has chosen the weak, the ignorant and the foolish, so that the excellency of the power might be of God and not of us, to the intent that no flesh should glory in his presence, and now may the Lord God, who is merciful and gracious, longsuffering and abundant in goodness and truth, so direct our minds that we will desire that wisdom which is from above, which is first pure, then peaceable, easy to be entreated, and keep our feet in that strait and narrow way, even though it be strewn with thorns, as our dear Savior's path was, and let us walk worthy of the vocation wherewith we are called, not in our own strength, but giving God all honor, glory and praise, and may our strength be made perfect in weakness.

I am a little improved in health, so I can sit up part of the time. May the Lord's richest blessings rest and remain upon both editors and correspondents, and give them knowledge to rightly divide the word of truth in the future as in the past.

From one of the least of all,

DAVIS BURCH.

BELLINGHAM, Washington.

TAMPA, Florida.

DEAR BRETHREN:—Maybe the Lord will give me a little to write. In Job xli. 11, we have this language: "Whatsoever is under the whole heaven is mine." All these ought to belong to him, as he made and created all of them. He ought to and does have the right to do with them as he pleases. "Just and right is he." The Book of books begins, "In the beginning God created the heaven and the earth." In Genesis i. 26 it is written, "Let us make man in our image, after our likeness." Twenty-seventh verse: "So God created man in his own image, in the image of God created he him; male and female created he them." Psalms xxiv. 1, says, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalms civ. 24-27, 32, 33: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both great and small beasts. There go the ships; there is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season." "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live; I will sing praise unto my God while I have my being." Just at this moment David has a wonderful view of God and his power and glory, but when the shadows of spiritual night gather around him, and the awful crime he committed stares him in the face, and his mind goes back to his faithful servant Uriah, whom he had killed so as to get Bath-sheba, no doubt but he sinks down and covers his face in shame, and we hear him cry out, My sore ran in the night. Ah! yes, that

sore never healed. Time, the great healer, never caused that sore to cease to run. Only when God in great mercy raised him up together with Jesus did he ever forget the awful sin he committed, and yet it must be done to carry out the purpose of God. This purpose did not lessen the heinousness of his dastardly deed. He must suffer all his days for an example to those who should come after. Solomon must be born. When the psalmist sank down under the weight of his sin and guilt, and the dark threatening clouds gathered around thick and fast, like they do over and around all of the poor trembling children of God, when God "holdeth back the face of his throne, and spreadeth his cloud upon it," then I hear the sweet singer of Israel say, Is his mercy clean gone forever? Will he no more be entreated? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? My days are like a shadow that declineth, I am withered like grass. No one has ever seen the deep corruption, pollution and vileness of their hearts until the Savior, who is the true light, gives them spiritual life. In him was life, and the life was the light of men. But when the Lord makes darkness and all the beasts of the forest do creep forth their heart is filled with fear, as a little child in a dense forest filled with roaring, howling, screaming wild beasts, it is then all the terrible works of the flesh are seen, and the hideousness of our flesh is plainly manifest before us.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

But I did not start out to write this way, but to say a word about one of the most wonderful texts in the Bible:

"Whatsoever is under the whole heaven is mine." This is the language of God. The one who said to Moses, I Am That I Am hath sent thee. Moses said, They shall say to me, What is his name. God said, "I Am That I Am." This great incomprehensible, eternal, wondrous One is almighty in power, unlimited in wisdom, of whom it is said, "There is no power but of God: the powers that be are ordained of God," omnipotent, omnipresent, everywhere at the same time, glorious in holiness, fearful in praises, doing wonders, into whose hands it is a fearful thing to fall, yet who at the same time says, "As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Can it be that he pitieth such a vile creature as I am? How many, many times when taking a cool drink of water have I thought, I am unworthy of this nice clear cool water.

"Without thy sweet mercy I could not live here,
Sin would soon reduce me to utter despair,
But through thy free goodness my spirits revive,
And he that first made me still keeps me alive."

Again it is written, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods." The Bible plainly sets forth the fact that God is the creator and owner of all things. See that rolling, tossing, never-ceasing turbulent ocean, it is his; God made it. I have stood on the shore of the Pacific and watched the great swells coming. They come year after year, one right after the other, never ceasing; year after year they come, age after age they roll shoreward, dashing, dashing against the shore, God controls them. He says, Thus far shalt thou come, and here shall thy proud waves be stayed. Again, "He gave to the sea his decree, that the waters should

not pass his commandment." So there they stop, break and return to the ocean, but another comes, never ceasing, like the wicked they never cease to roll against the shore. Isaiah lvii. 20, says, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Just as sure as the waves of the Pacific Ocean never cease to dash against the bank, so certain the wicked strive to undermine the truth, and destroy it, and the church. Every stone the waves loosen so it falls, remains, and is never placed back in the bank. I have never known a church that was destroyed and become extinct that was reorganized. The people are now trying to carry the church back east to Asia, and other places where God has removed the candlestick, but they will never plant a church of God in that country again. What they establish is not the church of God. The Bible says, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." The travel of the church has been westward. But not one inch can the wicked advance further than God permits. They are his. He overturns the wickedness of men and devils to the good of his people and his own glory. Not a dog was allowed to bark at the children of Israel as they came out of Egypt; not a fly, frog, louse nor hailstone was allowed to cross the line between the Egyptians and Goshen where the children of Israel lived. The sea moved back and stood up like a wall at the command of God so the Israelites crossed dry-shod, and when the hosts of Pharaoh in their presumption and foolhardiness followed into the midst of the sea, at the command of Jehovah down came the waters, and Pharaoh's hosts were swallowed up and drowned. Then

Miriam and the children of Israel sang, The Lord "hath triumphed gloriously: the horse and his rider hath he thrown into the sea." **O** tell me, little one, what have you to fear? Listen while I quote, "No man taketh it [his life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Who upholdeth "all things by the word of his power." The poet says,

"He whose thunder shakes creation,
He who bids the planets roll,
He who rides upon the tempest,
And his sceptre sways the whole.
Round him are ten thousand angels,
Ready to obey command,
They are always hovering round you,
'Till you reach the heavenly land."

"Thou shalt call his name Jesus: for he shall save his people from their sins." His Father gave them to him. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John xviii. 10: "And all mine are thine, and thine are mine; and I am glorified in them." You get so hopeless, so down-cast, dark, doubtful and despondent, and your enemies without and within seem to multiply, still you, not your name, you are graven upon the palms of God's hands. That certainly is a safe place. The Lord says, "I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth and say unto Zion, Thou art my people." How many times have you said, The Lord hath forsaken me, and my Lord hath forgotten me? How often does it please God to hold back the face of his throne and spread his cloud upon it, and you sink down in despair? How often does the Savior appear to you like he did to the woman at the well of

Samaria? She said, Come, see a man that told me all things that I ever did. Is this not the Christ? When the Savior brings your sins so vividly before your eyes, and the billows roll over you and you are sure you will be swallowed up in the deep depravity of your flesh, and the dark clouds gather thicker and thicker as the storm increases, and your hope of ever reaching the land of deliverance seems to be gone forever, your little bark is tossed higher and higher, it is then you cannot have a particle of hope; it has sunk down in the briny waters of the sea of this life; still this hope that is as an anchor to the soul is only taking a deeper hold, entering into that within the vale. I remember once as I was returning home after the most distressing experience one could be exposed to, cast out from God and man as it seemed to me, and the waves were so terrific that it was as apparent as if it had been natural waters surging and dashing me, and all hope was gone, I was as sure I was lost as it could possibly be made clear to the mind, but God was watching, and all things were working "together for good to them that love God, to them who are the called according to his purpose." All at once a text burst into my distressed mind: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires," &c. In a moment there was a great calm. The Savior said to the tossing sea, Peace, be still, and there was a great calm. It had to obey him. It belonged to him, so do you. You are not your own, you are bought with a price, therefore glorify God in your body, and in your spirit, which are Christ's. But you say, The Lord hath forgotten

me. But God says, Can a woman forget her sucking child? Yes, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands. None is able to pluck them out of my Father's hand. The Savior loved you always, therefore he came and saved you. All things are yours, and ye are Christ's and Christ is God's. All, all belong to him. Paul says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. The questions come up with interest, Am I his child? Am I born of the Spirit? Do I serve him with my spirit? Do I mourn on account of sin? Do I hunger and thirst after righteousness? You sing,

"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?"

You want to be free from sin. You want to be what you think a christian ought to be. These are infallible evidences that some day you will be freed from sin and sorrow and be at home with God. A few more sighs, a few more tears, a few more pains and all of you sorrowing little ones will be called home to behold that wondrous place God has prepared for you, but it seems too much, too great a boon for such a poor sinful creature as I am. The poet says,

"When the feet are worn and weary,
When the eye long dimmed by tears,
When the days are long and dreary
With the monotone of years,
When the fainting footsteps falter
In the marshes dark and deep,
When the Lord calls home his children,
There is no more cause to weep."

Yours in affliction,

ISAAC R. GREATHOUSE.

MACOMB, Ill., Dec., 1925.

DEAR BRETHREN EDITORS:—My remittance is about due, so I am inclosing it, also a little to help your publication. I do not want the time to elapse or receive one number that is not paid for. The SIGNS is too precious, and I esteem it too highly to think of doing without it, and it was a sad day to me when I learned it might have to be discontinued. I could scarcely endure it. It had been in my father's family since my childhood, and when forty years ago I became a member of the Old School Baptist Church and had a home of my own I subscribed for it and have taken it continuously ever since. I have never missed a copy, and would feel lost without the dear old paper on my table. It has been a great comfort to me all these years, and I have been greatly edified and strengthened in the faith in its perusal. To know that God has a people who still believe and advocate the doctrine of salvation by grace in these days of infidelity and unbelief is a cause of thankfulness and rejoicing, and by reading the SIGNS we find there is a remnant according to the election of grace who still hold fast to this doctrine which is the vital difference between God's chosen people and the Arminian world. I have read after all the editors from Elder Gilbert Beebe down to the present time, when we have Elders Lefferts, Dodson, Ruston and Vaughn, all able writers rightly dividing the word of truth, and earnestly contending for the faith once delivered unto the saints, that faith which was preached by Christ and his apostles and has been preached during all the intervening years until the present time, and is still proclaimed by his faithful servants, and will continue until the end of time, for God has reserved unto himself a people whose God

is the Lord, who will not bow to the image of Baal, but give God all the praise for their salvation. The doctrines of election, predestination, man's depravity, salvation by grace alone, the resurrection, are precious to God's children, believed and loved by them, and I hope and rejoice in these glorious truths so ably contended for in the SIGNS and are our comfort and hope. The Baptists near me believe in salvation by grace, and our pastor preaches it with power and ability, and says he knows of but one salvation, that is by grace, and if any of God's children are enabled to walk in the way of righteousness it is not of themselves, but of God's grace they are enabled to follow him or have any desire to do good, for the carnal or fleshly mind ever prompts to evil, and the poor child of God knows that sin is mixed with all he does, and in his flesh there dwells no good thing, and he cannot do the things he would. So it is by grace we are saved, not only eternally, but here in time, every day of our lives, saved from ourselves, from every false way, from temptation and from the many evils that surround us all along the journey of life. I know of myself I am weakness itself, sinful and unworthy, dependent upon God's mercy. I cannot go alone. I cannot be as those around me who are continually boasting of what they are doing to help the Lord. I tell them I cannot keep myself in the right way, then how presumptuous to think of helping God, who has all power in heaven and in earth and needs not the help of mortals. I am so thankful that the Arminian system of works is not true, for if it were I surely would fall by the way, for my faith is so weak and my little hope grows very dim many times and I can scarcely dare claim a hope in Christ. It seems I see my imperfections plainer

each day I live; doubts and fears are my daily companions, yet, dear brethren and sisters, I cannot give up my little hope, and would not exchange it for all the gold of this world. I hope I love the truth set forth in the SIGNS, love to hear it proclaimed, love to be with God's people and hope their God is my God, and love the dear Old Baptist Church. These are all the evidences I have to base my hope upon. Is this enough? Can you fellowship a poor sinner like me? I am like sister Livingston wrote in the last SIGNS: I have no bright experience, and have very little evidence to go on. I wish some of the editors would feel to write an article on this subject. It surely would prove of much comfort to weak ones like myself.

But I must bring this long letter to a close. I did not intend to write at such length when I began. Dear editors, excuse me, and do with this as you think best. It is very imperfect, as is the writer, and I crave your kind forbearance.

Now sending to all who may read this, greeting in the Lord, and wishing you all a happy Christmas and a happy and prosperous new year, I remain, I hope, your sister, though least of all,

SARAH E. RUNKLE.

DODGE CITY, Kansas.

DEAR EDITORS:—As it has not yet pleased God to give me the ability to fully express my feelings, I will, the Lord being my strength, endeavor with the language now at hand to thank you and all who contribute to the SIGNS, and the publishers as well, for the good tidings of our Lord Jesus Christ for the past two years. I spent years of search, visiting many who profess christianity who say "it does not make so much difference how one worships, but it is necessary

to have some form of worship in order to obtain salvation," with whom I could not agree, for if a mere form of worship and having your name appear on their books is all that is necessary our Savior would never have left the Jews and established a church of his own. But my search was not in vain, for I finally came upon a little band of Old School Baptists many miles from home, and although an entire stranger they gave me a home with them, and in their homes I found the SIGNS OF THE TIMES, which beyond any doubt in my mind is a gift of God. I hope I am truly thankful for all these blessings, and can say with Jacob, "Surely the Lord is in this place, and I knew it not."

Now in regard to the different forms of worship may I say just a few words? There are just two manners of worship; one, being born of the Spirit, seeks spiritual things and worships God in spirit and truth, while the other, being born of the flesh, is flesh, and destitute of spiritual light follows in darkness the whims of men. In the first offering we have record of we find Cain brought of the fruits of the ground and Abel brought of the firstling of his flock, and by going back a few verses we find that God said to Adam, "Cursed is the ground for thy sake." Then could the offering of the fruits of that which was cursed be any thing more than just a form? while Abel's offering was by the shedding of blood, the seal of the purchased possession of the perfect Savior, and the only offering acceptable in the sight of God for the remission of sin. All the patriarchs and accusers of Job brought of their flocks as God commanded them. The law also required blood as an atonement.

Leviticus xvii. 11: "For it is the blood that maketh an atonement for the soul," and in these last times we find ourselves surrounded by a people who bring as an offering the fruits of the ground, the labor of their own hands, their own self-righteousness, and for which ask deliverance of their soul. While they may find pleasure in the same, let us, if so be the Spirit of God dwell in us, rejoice in the promises of our Lord and Savior, who said, Of all that the Father hath given me I shall lose nothing, but shall raise it up again at the last day. Though our journey in this world of sorrow at times may lead through paths lined with thorns and thistles, may we say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 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," and may God grant that we ever look upon the bleeding side of our Savior as the soul-cleansing power, the seal of our salvation, the atonement that is acceptable in the sight of God for the remission of all our sins and they are to be remembered no more, and may the Lord strengthen me to say with the psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Now may the love of God, and the grace of our Lord Jesus Christ, and the communion of the Holy Spirit be with us all. Amen.

R. L. DAVIS.

DELAWARE, Ohio.

DEAR EDITORS:—May I have a little space in your good paper to give a short sketch of the recent tour of our aged and highly esteemed brother, Elder C. C. Moore, of Clarksdale, Missouri, that his friends in the west may know he has recovered from his recent nervous breakdown and is again in the field preaching the unsearchable riches of Christ? His hands are still nervous, so, in order to let his friends hear from him, he has given me a short account of his trip to send to the SIGNS to let his brethren hear in this way rather than writing so many letters.

He left his home in Clarksdale August 19th, and arrived at Sadieville, Ky., the 21st, where he was met by brother David Mulberry, and went with him to his home and was entertained by his good wife and daughter until Sunday morning, when he went to Ellick Church, where he met an unusually large congregation, and preached to them for an hour. He then went home with brother John Jones and wife and preached at night. He spent the balance of the week visiting brethren and friends in that locality, including his much esteemed brother and sister, Jimmie Smith and wife, and family, and the next Sunday returned to the church, where another large congregation was assembled, and preached for them again. He then visited with brethren and sisters around Sadieville, going to visit an aged sister below Georgetown. Returning to Sadieville Friday before the annual meeting he was met by Elders P. W. Sawin, of Sadieville, and C. E. Jackson, of Bucyrus, Ohio. Having a two days meeting, each of them preached twice on Saturday and Sunday. They had a very pleasant meeting and every one expressed themselves as being glad to be there. In company with Elder Jackson he returned to brother David Mulberry's home, and Monday morning both took train for

Cincinnati, Ohio. From there Elder Jackson went to his home, Elder Moore going to the home of his esteemed brother, Elder G. L. Weaver, of Cincinnati, where he spent the night and visited with Elder Weaver and wife, also with brother Smith and wife, who came in and spent the evening. Tuesday morning he took train for Delaware, Ohio, where he was met by brother J. S. Main, who took him to his home where he and his wife entertained him the balance of the week, this being the first time he ever met them. Elder Moore's and brother Main's birthday being the same date (just one year difference in their age) a good warm fellowship was the result of this meeting, and he wishes to express his thanks to our dear aged Deacon Main and his wife for their hospitality and for their kindness Saturday in bringing him to Pleasant Hill Church for his first time, where Elder Jackson and I met him again for our annual meeting, where he preached with the power and sweetness given him from on high and was not afraid to declare the whole counsel of God, which he did in a firm and kind way, declaring the doctrine of salvation by grace and the absolute predestination of all things, which we heartily indorse and believe to be the only doctrine that harmonizes with the Scriptures. After brother Moore had spoken so ably the unworthy writer tried to talk a little, followed by our pastor, Elder Jackson. At night he and brother Jackson preached at brother Main's, and Sunday morning our little band met at the meetinghouse where he again preached with power and sweetness; followed by Elder Jackson. After eating dinner, which was served at the meetinghouse, Elder Moore spoke again. It is wonderful how the dear aged brother is sustained, preaching from one to two hours at a time. Dear reader, you have to see and hear him to get the fullness of the

wonderful gift that is his. He has more than one talent: he is both a preacher and a pastor, and his labors have been abundantly blessed in the service of the church of his care. After he finished preaching I tried to talk a little, followed by Elder Jackson, bringing to a close our happy little meeting. Elder Moore came home with me and spent the night, and I felt I was with a man whose conversation would be profitable to me. If he were here now I know he would say, Praise God from whom all blessings flow. While we are few in number, we feel that the set time of the heavenly Father had come to favor Zion. Our strength is in the Lord, not in numbers. Our God is our great high tower, and he rules in the army of heaven and among the inhabitants of earth, and none can stay his hand nor change his decrees.

Monday morning I took him to Delaware, where he took train for his long journey home, expecting to arrive there the next day. The first Sunday in October he expected to be at Unity Church, in Missouri, where the late Elder R. M. Thomas used to preach, and who was Elder Moore's fellow-laborer and traveled with him. When I was a boy at home Elder Thomas used to come through here as a messenger to the Indian Creek Association (Ohio) from the Western Corresponding Association, of Missouri, and I used to see him. Pleasant Hill Church belonged to the Indian Creek Association, so it seemed like a few of the old family getting together again. Sometimes I think that Pleasant Hill Church with her few members is a spared monument of God's grace and mercy.

Wishing the editors, publishers, writers and readers of the SIGNS OF THE TIMES, and all the ransomed of the Lord, well, I will say farewell for this time.

G. E. STEPHENS.

BERLIN, Md., Oct. 20, 1925.

DEARLY BELOVED IN THE LORD:—I feel to-night that I would like to write something for publication, if the Lord is within and will direct my mind and teach me the things of his kingdom. The subject now under consideration is just one word: "Charity," found in first Corinthians, thirteenth chapter, in many places. What is charity? Webster gives it as universal love. Then if there is no love in our hearts what is there in anything we do? It is as sounding brass. "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 2. So if we have no love then we are nothing. How can we obtain love? Is there anything we can do to obtain it? I say, No, for love is the gift of God. Then we are taught right here to know that we cannot be our own guide, as many say we can, for if there is no love in what we do, then it profiteth us nothing. If we write or talk for the praise of man, and have no love in our hearts, then we are like the Pharisees, but if we are looking forward to the comfort of our brethren and are made to see them our superiors and submit our work for their comfort, then we must have some love. If it is in love we do these things, then we shall reap that which we have sown; but if we have no love in what we do, it is just for the eyes of the world and praise of man. We will consider Jonathan and David. There has been no greater love shown by man than there was with them, for Jonathan would do anything to protect his friend David. Did he receive any reward for it? I say, No. All he did for David he did through true love, "charity," for had he been paid for his work with David it would not have been through love for David, but for hire, for "charity suffereth

long, and is kind." Jonathan was kind and true to David, therefore through love and charity he served him. So if we have no love for our Lord and Savior Jesus Christ we may serve him in the law all our life and it is nothing, but like the Pharisees. When Paul wrote to the Corinthians did he do it through love or for honor? I think it was through nothing other than love and charity he did his work. "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jeremiah xxxi. 3. So we see it is love, charity, that must be the foundation of all we do.

Dear brethren, I realize I have picked out a subject that is too deep for my sinful mind, therefore will have to ask you to look into this subject further for your own comfort, for I feel I can never do justice to it, for I am made to question myself as to whether I love our God and my brethren or not. All I can say is that I hope I do, for it is my chief joy when I can meet them and talk of the love of Christ for poor sinners, of which I see myself the worst of all. In conclusion, I would say that whatever we do let it be in love.

Yours in love,

J. W. S. TIMMONS.

HAVANA, Kans., Dec. 5, 1925.

DEAR BRETHREN:—I am sending money order for seven dollars, which please apply as directed. I wish I could help more. Am trying to get some new subscribers. I think that if some Primitive Baptists who are not subscribers would take this valuable paper they would be much encouraged in reading the precious truths contained therein, and would decide they could not do without it. The most dishonest are those who are financially able and do not pay for it.

That money is not theirs, it is yours. I have just received the December number, and am truly glad that you receive so many letters of commendation and encouragement, and thankful that you do not publish communications telling of trouble in churches. No, it is not profitable to broadcast such controversy. Faithful and watchful editors have kept the SIGNS free from false doctrine, for which we should all be thankful. Your labors are arduous. Your editorials are always good; you contend earnestly for the faith once delivered unto the saints.

The SIGNS has lived a long time for a religious paper, and I feel sure it has gladdened many destitute and lonely ones, especially those who are unable physically to go out to hear preaching, and those who are far distant from places of meeting, or are otherwise deprived of hearing the precious gospel, the truth as it is in Christ Jesus, preached. We seldom have preaching here since my late husband, Elder Thomas R. Pittman, was called to his eternal home, eight years ago. I am not complaining because the SIGNS does not come every two weeks, because I know conditions made it necessary to reduce it to once a month. May the Lord sustain you in conducting the SIGNS to the glory and honor of his name and the comfort of his saints.

Unworthily,

(MRS.) MARY E. PITTMAN.

OTTAWA, Kansas, Dec. 17, 1925.

DEAR BRETHREN:—Yesterday I received a card stating my subscription had been paid for another year. My heart thrilled with gratitude to the dear Lord and the dear child of God who so kindly remembered me, though I feel to hang my head in shame, for I am so unworthy of such blessings as the Lord sometimes

showers upon me, and his mercies are new every morning, but I am too blind to see his dear hand in it at all times. O, dear children, trust him with all your hearts. He is the one mediator between God and man, the only God and Savior, the only one who can save us in time and eternity. All blessings emanate from his dear hand, and we know we are all unworthy of the least of his notice. Yes, vile and full of sin I am, thou art full of truth and grace. Not unto us, not unto us, but unto thy name be all the glory, now and forever. If you can bear with me once more, I would like to thank the dear one, whoever he or she might be, for the precious Christmas present, but let me repeat, I am all unworthy of it. When I came west, twenty-six years ago, I was alone, so far as any one believing as I did, copies of Baptist papers were often sent me, which were all good, as far as I was able to judge, but this thought was with me: I realize I am ignorant and do not want to get mixed up with strange doctrines, so I will stay by my Bible and the SIGNS, and now can say I do not regret it, for the Bible, SIGNS and my experience teach me God is able of these stones to raise up children to Abraham, and "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain," and will not the poor sinner who is trying to save himself labor in vain if the Lord is not in it? Unless the Lord keep us we will surely go in by and forbidden paths, and deny the Lord of glory, taking praise to ourselves for our wonderful works in keeping ourselves from evil. Jesus taught his disciples to pray, "Lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

I did not think to say so much, but I am almost overwhelmed this morning with the greatness and goodness of God. Forgive me for again so soon asking you to publish some of my thoughts.

A poor sick sinner, trusting alone in the Lord and Savior for salvation,

ANNA MCKINNEY.

CHICAGO, Ill., Dec. 21, 1925.

DEAR BRETHREN:—I am inclosing remittance for the SIGNS. We have enjoyed the paper during the past year, as heretofore. Am sorry it was necessary to change it to once a month, but understand the reason. I liked your farewell column in the December number, especially with keeping the SIGNS as free as possible from strife. By the way, my wife has a sister in Pittsburg, Pa., who has read quite a number of Old Baptist papers, and I am sure she has a heart experience. She has never heard a Baptist sermon, and the only thing she has to find objection to "our doctrine" (she is a Presbyterian of the Old School) is that the Old Baptists do not have more ministers, especially in the cities, and of course everywhere. She thinks we have something that is worth telling to every one, not to "make them christians," but to tell them what the Lord has done for them. She thinks there are thousands who would rejoice to hear "our doctrine." She asked me a short time ago if I could enlighten her on Genesis ii. 9, 16, 17. I told her it was too much for me, and said I would ask one of you editors to write on the text if it was felt that it was of benefit to the "little flock." If not, there is no harm done. Perhaps Elder Lefferts or Elder Dodson might do so.

I did not expect to write as I have when I began, and do not ask this to be

printed in the SIGNS, as there are so many others more gifted.

With love to all connected with the SIGNS, I remain, I trust, in a sweet hope,
M. C. REEVES.

ELKINS, W. Va., Dec. 10, 1925.

DEAR BRETHREN:—I see I am behind one year in payment for your valuable paper, the SIGNS OF THE TIMES, so am sending payment in full to the close of 1926. We feel we could not do without our family paper. We hope we believe the doctrine it advocates. I feel I have often been comforted by the good letters from the dear brethren and sisters, many of whom I never expect to meet on earth, God's footstool, but I have an humble hope we will meet when this mortal life ceases, where parting will never come. I am in my seventy-fourth year, and hope to be able to continue my subscription for the SIGNS. I have been reading your paper for over twenty-five years. My brother, Elder J. W. McClanahan, has been a subscriber for many years more. I esteem the SIGNS highly for the truth's sake, and hope for its continuation. I am personally acquainted with Elders H. H. Lefferts, C. W. Vaughn and George Ruston. They are able ministers.

G. B. McCLANAHAN.

ST. JOSEPH, Mo., Dec. 7, 1925.

DEAR BRETHREN EDITORS:—In renewing the subscriptions of myself and several others for another year, I wish to add a line or two in appreciation of the dear SIGNS. My father, John Bloomfield, began his subscription for the paper at the printing of the first issue in 1832, and our family name has ever since been found on the mailing list of the much prized periodical. Individually I have been a continual subscriber for forty-five years, and

not a waver of change have I seen in its policy or the doctrine set forth in its pages in these almost a half century of years. Its reading has often given me assurance and hope, driven away doubts and tremblings and assured me of the old paths. Many dear brethren and sisters, devoted and tried soldiers of the cross, have written their "bit" and passed on before. We salute the present editors and correspondents with a fond wish that they may be given strength by Israel's God to stand steadfast in defense of the truth the coming year.

A sinner in hope of mercy,
A. W. BLOOMFIELD.

SHELBYVILLE, Ky., Dec., 1925.

DEAR EDITORS:—I wish I could express to you my appreciation of the SIGNS. I have read it for a long time, and earnestly hope that it may continue in the future as it has been in the past. I feel thankful that there are a few who are not ashamed or afraid to declare the truth. I think we should have no fear of using words too strong in declaring God's power or man's weakness.

An unworthy sinner,
H. L. VAWTER.

ARDMORE, Tenn., Dec. 20, 1925.

DEAR EDITORS:—I am writing you to please change my address from Taft, Tenn., to Ardmore, Tenn., R. 1, as I do not want to miss a copy. I cannot find words to express my thankfulness toward you when I read the card you sent me, telling me you were not going to stop my paper. I cannot see how you can be so kind to a poor sinner like me, who is as prone to err as the sparks are to fly upward. If the time ever comes when I can get the money I will send you pay for the paper, but if I do not live to do this I

hope the good Lord will richly bless you for your kindness. He said, The poor you would have with you always, so may I hope I am one of them? I know one thing, we are poor in this world's goods, but I had rather be poor than to be rich and neither fearing God nor man. We are told to be merciful, even as our heavenly Father is merciful. Oh if all men would take heed to that one thing the poor would not have to suffer so many heartaches, but some of them are hard-hearted, not caring for their fellow-man. I guess it is God's will for them to run their race, have their heaven here on earth, but when the great day comes they may be like the ones the dear Savior told to depart for he never knew them.

The old year will soon be numbered with the past, and we know not what the new one will bring, but will say I hope it will bring happiness to God's little children, wherever they are, and a double portion to you, for I much love this dear old paper, for it stands firm in the faith once delivered unto the saints, so please change my address, that I may not miss my next paper.

May God bless you, is the sincere desire of your unworthy sister, if one at all,
(MRS.) J. E. SISCO.

FORT SUMNER, New Mexico, Dec. 6, 1925.

DEAR BRETHREN:—If you will permit one so unworthy as I feel myself to be to thus address you. I have been a reader of the SIGNS a little over a year, and to say I enjoy reading it is putting it very mildly. I feel that the dear paper is a wonderful blessing to God's precious children; it comes each month laden with such wonderful letters it fills my heart to overflowing with love, joy and thanks to our heavenly Father for his precious gifts. I would like to take brother Lefferts by

the hand and bid him godspeed. Dear brother, your writings have been a great comfort to this old pilgrim, and I can say amen to every article you have written since I have been reading the SIGNS, also to what the associate editors have written. Write on, dear brethren, in the future upbuilding of God's people, for I feel sure what you write will never divide God's children, but will build them up in the most holy faith of our Lord and Savior Jesus Christ. I cannot command language to express myself to you. I have never seen you, yet I love you for Jesus' sake.

I want to say, God bless brother Great-house, for he is a great gift to the church, and his writings are full of the great truths of God. I do hope the dear Lord will bless him with a fruitful mind to write some more. I have heard him preach, and he is a great man in the Lord's vineyard.

Dear brother Lefferts, I wish, if it is the Lord's will, that you would give us your views upon Isaiah iii. 12.

J. L. NAPPIER.

LAUREL, Miss., Dec. 27, 1925.

DEAR BRETHREN:—We have been blessed to the close of another year, through the mercies of the God of all power, who rules all things after the counsel of his own will. I know that I have been blessed greatly with spiritual and temporal blessings, for which I hope I am thankful to God. We are at peace here at Palestine Church, and we pray God will still keep us in bonds of peace and sweet fellowship with each other, also all the redeemed of the Lord. Thy people shall be taught of the Lord, and shall see eye to eye, and speak one and the same thing. Remember us at the throne of grace.

Your brother in Christ, I hope,
T. J. KNIGHT.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1926.

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 IV. 30.

"AND grieve not the holy Spirit of God."

For some time it has been our desire to write upon the above Scripture of truth, but we have felt our insufficiency. We often wonder when we take up our pen or when we attempt to speak in the name of the Lord if our brethren realize what it means, or enter into the feelings of the one before them. Truly it is a solemn thing for one who at his best state is altogether vanity, to speak in the name of the Lord. There is a shrinking from such things as a beggar covered with rags would shrink from putting on a king's robes. One has truthfully said, Who is sufficient for these things?

As in times past, so now, we will present what we trust the Lord has given us, and first we will dwell somewhat upon the person of the Holy Spirit, and what his work and office is. He is the Spirit of truth, life and love, and all gifts to the church and in the church are by and through the Spirit. "For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit." He it is that con-

vinceth of sin, righteousness and judgment, that takes of the things of Jesus and reveals them unto us, that searcheth all things, yea, the deep things of God. Thus there is no spiritual life without this Spirit, no supplication and prayer, no thanksgiving and praise, no preaching and no hearing to profit, and without the holy Spirit, none of the fiery darts of the wicked quenched by His sword, which is the Word of God. The least motion towards God or truth in a subject of grace is the work and operation of the Spirit, and all our comfort in believing and the comfort of a good hope through grace is the fruit of the Spirit. He is the Spirit of grace and supplication, so that our supplications that are real supplications are wrought in us by the Spirit, and if our testimony is to have the right ring to it we must be in the Spirit as John was in the Isle of Patmos. Our one and only access to the Father of mercies and the God of all comfort is through the holy Spirit. We are so encompassed with infirmities and ignorance that the Scripture declares "Likewise the Spirit also helpeth our infirmities: we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

In this epistle to the Ephesians Paul declares that there is one body and one Spirit. This body is the church of God, and all who are manifestly members of the church of the living God are baptized by the Holy Ghost. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Seeing by

the word of God that the church of God is one body, and that there is but one Spirit, and that this Spirit is manifestly in the church, so she travels in the enjoyment of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Now as the above graces of the church are the fruit of the Spirit, so everything contrary to these things in churches visible, and in members in particular, is contrary to the Spirit, and as the church rejoices in the fruit of the Spirit, so she grieves through the works of the flesh, and her grief is the Spirit's grief, for she is spiritual, thus it is a grief to the Spirit when any offend against one of these little ones. We do not think it necessary to go far from the context to get at just what Paul means. He is exhorting brethren to an upright walk and godly conversation. It was a grief to Paul and to all orderly brethren to see any of the Ephesians who had been received into the fellowship of the saints walking again "as other Gentiles walk, in the vanity of their minds." It was also a grief to Paul and to all orderly brethren to see the Galatians turned aside by Judaising teachers, and just as it was an offense against truth so it was a grief to the Spirit. The flesh is contrary to the Spirit, and wherever there are those in the flesh they mind the things of the flesh, and it is always to the grief of the Spirit.

In the context Paul exhorts, "Be ye angry, and sin not; let not the sun go down upon your wrath." There is much to provoke in the conduct of those whom we may consider in error and in our ignorance we are ready to resent attacks upon truth or upon God, but the spirit that is ready to fight for God is of the flesh. God does not need any to fight for him that way, and wherever one is found with such a spirit there will be

things said and done that will be a grief to the Spirit, so that such an one will feel ashamed when he realizes that the wicked is God's sword. There is much fighting for God common among men, but it proceeds from the flesh and is sin. The fight that is God-honoring is when a saint whose God and whose self is evil-spoken against is able by enabling love to reign over his own spirit, for he that ruleth his own spirit is better than he that taketh a city. Under the discipline of the Spirit David could say of Shimei: "Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." Again, Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Whenever one is left to himself, and fleshly communications proceed out of his mouth, he is then sowing to the flesh, and if an heir of heaven he will surely reap corruption, so that his course and conversation will stink. In this the Spirit has a purpose, for herein the soul is again and again taught to hate himself. From several of the epistles we find exhortations to the saints touching upon their walk as becoming saints, their conduct to each other, and their being in the world yet not of the world. There was a need be then, and we believe there is now, although we cannot boast that we are one whit better than others regarding this. World-mindedness is a grief to us, and we are often ashamed because of the evil trend of our minds. We are strangers here below and pilgrims heavenward bound, yet how much our minds and hearts are on earthly things. Well might Peter write, "Dearly beloved, I beseech you as strangers and

pilgrims, abstain from fleshly lusts, which war against the soul." To the formalist this is very easily done, he can of course be more diligent in prayer and more attendant on the means of grace. The legalist also will talk much about duty, which he believes the creature has power to accomplish, but we believe that as the law was given that the offense might abound, so the precepts are given in the New Testament so that the child of God under the Spirit's teaching finds he can do nothing aright but through the Spirit. It is incumbent upon all believers to walk in the precepts, which can only be done by enabling grace, treasured up in our glorious Head and received through the Spirit. In this teaching of the Spirit the flesh itself becomes a thorn, and the soul is made to sorrow after a godly sort, and as Paul wrote the Corinthians, "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what revenge." That which is Spirit-taught is all of a piece, so that all taught of the Spirit speak the same things, which, put in a nut-shell, are debasing the sinner and exalting the Savior, and for the accomplishment of this the Holy Spirit is manifest among the sons of men. Lying, corrupt communications, deceitful lusts, lasciviousness, uncleanness and greediness all come from the flesh, and in the flesh we cannot please God. The flesh is the same in all of us, we are all of the same lump and disobedience is stamped on it, and all through it therefore the Spirit's work is to thoroughly discredit the flesh. It is true that in the accomplishment of this the Spirit seems to withdraw himself. We do not believe that he does, for Jesus said this Spirit would abide with us for ever, but the comfort of the Spirit is withdrawn.

When we as parents are reproofing our children we do not smile on them, and to the children it would seem that we did not care for them, while we really think more about our children's welfare at such times than when we cover them with smiles and kisses. When walking after the flesh it is not in man that walketh to direct his steps; that is, he cannot switch over to spiritual things of himself in that condition, and there the sinner would remain unless the Spirit brought judgment to the line, and like the prophet said to David convincingly, Thou art the man. Now the Spirit had not left David, but we believe that the holy Spirit in David was grieved through David's lusts, or we would never have had such a heart-felt prayer from David as recorded in the fifty-first Psalm. Again, we believe that his offense was such that the holy Spirit in Nathan was grieved when he declared that David had given the enemies of the Lord great occasion to blaspheme. It was a true spiritual prayer from a grieved spirit that cried, "Cast me not away from thy presence; and take not thy holy Spirit from me." Who has not at times been led by the flesh and possessed a selfish worldly mind? Who has not been so worldly in his ways and thoughts that it seemed as though he were almost swallowed up? Such is contrary to the Spirit and must therefore be a grief to the Spirit in ourselves and in our brethren. Much distress is caused to the churches to-day by the wicked spirit of gossip, which is of the flesh, and is devil's food at most, yet hearts are made sad through it. Such from those of whom better things are expected is a grief to the holy Spirit. To such we would say, Awake to right-way's-ness and sin not. Speak the truth in love, walk in love, for that which is not to the comfort of God's dear saints

ought not to be a sweet morsel under your tongue. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice." To know to do a thing and to do it not, to that one it is sin, and what a sin it must be when we would by our evil gossip destroy a brother or sister in the sight of others; such is murder, and causes much grief of the Spirit. Again, there are those who covet money, such the Scripture declares have erred from the faith and pierce themselves through with many sorrows. Others seek to gratify the flesh, and their one thought is to make provision for the flesh, to the end that they might fulfill the lusts thereof. Such things bring grief of Spirit, and it happens to them as with the true proverb, "A child left to himself bringeth his mother to shame." The unloving lives lived by some who have professed to be led by the Spirit, and the merciless way in which they would destroy those who are opposed to them, and wreck Zion if they could, has often filled the saints of God with a grief which was not of the flesh, but rather of the Spirit.

In conclusion, while we do not believe that the eternal God is grieved by man and man's doings, as though man thwarted his purpose and he grieved through disappointment, yet in his people the one Spirit is touched with the feeling of their infirmities, so that the grief of the new man is the grief of the Spirit.

G. R.

NOTICE.

J. P. HEATHERLY, Route 4, Lawrenceburg, Tennessee, requests the clerks of the different associations to each send him one copy of the Minutes of their associations.

CIRCULAR LETTERS.

(Written by George R. Tedford.)

The Maine Old School Baptist Association, now in session with the Whitefield Church, at Whitefield, Maine, September 11th, 12th and 13th, 1925, to the churches composing the same, sends greetings.

DEAR BRETHREN:—We will at this time, the Lord willing, offer you some thoughts on Psalms xxiii, 5, the words, "My cup runneth over." Glad and festal moments come to the saddest and most weary hearts. We cannot tell whence such experiences come. When the Lord turns again our captivity the mouth is filled with laughter and the tongue with singing, then we say among the heathen, The Lord hath done great things for us, whereof we are glad. When our cup is overflowing with his mercy and loving-kindness then we can cry, "My cup runneth over." It becomes us to remember that the cup of blessing of which we drink was once filled with a bitter curse. If we had been left to drink the bitter results of our sins it would have been as when Moses ground the calf to powder and strewed it upon the waters and made the people drink. How precious are his words who has pleaded the cause of his people, "Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again." When he took it out of our hands he poured its contents into the cup mixed for himself, returning it to us emptied, even to the dregs; nay, better, filled with the wine of his love and life, while he drank our potion of wrath and woe. Remember his own words in the garden, when his agony had passed and the ruffian band was about to bind him, and Peter impetuously and characteristically drew his sword, "Then said Jesus

unto Peter, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" Consider the ingredients of Christ's cup, the shame and spitting, the pain and anguish, the physical torture, and above all the bitterness of our sins. If we may so put it, the chosen race stood in one long line, each with a cup of wormwood and gall in his hand, and Christ passing along took from each his cup and poured its contents into the vast beaker which he carried, so that on the cross he tasted death for his people that were chosen in him before the foundation of the world. Thus our lives brim with salvation because his brimmed with condemnation. Our cup is one of joy because his cup was one of sorrow. Our cup is one of blessedness because his was one of God-forsakenness. But whatever blessing is in our cup it is sure to run over. With him the calf is always the fatted calf, the robe is always the best robe, the joy is unspeakable, the peace passeth understanding, the grace is so abundant that the recipient has all sufficiency for all things and abounds in every good work. Well may we each cry with the apostle, I have all and abound.

Finally, brethren, farewell.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with Whitefield Church, Whitefield, Maine, September 11th, 12th and 13th, 1925, to our sister associations with whom we correspond, sendeth greetings in the Lord.

DEAR BRETHREN:—According to the great mercy of our Lord and Savior Jesus Christ, who is the giver of every good and every perfect gift, we have been

privileged to witness a great manifestation of his marvelous work. Elder Dodson was with us and preached nothing but Jesus Christ, and him crucified. On Saturday, September 12th, he baptized four dear brethren and sisters, and Sunday, September 13th, three more children of the Lord were given strength to follow Him into the liquid grave, making seven in all. It was a wonderful meeting. Dear brethren, we feel that you will all rejoice with us.

Our next session, the Lord willing, will be at Bowdoinham, Maine, in September, 1926, where we shall be glad to receive your Minutes and messengers.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

The Lexington-Roxbury Old School Baptist Association, in session with the Middletown and Andes Church, at Clovesville, N. Y., September 16th and 17th, 1925, to the churches composing the same, and to the associations and churches with which we correspond.

DEAR BRETHREN IN THE LORD:—With much gladness of heart we can truthfully say that we have had a very peaceable and encouraging session. Your messengers and ministers have come in love and meekness, and have shunned not to declare the precious truth of the gospel, proclaiming the truth as it is in Jesus, the way, the truth and the life, the only name given under heaven among men whereby we must be saved, and we are made to say, How good and how pleasant for brethren to dwell together in unity. Out of Zion, the perfection of beauty, God hath shined. The only ones who can expound the unsearchable riches of God's grace are the ones in whom the perfection of beauty (God) hath shined to give them the knowledge of the light of

the glory of God in the face of Jesus Christ. Also there must be that same light, or the power thereof, for poor worms of the dust to feed upon the crumbs that fall from the Master's table. So while we have been listening to these able sermons at this meeting we have been made to feel and say, Great and marvelous are thy works. There has been no discord, but one continual flowing together of love and fellowship.

Our next session is appointed to be held with the Olive and Hurley Church, Wednesday and Thursday between the second and third Sundays in September, 1926, at Ashokan, N. Y., when we hope to meet your messengers again.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

OBITUARY NOTICES.

THOSE of the brotherhood and spiritual family of our church who in their moments of human weakness may entertain the slightest doubt of all that our Savior has promised, and those who, with all the depth of their beings, have true and absolute faith, will derive comfort and reassurance from the knowledge that one more great life has passed on to the glorious reward. After eighty-seven years of increasing faith and devotion to others, our precious sister, **Virginia Beebe Bailey** went peacefully to sleep at 7:30 o'clock, the evening of December 31st, 1925, at the home of her daughter, Mrs. Kathleen Noble Jerome, in White Plains, New York. She was attended by her children and family, and at the moment of parting simply, and imperceptibly, slept. Her last earthly words, addressed to her beloved grandson, were, "Believe in my God." She was faith personified, and in her very passing a proof and reassurance of the teachings of our Lord Jesus. Sister Virginia was the last remaining daughter of the late Elder Gilbert Beebe, founder of the SIGNS OF THE TIMES. She was born in Fairfax, Va., in 1839, accompanied her father to his new home in New Vernon, Orange County, New York. At the age of seventeen she married the late Honorable James D. Little, of Putnam County, N. Y. She then made her home at Carmel, New York, during the childhood of her eight children. Upon the death of her husband she edited and carried on for several years the operation of the *Putnam County Courier*. In acknowledgment of her bril-

liant success in this work she became quite famous in the newspaper circles of those times. She later entered private life and in 1890 married Mr. John O. Bailey, of Putnam County, New York, and made her residence in Middletown, New York, until his death, in 1905. Thereafter she made her home in Middletown for a few years, and then with her daughter in White Plains, New York. Sister Virginia is survived by three daughters and her brother, the Honorable George M. Beebe, of Ellenville, New York.

ONE WHO LOVED HER.

M. C. Miller was born January 9th, 1850, and passed away September 20th, 1925, making his stay on earth 75 years, 8 months and 11 days. He was baptized October 4th, 1890, by Elder D. M. Vail, uniting with the Abbington Old School Baptist Church, of Justus, Pa., of which he was a worthy member until he was called to his eternal home. He was clear and sound in all of the principles of the doctrine of Christ, and was faithful in his attendance at all of the meetings of the church when not providentially hindered. The children will miss a kind, loving father and the church a worthy member. He leaves to mourn his absence three sons, two daughters, nineteen grandchildren, fourteen great-grandchildren, one brother, three sisters, the church and many distant relatives. May God in his rich mercy and abounding goodness bless each one with a reconciled mind to his holy will. He is now with his dear Savior in heaven.

The funeral was held at his late residence, where a large company of relatives and neighbors assembled September 22nd to pay their last tribute of respect to one they dearly loved. Elder D. M. Vail spoke words of comfort at the funeral, after which the remains were taken to Edella and laid to rest beside his wife in the Miller Cemetery.

Written by ONE OF THE CHILDREN.

Mrs. James Avery died at her late home in Arkville, N. Y., November 22nd, 1925, after an illness of four months duration, at the age of seventy-six years, leaving her husband to mourn the loss of a loving, loyal helpmeet who had been a sympathetic companion in things both of a temporal and a spiritual import. Elder Ruston, of Kelly Corners, spoke comfortingly at the funeral services from Job xix. 21. The interment was in the Kelly Corners cemetery. Although her husband has been for many years a member of the Second Roxbury Church of the Old School Baptist faith and order Mrs. Avery never united with the visible church, feeling her unfitness by nature and mourning her depravity of heart, but in it all exalting Christ through whose mercy and saving grace was her only hope of salvation. She occasionally attended the meetings of the church to which her husband belongs, and assisted in many ways in ministering to the temporal necessities of

the brethren. She was born in Bragg Hollow, near Halcottville, N. Y., and bore the maiden name of Jennie E. Hewitt. She was married in 1873 to James Avery. Practically her whole life was spent near Kelly Corners, until 1907 when she and her husband moved to Arkville. At the time of her last illness sister Orpha Whitcomb came and cared for Mrs. Avery until the end came, doing all in the way of tender watchful care that human skill could accomplish. Mrs. Avery's death is deeply mourned, but not as one who was not sustained by a precious hope in an incorruptible inheritance. Since the death of his wife the bereaved husband has been making his home with a nephew, Avery Ryer, of Dunraven, N. Y.

ARNOLD H. BELLOWS.

Carey Allen DeVore, of Mystic, Iowa, son of Nathau and Mary A. DeVore, was born near Realsville, Ind., March 5th, 1865, and departed this life July 15th, 1925, aged 60 years, 4 months and 10 days. He came with his parents to Appanoose County when about nine years of age, where he lived the rest of his life, with the exception of the years between 1911 and 1919, which were spent in Missouri, near Green City. He was united in marriage to Nettie Swan February 22nd, 1891, and to this union were born eight children, seven boys and one girl: Purley C. and Luther, of Green City, Mo.; Charley O., of Promise City, Iowa; Leonard and Andrew N., of Seymour, Iowa; William K., of Cora, Mo.; Lewis A. and Myrtle Alice, who are yet at home, near Mystic. He is survived by his wife, eight children, fifteen grandchildren, also by five sisters: Mrs. Dora Johnson, Moravia, Iowa; Mrs. Florence Law, Centerville, Iowa; Mrs. Toka Ewing, Butler, Mo.; Mrs. Susie Green, Promise City, Iowa; Mrs. Maude Lellenberg, Corydon, Iowa. He united with Spring Creek Church in Adair Co., Mo., in 1917, a Primitive Baptist Church belonging to Hazel Creek Association, and was baptized by Elder W. T. Walters, and lived a faithful member until death.

Written by request.

W. T. WALTERS.

Solomon Mayfield was born in Berry County, Missouri, April 15th, 1854. He came to Oregon with his parents in 1867 and settled in the Willimette Valley, near Oregon City. He was married to Louisa A. Breeding September 26th, 1876, and to this union four children were born: Amos Mayfield, of Union, Oregon, John Mayfield and Mrs. John Rollins, of Elgin, Oregon, and one boy who died in infancy. There are descended from this family eleven grandchildren and several great-grandchildren. Soon after marriage he took up his residence at Hepner, where he lived for fifteen years, coming to the vicinity of Elgin in 1893, where he and his family have since made their home. He never made a public profession

of religion or united with any church, but always held to the Old School Baptist faith and attended the services of that church. In his father's family there were thirteen children, of which he was the youngest. There remains of this family one brother and two sisters. Most of them were of the Old School Baptist faith and one brother, Elder G. E. Mayfield, was a faithful minister for over forty years. He had been in failing health for several months and knew that his time on earth was drawing to an end, but was reconciled to it and expressed a hope for the better life of the saints of God and left evidence of his resting in such a hope, which is a source of comfort to his faithful wife in her bereavement. Death came to relieve his sufferings December 22nd, 1925. Funeral services were conducted by the writer at the Old School Baptist meetinghouse in Elgin December 24th, after which interment was made in the Elgin Cemetery.

C. W. BOND.

ORDINATIONS.

The Primitive or Old School Baptist Church called Pleasant Grove, located in Yakima County, Washington, called on her sister churches for their ordained help for the purpose of setting apart A. D. Hughett, one of her members, to the full work of the ministry of the gospel. The following churches responded: Mizpah, of Touchet, Washington, sent her ordained Elder, J. T. Barnes, Big Springs Church, of Elgin, Oregon, sent her ordained Elder, C. W. Bond, and with Elder W. T. Eaton, of Pleasant Grove Church, met with said church on Saturday, November 14th, 1925, and after being organized into a presbytery appointed Elder J. T. Barnes Moderator and Elder W. T. Eaton Clerk, called on Pleasant Grove Church to deliver said candidate. After the presbytery called upon him for evidence of his call from nature to grace, and also his call to the ministry, and being fully satisfied, they proceeded to the setting apart of the said A. D. Hughett to the full work of the gospel ministry, by the laying on of hands, prayer by Elder J. T. Barnes and charge delivered by Elder C. W. Bond. Then the said Elder A. D. Hughett was given the right hand of fellowship by the presbytery and the church amid much rejoicing. Now we, the said presbytery, do recommend brother Hughett to the Old School Baptists as being sound in faith and doctrine, and of a gentle and meek disposition, which we feel are beautiful marks in one who is set apart to so solemn a duty as officiating in the things of the kingdom of God, and as we have passed through some of the trials and weight of these solemn obligations, and know and have felt in our souls the power and strength of God which comes through the prayers and fellowship of the church to the young and tender who are just launching out upon the great battlefield of time, we pray God will ever remember him in all

his trials with his sustaining grace, that he may with all faithfulness in Christ Jesus be enabled to say, I have fought a good fight and have kept the faith, and may this be said with the blessed assurance that there is a crown of righteousness laid up for him, and not only for him, but for all who love and look for the appearing of our Lord Jesus Christ. Amen.

If this meets with the approval of the editors and publishers of the SIGNS OF THE TIMES we would love to see it published, that the brethren in other parts may know that there are a few of the favored of the Lord scattered over this western coast.

Yours in gospel bonds,

J. T. BARNES.

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

Margaret Tiebout, N. Y., \$24; Mrs. Sallie S. Gaines, D. C., \$5; Virginia Simpson, D. C., \$5; J. F. Oliver, Va., \$1; Mrs. S. W. Hoyt, N. Y., \$1; Mrs. F. J. Gray, Texas, \$10; Elder George Weaver, Ohio, \$1; Mrs. Sarah R. Johnson, N. J., \$3; Mrs. A. C. Morse, N. Y., \$3; Mrs. I. R. Blythe, Pa., \$2; Attie A. Curtis, Me., \$1; Miss E. G. Merryman, Md., \$1; Hubbell Brothers, N. Y., \$10; Mrs. D. J. Holloway, Md., \$1; W. A. Kelley, Ark., \$3; A. W. Bloomfield, Mo., \$2; Allie Gooch Reid, N. C., \$2; G. C. Jordan, Mo., \$3; S. W. Shipway, N. Y., \$3; Jennie C. Bower, N. Y., \$1; J. A. Tandy, Okla., \$5; Mary E. Pittman, Kans., \$1; J. E. Holloway, Texas, \$1; Mrs. Sarah Runkle, Ill., \$1; Miss E. Annie Parker, Md., \$3; Sarah A. McColl, Ont., \$4; W. E. Bryan, Ky., \$1; Miss Sarah I. Rittenhouse, N. J., \$3; Miss Susie A. Stone, N. J., \$2; W. H. Chaney, Texas, \$2.50; Kate Swartwood, Okla., \$3.10; Mrs. Maria Rees, Ky., \$3; Cyrus Cross, Ohio, \$1; "A Friend," Md., \$1; Miss Hannah E. Danks, Cal., \$1; J. P. Starr, Texas, \$6.25; Mrs. J. D. Shafer, N. Y., \$1; Mrs. M. E. Primmi, Ark., \$4; M. C. Reeves, Ill., \$2; Mrs. Mary Duffus, B. C., \$2.50; Mary Ann Bannette, N. B., \$1; J. D. Welborn, Ind., \$5; E. E. Cates, Kans., \$1; Mrs. Thomas Jamison, Cal., \$1; Uriah Garton, Okla., \$1; Mrs. George T. Davis, Del., \$1; Mrs. George Veley, Pa., \$1; Mrs. Kate Rugg, Ohio, \$1; Mrs. Martha E. Holloway, Md., \$1; Mrs. E. L. Ferris, D. C., \$5; Mrs. Val Wermer, N. J., \$2; Mrs. Fannie Muir, Pa., \$4; Sarah E. Rice, Mo., \$2; Thomas C. Roe, Md., \$3; J. B. Simmons, Texas, \$3.

[We were unable to publish the "Contributions" in the January number, therefore the above are for two months instead of one. We sincerely thank all who have so generously contributed, thereby enabling us to send the SIGNS to many dear saints who love to read it. We also much appreciate the kindness of those who have sent us money to help meet the expense of publishing the paper.—J. E. B. & CO.]

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JOSHUA T. ROWE, Pastor.

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

A SKETCH OF THE LIFE
of
JOSHUA S. CORDER.
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Picture of Elder Joshua S. Corder.

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Chapter V.—Trials During the Civil War.

Chapter VI.—Church Trouble, Associational, &c.

Chapter VII.—Doctrinal Views, Occurrences, &c.

Chapter VIII.—Boldness in the Faith.

Chapter IX.—Unspotted from the World, &c.

Chapter X.—Churches—Refreshing Seasons at Mt. Olive.

Chapter XI.—Some Extracts, Reminiscences, &c.

Chapter XII.—In Perils.

Chapter XIII.—Fell Asleep, A "Loved Disciple."

Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94.

MIDDLETOWN, N. Y., MARCH, 1926.

NO. 3.

CORRESPONDENCE.

DEAR BRETHREN:—In order for any one to understand this experience it seems necessary to say at the very beginning that I was raised under instruction of the Methodists. As a child, I attended a large “church” in the Bronx, New York city, passed through the “Junior League,” was entered on probation and learned their catechism. At thirteen I became a member, feeling I believed there was a God and that I longed to walk aright, but with no further understanding. I have attended their services and been a member of the Sunday-school all my life up to the present time. When my husband and I were married, nearly fourteen years ago, we moved to a very sightly place overlooking a valley and with a ridge of mountains in the background. There we lived for five years, and in all my life I had never seen such sunsets. They were marvelously beautiful, constantly changing and wonderful. All the years I lived there I was out of doors to watch the sunset if possible. It seemed to me that there I was taught the wonderful majesty of God, and I felt to say with the psalmist, “The heavens declare the glory of

God: and the firmament sheweth his handywork.” I would feel filled with awe and reverence, admiration and worship, such as I had never before experienced. In all those years there was just part of a verse of Scripture that always came to my mind when watching the sunset, and it was this, “Thou hast set my feet in a large room.” I did not understand it, and, through the winter months particularly, decided to study the Scriptures. I started with the New Testament, and read and meditated upon one verse at a time, looking up all references for every verse, and so in this way I studied all the books of the New Testament except Revelation. Then we moved from there, and for a number of years nothing of that kind came to my mind, but I still wondered about the verse that had been with me so much. We moved to Kingston, New York, and I carried my membership letter from the Methodists there to them here. About three years ago I expected to have a child, but was taken very ill suddenly and my desire was lost. Then I was surely in trouble of mind. Even before I was able to leave my bed I asked my doctor why it had to be so. I told him I knew many babies

came into the world unwanted and unwelcome and I could not understand why I should not be able to have even one. He looked at me, strangely I thought, for a moment, and then said, "We cannot understand or explain why these things happen, but must leave it all in the hand of Providence." That I was not able to do, and I felt God was unjust. I thought and brooded over it and became very bitter and rebellious and stubborn. I wanted to order my life after my own pattern. Time passed on and I only grew worse. It seemed to me that I was in a terrible conflict; I felt that I was sinful and wicked, and the angry, hateful feelings in my heart grew worse and worse. It grew so terrible that I felt that way toward nearly every one around me. Nothing pleased me, and every one was wrong. I had never heard an experience related or spoken of, and was entirely ignorant of what was my trouble. My conflict grew worse and worse, until it seemed to me I was surely losing my mind. I could scarcely sleep nights, and endured such agony that it seemed to me I must surely die. All this time my lips seemed to be sealed and I told no one of my trouble. I was not well, because of my state of mind, and merely said I was terribly nervous. Over a year ago when looking through my Bible, I read, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone." Just that much impressed itself upon my mind and there it stayed. I could not get away from it. It seemed to my understanding that the white stone was peace, and I desired and yearned and longed for peace of mind. I did not realize that Christ was the Prince of Peace, and that only by looking to him as the author and finisher of our faith could I get peace. I cried, **Peace, peace,** and

there was no peace. I thought I would throw off these impressions and would try and go out more, but my burden was still there. I was merely trying to overcome in my own strength, and I could no more get rid of the burden than I could stop breathing. By this time I was in such distress of mind that I took no interest in my work nor in anything. It seemed to me that there were two spirits within me engaged in mortal combat. One filled me with evil, hateful, sinful thoughts against God and man, and the other told me I was wicked and sinful and depraved, and I felt I despised myself. Still I did not understand, and spoke to no one of these things. Finally, I laid awake through two long nights, with no rest even in the day, from the fearful struggle. The third night when I sought my bed it seemed to me I had gone to the very limit of human endurance. I thought if I did not find sleep that night I should have hysterics or lose my mind by morning. As this was all passing through my mind, I felt that I could cry to God in my agony. I had not dared to lift my voice in supplication before, but now I fairly groaned in such misery, and asked God to send me understanding, for I knew not what was my trouble. Then as distinctly as though some one spoke in the room came these words, Thou art kicking against the pricks. I trembled and was afraid, and then after a few moments I arose and came down and sought my Bible. It was two o'clock in the morning and every one asleep. I read of God speaking to Paul on the road to Damascus, and there was a reference which I found to be this, For if this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. Oh, I was condemned, and I closed

my Bible and went back to bed. There I writhed in spirit and was brought to the very foot of the cross, where I looked up and saw such a look of compassion and love that I could say, Lord, I believe, help thou mine unbelief. I cried in my heart, O God, have mercy, have mercy upon me and send me peace or I will most surely die. Then such an indescribable feeling passed over me, I felt as though my whole being changed, and I could truly say from the depths of my heart, O God, not my will, but thine, be done. I felt impressed then that I must tell Mother Faulkner. She is an Old School Baptist, but had never pressed her views upon me, nor tried to influence me in any way. She takes the SIGNS OF THE TIMES, and I had glanced through a couple of copies years ago, but saw nothing I understood, so had never given them any more attention. But I felt she would be angry at me, for I had turned against her in thought as well as against God. Then the words of that beautiful hymn, "Lead, kindly light," came into my mind, and I felt that I could truly repeat them with faith and understanding. Oh, my heart was singing a new song, but I was exhausted, body and mind, and immediately fell asleep. The next day I went to mother and told her of my feelings, and asked her forgiveness for my hardness, and she forgave me so readily and understood me so well that I was amazed. I thought her understanding was beautiful, and I could scarcely believe any one had ever felt so. And then God gave me peace. Such peace is beyond all understanding, and I thought of those words, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Oh, I knew I was changed, that my eyes had been opened and that I had new understand-

ing, and I felt that all honor and glory was due to His name, that of myself I was nothing, but because of his wonderful goodness and mercy he had taught me and instructed me and given me faith. Then my body, which had been under such terrific strain, relaxed, and I was so tired that I could not get up; but I did not feel sick, simply exhausted, body and mind. We had a physician, and he said it was nervous collapse. So I laid for six weeks, sleeping eighteen hours out of twenty-four much of the time, and too weak at times to even open my eyes. But I had no fears, no doubts, no questions. It seemed I was living in a wonderful calm, and so I remained for five months, gaining steadily, but slowly, in strength of mind and body. Then in September Elder Ruston and Elder Walker came as I supposed to see mother, and Elder Ruston spoke to me of spiritual things. I told them just a little of what I felt, and he talked to me and told me that I had never learned that through man's teaching, but had been taught of God. Then he said, "Come out from among them, and be ye separate." He startled me and stirred me up so that I began to question and wonder where and what I was. I decided to go back to the Methodists, and I did. I went and found myself entirely out of sympathy with everything that was preached and said. I heard several sermons, and then I felt constrained by my conscience to go to the minister and tell him I no longer believed the things I had been taught. I no longer believed in man-taught religion, for Christ said, "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We had a long talk and words came to my lips that I had never thought to say. I told him Christ said, "The kingdom of God cometh

not with observation: * * * for, behold, the kingdom of God is within you." Also that he "neither is worshipped with men's hands, as though he needed anything, * * * for in him we live, and move, and have our being." I cannot give all the conversation here, but I felt God had strengthened me to do this, and had put words into my mouth which I had not premeditated. He thought I had been ill, and was confused and unhappy and did not understand, so he wanted me to wait. I told him I was not sure I could, for I felt I was living a lie to remain there any longer, and thought it my duty to withdraw from them. I let it stand then, but I felt I had cleared my conscience. In about a month's time Elder Ruston came to see me again, and I told him of my visit to the minister and our conversation, and as Elder Ruston talked to me I truly felt he had been called of God, but I told him I did not feel that I believed as he did, but did not understand why. After he had gone such an assurance and conviction came over me that what he spoke was truth and food for me that the words I had said seemed to sear me, and I longed for his return to tell him so. I left word for him to come and see me on his return from Maryland, and then I told him I fully believed all he had said to me, that I could not keep silent much longer. My heart seemed so full of the marvelous wonder and mercy of God that I felt I must speak out and tell what I felt God had done for me. I feel he has given me a hope that is more precious to me than all the treasures of earth, and I am going to the Old School Baptist Church and tell them so, for I believe it to be the living church of Christ. I have definitely withdrawn my name from the Methodists and their Sunday-school. I am poor, and weak, and

miserable, and blind only as he leads me to walk in his way. "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." I feel he is all these things to me and I would crown him King of kings, and Lord of lords.

If this is an experience of grace, all honor and glory is due to his name, for I have been led out all alone by the power of his mighty hand and no man's hand has guided me. Praise be unto his name forever and forever.

FLOSSIE I. FAULKNER.

[It has been suggested that the foregoing experience would be of interest to the readers of the SIGNS OF THE TIMES. Sister Faulkner's experience shows that she has not received it of man, but of God. She had not heard an Old Baptist sermon until after she had joined the church. It was my pleasure to baptize her at our last meeting at Ashokan, New York. May her testimony be a comfort to the household of faith.—G. R.]

NIAGARA FALLS, N. Y., Sept. 7, 1925.

DEAR EDITORS:—Please pardon me for not sending my subscription sooner, for it should have been sent in April. However better late than never, so inclosed please find New York draft for two dollars to pay for the SIGNS OF THE TIMES for one year. It seems to me every God-fearing man who takes the SIGNS will desire to pay for it, however it is not in man that walketh to direct his steps; the spirit is willing but the flesh is weak. The flesh is against the spirit, so that he cannot do the things he would, hence he neglects to perform his duty in many ways, and this seems to me to be according to God's will, in order to teach him that he must really rely upon God's help, and when he comes to this stage he will become very

humble and childlike. A child must be born into this world in order to see it, much less write about it. There has always been a controversy about these things, which began in the garden of Eden between Cain and Abel and all the way down through all the ages, so when Paul and his companions went preaching that Jesus is the very Christ that was to come, their opposers cried out that they that turn the world upside down have come hither also, and they went further and cast them out of Jason's house and beat them, and said they were setters forth of strange gods. There must have been a very radical difference as to their religious opinions, and I have often wondered why or what made such animosity that one party should betray, beat and slay the other. Awful to contemplate, is it not? Both parties seemed to be religious, but disagreed as to what God had done for them, and as to what God would accept of them or what would be satisfactory worship of him, hence the friction. One party to the controversy claims that man in nature has the will and power to come into a spiritual relation with his Maker by his own efforts or will, by doing good works; the other party claims that no man can by his own efforts please God. In this day both parties try to prove their claim by the Scriptures. The self-willed party is divided into many sects and denominations, because each order has a little different way of doing it, and as a whole they are largely in the majority, however this is conceded by the opposite party, of whom I will now consider their claim, which is that man in nature cannot acceptably serve God, because he is as prone to sin as the sparks to fly upward, that God looked down from heaven to see if there were any that did good, and declared

there was not one, that their mouths were an open sepulchre, their ways were swift to shed blood, the poison of asps was under their tongues, with their lips they had used deceit, and the way of peace they had not known; that they who are in the flesh cannot please God. They further claim that no man can go to the Father except by the Son; that no man can come unto the Son except the Father which sent him draw them; that it is not by works of righteousness which we have done, but it is according to his own purpose and grace given his people in Christ Jesus before the world began. Again, they are saved by grace, and not of themselves, it is the gift of God; not of works, lest any man should boast. But boasting is excluded. By what law? It is excluded by the law of faith. So the saved are saved by grace, through faith. To have faith they must have the Spirit, and to have the Spirit they must be born again. Of what? Born not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever. They are not born of blood, nor of the will of the flesh, nor of man, but the Scripture plainly states it is of God. To be born you must be quickened. In nature quickened is when the heart begins to beat. It is manifest or known by the skilled physician three months before the birth. Three months later the child sees the light of this world, is frightened, and usually weeps; however, it soon learns to coo and smile. Likewise the heavenly child enjoys its heavenly bliss until it meets with difficulties in this ungrateful and sinful world. The minority say, If I believed in that I would take my fill of sin. The majority say, We have had our fill already, and abhor it, Lord, help us to overcome it. How can we who are dead to sin live any longer therein? We now

love righteousness and hate sin, but cannot fully relieve ourselves of it, and look to some other source for relief, our good works having failed even to satisfy ourselves, therefore we must through faith look to the Lamb of God that taketh away the sin of the world. God has laid our sins upon him, and the blood of Jesus Christ has cleansed us from all sin; not part, but all of it. We are not our own, but are bought with a price, and the blood of Jesus is the price, and God has accepted it in full payment and given a receipt having this seal, "The Lord knoweth them that are his," because he says, "I know my sheep, and am known of mine;" you know me not, because you are not of my sheep. A very good reason why they did not know him. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." Herein is a great thought: He says, I give it; if so, how does any man work for it? Again, he says it is eternal. If so, how does any man fall away and lose it? as is taught by many. To lose it would be only temporal life, but in him was life, and the life was the light of men, and he says, As I live ye shall live also. Again, your life is hid with Christ in God, and, brethren, is not that a sure place to hide it? Since no man by searching can find out God, even the wise cannot find him, since he taketh the wise in their own craftiness. Again, he taketh away the understanding of the prudent and destroys the wisdom of the wise. "The secret of the Lord is with them that fear him; and he will shew them his covenant." He will put it in their minds and write it in their hearts, and he will be unto them a God and they shall be unto him a people, and they shall no more teach every man his brother, saying, Know the Lord, for all shall know him,

from the least unto the greatest. But how shall the unregenerate find out God, since none by searching can do so, for eye hath not seen, nor ear heard, nor does the heart understand the things that God has put in the heart of them that love him? but God has revealed it unto them by his Spirit, for the Spirit searches all things, yea, the deep things of God. It appears to me that the majority believe they can do big things for God by their own wisdom, while the minority believe that God does big things for them by gifts and revelation. I stand with the minority.

I have written this to relieve my mind, but if you think it of no value destroy it, and all will be right with me.

Yours in hope of eternal life,

W. E. BLUE.

HUNTSVILLE, Ala., Aug. 2, 1925.

MRS. N. H. ARNOLD—DEAR SISTER IN CHRIST:—If one so weak as I am should claim kin with the family of God. With shame I will have to confess my faults. It has been eleven months since I received your most comforting letter. You would say, Then why did you not answer sooner? I will try and tell you why. Eleven months ago, when I was confined to my bed, just recovering from typhoid fever, this message came to me, when I was not able to read it myself, my wife, who was at my bedside, read the contents to me. No mortal will ever know the comfort it was to me. Just to think that the dear Lord was so good to me as to cause one of his servants to comfort me in my afflictions. I feel too weak now to attempt to write you, yet feel I am not treating you right by not answering your letter, and could not expect to receive another one from you. I want you to know that your correspondence is much appreciated;

yes, it is good news from a far country. I hope you will forgive my neglect, and I will try and be more prompt in answering your letters, if the Lord will. Now I will try and speak of some of his truths, and would call your attention to the word "Salvation," a saving preservation from destruction or calamity; redemption of man from sin and from liability to eternal death. Isaiah lii. 6-8: "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." The prophet no doubt had reference to the gospel church, for there is a people that see eye to eye, and lift up there voices together, that publish salvation. Bless his holy name. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." This city is the city that the Lord keeps, the city spoken of. Zechariah viii. 3: "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth." This city is the city that has walls of salvation, and besides this salvation is the bulwarks, which means fortification, or shelter. Now we see that this city of truth is completely surrounded by salvation, and I am going to say right here that this salvation is of the Lord, for he, the Lord, is the rock of my salvation. This wall and bulwark of salvation is a saving preservation to all who are in the

city. Why should we not proclaim salvation, seeing it is our protection? and who is it to-day that fills the description of that city but the Old School Baptists who proclaim salvation and lift up their voices together? We hear Paul saying, Romans i. 16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Those who preach the power of God preach the gospel of Christ, but those who preach the power of man fail to preach the gospel of Christ. There may be some who claim to be Old School Baptists who want to credit themselves a part of their salvation, and when they do this they fail to preach the gospel of Christ; but let me have a complete Savior, one who is able to save me from everything that is wrong and I hope will give me grace to stand this dark and trying time, and may his grace embrace all of his dear children and cause them to look to him, and him alone, for life and salvation.

I would love to visit the saints in the north, but do not know whether I will meet with you or not, but have an humble hope that when done with this world we will meet in that eternal city and praise our King for evermore. In your communion with our blessed Lord remember me. Sister Arnold, I would be glad if you have the mind to write me soon.

From the least of all, if one at all,

R. A. FANNING.

RANGER, Texas.

DEAR BRETHREN:—I feel impressed, and have been requested, to write a part of what I hope was the dealings of the Lord with me some twelve years ago, but felt the dear people could see me as I saw myself and would think me an impostor, and think I had only copied from letters

printed in the SIGNS, as I was a reader then, and have been ever since. It seemed then when an invitation was written believers to write that it was specially extended to me, but when I would think of writing some one would to my surprise write just the same Scripture that had recently been so sweetly revealed to me, convincing me that they would not publish it, thinking surely it was copied. But now I rejoice to know there are others who have had the same things revealed to them. My experience and conscience will not let me believe any other doctrine except that called "absolute predestination," and I was made to rejoice when I read Elder H. H. Lefferts' "New Year's Greeting" in the January number of the SIGNS. I have been made to grieve on account of seeing many of those whom I thought firm and established turn away, and it was so comforting to see that the Lord still kept a few who could endure sound doctrine.

I feel to add a few lines about sister Katura Dean, as I have been so closely associated with this dear sister in Christ [and mother-in-law in the flesh] for about sixteen years. I knew nothing of grace when I was married to her only son, but when the Lord touched my heart I at once loved her for the truth's sake, and spent many happy hours with her talking of what we hoped the Lord had done for us. She read the Bible a great deal, and had, it seemed to me, much light upon the Scriptures, and took delight in telling me what she saw in them. She was a firm believer in what is called "absolute predestination," and was a reader of the SIGNS OF THE TIMES for many years. Elder F. A. Chick was her favorite writer. She remained a believer with the editors and many of the writers of the SIGNS,

never wishing to be identified with a people who would in any way limit God's power so as to give man any glory. She was a great sufferer for a number of years, but seemed to be given greater strength when there was an opportunity to be with the Lord's people, either at meetings or in her home, where she loved to have them come and visit. In her last days she was well blessed with this world's goods and will long be remembered for her generosity and sympathy among her relatives and neighbors. She was bedfast the last seven weeks of her life. The doctors said she had a cancer among vital organs near her stomach. She was very anxious to get well, but said if it was the Lord's will to take her she wished he would hurry, for she had suffered so long. I have heard her say she hoped the Lord would make her reconciled when the last hour came, and we hope we have evidence that he did. About four weeks before she passed away I was thinking, Oh if she could only get well, when the words, "Thy will be done" came forcibly into my mind, and then some lines of a poet, as follows,

"Not a single shaft shall hit
Till the God of love sees fit."

Then the thought came that if it was for Christ's sake all was well. When her dear features were composed in death her loved ones observed a sweet smile on her face, where so recently there had been evidence of pain and suffering. All were made to feel it was better for her to be at rest. Again I was made to say, "Thy will be done," and believed she was in the hands of the God of love.

Your sister in Christ, I hope,

ABBA DEAN.

(Obituary of Katura Dean in this number.)

COLUMBUS, Ga., Jan. 9, 1926.

DEAR SISTER BEEBE:—I often think of you, and what a sweet privilege I felt it to be to meet you face to face and shake hands with you, a dear sister who had for years devoted her daily life to our dear old family paper, the SIGNS, a medium of comfort, edification and communication, bearing messages of love and glad tidings to a wayfaring, poor, afflicted people scattered over God's earth, sojourning here, seeking a city not made with hands, whose maker and builder is God. If it were not for this blessed medium of love and truth many of these scattered ones would be lonely indeed. Like myself, one living alone in a heathen land, so to speak, with no church of our faith and order near me that I may hear the word expounded to my comfort and edification. There is no church of Predestinarian Baptists within miles of this big city, so you see the editorials and the texts written upon in the SIGNS and *Lone Pilgrim* (one other Old Baptist paper contending for the truth as it is in Jesus) are all the preaching I get. Through the goodness and mercy of our Lord I go by railroad miles from my home town twice a year to the church where my membership is, in Monroe, Georgia, 175 miles from here, and while up there I stay and go around to other churches of the same faith and order, and surely enjoy these visits among the brethren and sisters. I have a daughter living not far from Monroe, so stay with her and go around to the meetings that are not too far away. Elder J. M. Adams is my beloved pastor, and he deals out the precious food in such quantity and quality as our Lord in his wisdom sees each little one is in need of. I hope I am not murmuring or complaining of my lonely situation, for our God, who is all-wise, full of mercy and

lovingkindness, and doeth all things well hath placed me in this lonely place and I know it is for the best. Yes, I feel sure it is for my good and his glory.

Dear sister, I beg you will pardon so long a letter and of so little worth. I often think of you and your thoughtfulness of me, and I hope you remember me. I spoke of meeting you face to face in your home town. Do you remember last June when the Warwick Association convened with the church at New Vernon, and from there Elder Dodson took Elder Lefferts and me over to your town, eight miles, to see you in the afternoon after preaching, and you so kindly received me and took me to the SIGNS office, showing me your publishing outfit and a number of the SIGNS in press? Well, sister, I appreciated the interest you felt to take in me, oh so much. My wish came true. I had said several times that if I ever went to New York State I wished to go to Middletown and visit the SIGNS office, just to see the place where our dear old paper was printed, &c., and it was through your kindness that my desire was realized. I long to see and be with you again, also all those dear Baptists I met with there, but do not now feel I shall ever enjoy that pleasure again in this life, for I am getting old, past my three score and ten years, 71 years last August, and now my children insist that I take no more long journeys from home. I tell them my health is good and I feel equal to the undertaking, but while my desire to go and be with the Baptists, the only people I love, the only company I enjoy, the only place of real joy on earth to be, perhaps I should listen to them and go as often as I can among the Baptists in northeast Georgia, where my membership is.

Well, sister, I asked you to pardon me for writing a long letter, yet kept on

writing. Now, remember me in your petitions when at the throne of grace. May the Lord in tender mercy and lovingkindness keep you and yours, and may his strong arm be underneath you sustaining you in the publication of the dear old SIGNS in this the new year, and on for years to come. I feel sure he will in the future as in the past. Sister, I would appreciate hearing from you, but know your time is all spent in the kind and loving labor that your brethren and sisters may read "glad tidings of great joy."

Good night, dear one. Think of me sometimes.

Your unworthy sister in hope,
(MRS.) F. J. NORRIS.

FT. WORTH, Texas, Oct. 19, 1925.

DEAR EDITORS:—Inclosed find money order to cover Elder E. A. Moreland's and Mrs. Fred Samons' subscriptions to the SIGNS for another year, also my own. I desire to express my love for the doctrine advocated by the SIGNS. If I know anything, I feel to know I love to hear the name of God the Creator of all things exalted above every name. While I am but a vain creature and cannot of myself even think a good thought, I hope sometimes I have been made to know that every good gift and every perfect gift is from above, and is not of the creature, but of the Creator, and so if we have a desire to give all praise, honor and glory to the "Great I AM" it is a gift from God.

I desire to speak of our little meeting just passed. We were blessed to have two visiting preachers, namely, Elder J. B. Reid, of Lawn, Texas, and Elder W. N. Green, of Altus, Oklahoma, also some visiting members from Lawn: brother and sister Griffin, brother Dave Berry and brother Powell from Witchita Falls. To

my understanding I never heard better preaching. The dear Lord was with the speakers and the hearers until there was no room to contain more, and the manifest interest given was indeed evidence that the Lord had opened up the understanding of both speakers and hearers. It was communion time, and was indeed to me a time of sweet communion, and humbleness manifested. There was not a dry eye in our little band. We all felt to rejoice unspeakably, and try in our weak way to follow our dear blessed Master's teachings as we are made to understand them. In washing the saints' feet is the most humble manner that we can show our esteem for our brethren and sisters. While surely I did feel I was not worthy this blessed privilege, yet I desired to wash my dear sisters' feet and to live at their feet. A dear old brother united with the church on relation of experience: brother Jim Berry, of Godley. Oh! we are made to rejoice when the dear Lord sends his shepherds among us. We feel so unworthy of this remembrance. We have been blessed to have with us this year Elders J. O. Sikes, J. R. Hardy, I. R. Greathouse, W. N. Green, J. B. Reid and Elder Woodfin from Tennessee, with our dear home preachers. The dear Lord has been mindful of us, for which we hope we are thankful, and at any time a brother of our faith and order is coming through here if he will let us know we would be glad to have him stop and preach for us.

I hope the SIGNS' readers will be prompt in sending their subscriptions in, so that the editors will not have to remind us of our negligence. Love to all the household of faith, is the feeling of this unworthy sinner, saved by grace if saved at all.

Yours in hope,
(MRS.) MINNIE OFFILL.

ABILENE, Texas, Jan. 6, 1926.

DEAR PUBLISHERS:—Find herewith inclosed two dollars to renew my subscription to the SIGNS for the year 1926. I cannot refrain from expressing my regards for your good paper, the splendid editorials and the good letters therein contained. I have been a subscriber for sixty years. I joined the New Goshen Church, near Lawrenceburg, Anderson County, Kentucky, on Saturday, November 21st, 1863, and was baptized the following day by Elder J. F. Johnson. I will never forget a great and glorious association that was held at the above church, within half a mile of my father's home, when he entertained over one hundred guests. Among them were brother Gilbert Beebe and daughter, and brother Thomas P. Dudley, who was moderator of the association, and several other preachers from a distance whose names I cannot recall now. The sweet faces of Elders Beebe and Dudley will always remain with me.

I was 81 years old the 29th day of last November, and my friends tell me I am good for one hundred years. I do not know so well about that. I feel my time is short here in this world of turmoil and strife, and that I will soon be going over Jordan and meet my dear father and mother, my first wife, and our little boy who died when he was six and one-half years old, and my three brothers and three sisters, who have all gone on before. I sometimes feel I would love to go where this corruption shall put on incorruption and this mortal shall put on immortality, and then we could say, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. * * * Thanks be to God, which giveth us the victory through our Lord Jesus Christ." I am made to rejoice in a loving

Savior when I read those good editorials and letters, and I hope and pray that God will give you a long and useful life to continue to publish the dear old SIGNS, and that all the subscribers will appreciate it sufficiently to be prompt in remitting for same at the expiration of their subscriptions.

With these last words, that my hope in Christ is small, but I would not exchange it for all the gold in this world, and wishing you a happy and prosperous new year, I remain, sincerely yours,

G. B. PAXTON.

HOWELLS, N. Y., Oct. 31, 1925.

DEAR BERTA:—I have felt impressed that I must write to you. While I have nothing special to write I may be able to say something you will think of many times in the future. When Joseph made himself known to his brethren he said, I am Joseph your brother, doth my father yet live? His brethren could not answer him, for they were troubled at his presence after they had sold him into slavery and returned a false report to their father concerning him. We may well believe all their guilt appeared to them; to them he had done no wrong, but all their wickedness came into their minds, and here was their brother ready, willing and able to save them from starving. Indeed a very prominent type of Jesus. "And thou shalt call his name Jesus: for he shall save his people from their sins." John said, "Behold the Lamb of God, which taketh away the sin of the world." I have often wondered that John should have doubted, saying, Art thou he that should come, or look we for another? Jesus on the bank of the lake said to his disciples, "Children, have you any meat? They answered him, No. And he said unto them, Cast the net on the right side

of the ship, and ye shall find." They cast in the net and inclosed a great multitude of fishes, so that it filled both ships. Now we see how abundantly the Lord is able to provide for us, and shall we not trust him? He is good when he gives, supremely good, nor less when he denies; even crosses from his sovereign hand are blessings in disguise.

Yours in love,

HORACE BEAKES.

(See obituary on page 69.)

MIAMI, Fla., Feb. 16, 1926.

J. E. BEEBE & CO.—GENTLEMEN:—Inclosed find check for one hundred dollars, for which credit fifty of the worthy poor with one year's subscription to the SIGNS. This will help both them and you. From a poor old sinner who loves the brethren for the truth they teach, or rather have been taught, and that not by flesh and blood. May the Lord bless the continuation of the SIGNS, and the writers for the sound doctrine they write. Their letters are full of spiritual food, which I enjoy very much.

A FRIEND.

[THE above mentioned check was surely a great surprise to us, and words fail to express our thankfulness to "A Friend," and to our dear Lord who put it into his (or her) heart to send it. Of course it takes considerable money to publish a paper like the SIGNS, and at times the way looks dark and discouraging, but so far the Lord has sustained us and enabled us to continue, and we feel to trust him for the future, knowing that as long as he has use for the paper he will provide a way for it. Just a short time ago we were looking over our books and found our

receipts were considerably behind those of last year, which of course was not very encouraging, and then the One who controls all things saw fit to put it into the hearts of our brethren and friends to assist us, as will be seen by the contributions acknowledged in the February number. While these contributions were for two months, still they were much more than we usually receive for the same length of time, and we sincerely thank the givers. Not only do they help us meet our financial obligations, but greatly encourage us in our work, for they show that the donors have an interest in the SIGNS, which interest is very highly prized and appreciated by us. Again thanking all who have in any way assisted us, and hoping it may prove to them to be bread cast upon the waters, we feel to take courage and go on, praying our heavenly Father may be with us and guide us aright.—J. E. B. & Co.]

WATCH YOUR DATES.

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

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1926.

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 II. 19-22.

IN our first appearance before our readers for 1926, we shall cite subject matter which is of the utmost importance to the health, welfare and comfort of the church: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye are builded together for an habitation of God through the Spirit." Those who are spiritually taught will readily agree that the foregoing language is addressed to "quickenened" characters; they will also agree as to how they were and are quickened: that "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." This fact is one of the fundamental principles embraced in "the foundation" which we shall dwell upon later. Another of the fundamental principles involved is, "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." The apostle here forever stops the mouths of conditionalists, first, by declaring in the affirmative that it is "by grace are ye saved through faith," and second, in the negative, it is "not of yourselves." Then he enlarges upon it by saying, "It is the gift of God: not of works, lest any man should boast." He continues by showing that we are the "workmanship of God" and that we were "created in Christ Jesus unto good works, which God hath before ordained [ordered, determined or predestinated] that we should walk in them." Having made it so plain "that he may run that readeth it," he then reminds the Ephesians and "the faithful in Christ Jesus" that although they were "in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Thus is presented "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," "for he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." All who are made nigh by the blood of Christ "are no more strangers and foreigners, but fellowcitizens with the saints, and of the house-

hold of God," and they are raised up together and made to sit together in heavenly places in Christ Jesus, that he (God) in the ages to come might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Though language be inadequate of conveying fully the things of God, nevertheless, when employed by the Holy Spirit, it is capable of presenting some beautiful gems of thought to those who have a mind to meditate in his law. How wonderful are the exceeding riches of his grace, appearing through Christ Jesus. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." The "faithful in Christ Jesus" then are "fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Not that they have merited these things, for after addressing them as "faithful" Paul says, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." "Grace" means the unmerited favor of God, and we are told in Luke, "When ye shall have done all those things which are commanded you," ye shall say, "We are unprofitable servants: we have done that which was our duty to do." The words, "are built" suggests to our mind a Builder; one who in wisdom hath designed the plan; one who in power executes, and before him "all the inhabitants of the earth are reputed as nothing: and

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?" This great and wise Builder has a definite foundation, referred to here as "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Paul as spokesman for the apostles said, "For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah, summing up the substance of all the prophetic shadows, says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Jesus, "the chief corner stone," says of himself, "I am the way, and the truth, and the life." A careful searching of the inspired word of God shows the prophets were looking for the dawning of some wonderful day, and by and by the wise men saw his star in the east and came to worship him, and to Simeon, a man of Jerusalem, it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, "And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to

lighten the Gentiles, and the glory of thy people Israel." Again, the apostle declares, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Surely there can be no question as to "the foundation:" the apostles, the prophets, all agree with Christ, that he is "the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Let us consider this building which is "fitly framed together." Let us examine ourselves and those who profess to love our Lord and Master, to see whether or not we are in "the way," whether we have a "thus saith the Lord" for all we teach and do. Does the plumb-line of truth show that we are built squarely upon "the foundation," or is there an overlapping here and a shunning to declare the whole counsel of God there? Are we among those who when weighed in the golden scales are found wanting? There is unquestionably a great and blessed truth set forth in the phrase "all the building fitly framed together." Christ is not divided, neither are the members of his body who "are built upon the foundation" divided; where the mind of Christ is there unity, and peace, and a beholding the perfect work of God in reconciling his people unto himself through our Lord and Savior Jesus Christ, and those who are deeply taught of God's wonderful works and ways bear fruit unto his name's honor and glory. They show whether they "are built" upon the foundation, whether their feet are upon the Rock, by their goings-forth being

established. If the fruit is good it can only come from a good tree, and we are to judge the tree by the fruit it bears. James has it this way, "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." All who love the Lord, indeed, will contend it is "not by might, nor by power, but by my spirit, saith the Lord." Paul determined not to know anything among the Corinthians save Jesus Christ and him crucified, and, speaking of the foundation, he says, "Let every man take heed how he buildeth thereupon. * * * If any man build upon this foundation gold silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." There are many who call themselves Old Baptists to-day who are building upon this foundation of wood, hay and stubble; they are teaching the doctrines of men for the commandments of God, and just as certain as God reigns he will try by fire every man's work of what sort it is and the dross shall be consumed. Neither does it become us to put forth our hand to try to help him steady the ark; there is nothing to be accomplished by holding so-called peace meetings, and crying, Peace, peace, when there is no peace, but let us rather wait on the Lord, for when he shall arise to conquer the adversary and destroy the horse and his rider of the enemy of the peace of Zion, it will be made plain and all will recognize it to be the victory of our glorious King. If the work be of men it will come to nought, but if it be of God ye cannot overthrow it. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city,

the watchman waketh but in vain." All creature effort is vanity and all conditionalism is hay and stubble. God must work in us "both to will and to do of his good pleasure," and then we shall say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and thy truth's sake." Wherever this language is spoken it proves that the building is "fitly framed together." "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." The work is carried on without humanity's aid, and therefore, it is said "it groweth unto an holy temple in the Lord." Peter shows in his second epistle what it is to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It is to grow out of self and turn away from all manner of legalism and become rooted and grounded in the truth that Christ is our all in all, and that without him we can do nothing. It is in Christ we are builded for an habitation of God through the Spirit. We must become bone of his bone, and flesh of his flesh, and made to partake of the fellowship of his sufferings, before we are an habitation of God, and this is none other than the work of the Spirit. It is worthy of noting the frequency with which such expressions as "in Christ," "through Christ," and "by Christ," appear, and each and every time we read it there is in our heart an "Amen," for we have the witness within that we cannot even come unto God except by and in the name and through the meritorious work of his only begotten Son. Truly we have nothing of our own to commend us in the sight of a just and holy God. In our flesh there dwells no good thing.

In conclusion, let us have a little of the testimony of the great apostle as to what is "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In introducing his epistle he makes it plain that he was an apostle of Jesus Christ "by the will of God," and after desiring that grace and peace, from God the Father, and from the Lord Jesus Christ be to those addressed, he says, "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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." There is clearly set forth in this chapter the Trinity of God, the purpose of God, the doctrine of grace and of election; the eternal vital unity of his people with Christ, having chosen

them in him before the foundation of the world; the predestination of the great "I AM THAT I AM," who hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." These and other things Paul said "were sealed with that holy Spirit of promise," for which he ceased not to give thanks. They are the foundation of the christian's hope, the rock upon which the church is built, and the gates of hell shall not prevail against it. It is the foundation upon which the SIGNS OF THE TIMES was founded over ninety-three years ago and has not wavered from, lo these many years, and by the help of almighty God it shall stand firm as a medium for disseminating messages of truth to the comfort of the poor and needy and to the praise of God, from whom all blessings flow. Should the time ever come when it shall purposely deviate from "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," we hope it will go out of business, and before our own tongue shall teach any other doctrine and blaspheme the adorable name of our blessed God, we hope it will cease to function and lie silent in the grave. All else is chaff and will be burned up with unquenchable fire when the Lord of harvest comes upon his treshingfloor to garner his wheat into the storehouse.

R. L. D.

CHANGE OF ADDRESS.

ELDER J. T. Barnes requests his correspondents to address him at Freewater, Oregon, as he is now located at that place.

SELECTED.

[THE following from the page of history will clearly show how far the present day Lutherans and general protestant churches have erred from the doctrine of the reformers. Luther's reply to Erasmus is particularly good, and could easily be taken as a declaration of nonfellowship for present-day Lutheranism.—G. R.]

RAMSAY'S UNIVERSAL HISTORY, VOL. V.,
PAGE 414.

THE protestants were confirmed in their rights, and the peace of Germany was established, 1555, thirty-seven years after Luther began his attack on indulgences. Except in the matter of Christ's presence in the eucharist, all the eminent men among the reformers of that day concurred in the same fundamental truths: 1. Of God's eternal purpose and predestination of an elect people, ordained to life and glory eternal. 2. That man had lost all ability to do good, and freedom of will to choose it; and was in his nature as fallen, only inclined to evil. 3. That nothing ever did or can alter this propensity of the human heart but the Holy Ghost by his own immediate agency upon the souls of men. 4. That a sinner is and can be justified by faith only, and this not of himself; being unable either to comprehend or receive the things that be of the Spirit of God, and therefore the faith itself must be the gift of God. 5. That merit in creature there is none, nor ever can be. From first to last a sinner must be saved by grace. 6. That the vicarious atonement by the one oblation of Christ upon the cross is effectual, not for the many called, but for the few chosen. These are the doctrines the reformers uniformly held. Nothing in the institutes of Calvin speaks a stronger language than the answer of Luther to

Erasmus. Erasmus had attacked Luther on the doctrines of predestination and grace, and urged, "What can be more useless than to publish this paradox to the world?—namely, That whatever we do, is done not by virtue of our own free will, but in the way of necessity, &c. What a wide gap does the publication of this tenet open among men for the commission of all ungodliness? What wicked person will reform his life? Who will fight against his own corrupt inclinations? Therefore where is either the need or the utility of spreading these notions, whence so many evils seem to flow?" To this Luther replied, "If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extraordinarily heated on the occasion? In that case, your arguments affect not me, for there is no person now living in the world who is a more avowed enemy to the doctrines of men than myself. But if you believe the doctrines in debate between us to be (as indeed they are) the doctrines of God, you must have bid adieu to all sense of shame and decency thus to oppose them. I will not ask whither is the modesty of Erasmus fled? but, which is more important, where, alas, are your fear and reverence of the Deity, when you roundly declare that this branch of truth, which he has revealed from heaven, is at best useless and unnecessary to be known? What! shall the glorious Creator be taught by you, his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom and prudence as not to know till you instruct him, what would be useful and what pernicious? Or could not he, whose understanding is infinite, foresee, previous to his revelation of this doctrine, what would be the consequences

of his revealing it, till those consequences were pointed out by you? You cannot, you dare not say this. If, then, it was the divine pleasure to make known these things in his word, and to bid his messengers publish them abroad, and to leave the consequences of their so doing to the wisdom and providence of Him in whose name they speak, and whose message they declare, who art thou, O Erasmus, that thou shouldst reply against God, and say to the Almighty, What doest thou? St. Paul, discoursing on God, declareth peremptorily, 'Whom he will he hardeneth,' and again, 'God, willing to show his wrath,' &c. And the apostle did not write this to have it stifled among a few persons, and buried in a corner, but wrote it to the christians at Rome which was in effect bringing this doctrine upon the stage of the world, stamping a universal imprimatur upon it, and publishing it to believers at large throughout the earth. What can sound harsher in the ears of carnal men than those words of Christ, 'Many are called, but few are chosen?' and elsewhere, 'I know whom I have chosen.' Now these and similar assertions of Christ and his apostles are the very positions which you, O Erasmus, brand as useless and hurtful. You object, if these things are so, who will amend his life? I answer, Without the Holy Ghost no man can amend his life to purpose. Reformation is but varnished hypocrisy, unless it proceed from grace. The elect and truly pious are amended by the Spirit of God, and those of mankind who are not amended by him will perish. You ask, moreover, Who will dare to believe himself a favorite of heaven? I answer, It is not in a man's own power to believe himself such upon just grounds, till he is enabled from above. But the elect shall be so enabled: they shall be enabled to

believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish raging and blaspheming, as you do now. But, say you, these doctrines open a door to ungodliness. I answer, Whatever door they may open to the impious and profane, yet they open a door of righteousness to the elect and holy, and show them the way to heaven, and the path of access unto God. Yet you would have us abstain from the mention of these grand doctrines, and leave our people in the dark as to their election of God. The consequence of which would be, that every man would bolster himself up with a delusive hope of a share in that salvation which is supposed to lie open to all, and thus genuine humility and the practical fear of God would be kicked out of doors. This would be a pretty way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening a gulf into the nethermost hell. Still you urge, where is either the necessity or utility of preaching predestination? God himself teaches it, and commands us to teach it; and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny, but simply to revere both him and it. He who alone is all wise and all just can in reality (however things appear to us) do wrong to no man; neither can he do anything unwisely or rashly. And this consideration will suffice to silence all the objections of truly religious persons. However, let us for argument's sake go a step farther. I will venture to assign, over and above two very important reasons, why these doctrines should be publicly taught: 1. For the humiliation of our pride, and the manifestation

of divine grace. God hath assuredly promised his favors to the truly humble. By the truly humble I mean those who are endued with repentance, and despair of saving themselves: for a man can never be said to be penitent and humble, till he is made to know that his salvation is not suspended in any measure whatever on his own strength, machinations, endeavors, free-will, or works; but entirely depends on the free pleasure, purpose, determination and efficiency of another, even of God alone. Whilst a man is persuaded that he has it in his own power to contribute any thing, be it ever so little, to his own salvation, he remains in carnal confidence; he is not a self-despairer, and therefore he is not duly humbled before God; so far from it, that he hopes some favorable juncture or opportunity will offer, when he may be able to lend a helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation, such a person despairs of self-assistance; he renounces his own will and his own strength; he waits and prays for the operation of God: nor waits and prays in vain. For the elect's sake, therefore, these doctrines are to be preached: that the chosen of God being humbled by the knowledge of his truths, self-emptied and sunk into nothing, as it were, in his presence, may be saved in Christ with eternal glory. This then is one inducement to the publication of the doctrine, that the penitent may be made acquainted with the promise of grace, and plead it in prayer to God, and receive it as their own. 2. The nature of the christian faith requires it. Faith has to do with things not seen. And this is one of the highest degrees of faith, steadfastly

to believe that God is infinitely merciful, though he saves comparatively few, and condemns so many; and that he is strictly just, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now these are some of the unseen things whereof faith is the evidence. Whereas, was it in my power to comprehend them, or clearly to make out how God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate, faith would have little or nothing to do. But now since these matters cannot be adequately comprehended by us in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting predestination in all its branches, should be taught and published. They, no less than the other mysteries of christian [doctrines, being proper objects of faith on the part of God's people."

Ramsay adds: These extracts are the most conclusive proof of the sentiments of Luther. No theory can be more explicit; no words can be less equivocal. It is admitted that the doctrines of the reformation have very much gone out of vogue in most of the protestant churches, but that does not give us the liberty to put a meaning upon their articles of faith the very reverse of what they were intended to convey.

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

"London," Canada, \$2; Paul Leigh, N. J., \$1; I. P. Leach, Miss., \$1; Elder J. C. Chester, Ky., \$2; G. W. Burgess, Va., \$1; Robert Turner, Calif., \$3; C. Stevens, Ark., \$1; Mrs. A. T. Jones, Mich., \$1; Mrs. M. A. Somers, Va., \$1; H. F. Cate, Kans., \$1; Unetta K. Hamilton, Mo., \$1; Mrs. I. T. McIntyre, N. Y., \$1.34; Miss C. Lilly Buck, Conn., \$2; W. K. Baird, Ky., \$3; T. O. Turner, Ky., \$1; Elder C. W. Anderson, Ark., \$5; "A Friend," Fla., \$100; Mrs. Elizabeth Rittenhouse, N. J., \$4; Mrs. W. C. Stevens, Ga., \$3; J. S. Moore, Ala., \$3.

MARRIAGES.

By Elder R. Lester Dodson, at 87 Columbia Heights, Brooklyn, N. Y., Jannary 23rd, 1926, Arthur F. Eastman, formerly of Braintree, Mass., and Ruth A. Weeks, formerly of Gardiner, Maine.

OBITUARY NOTICES.

Esther Jane Buckwalter, wife of brother Joseph Buckwalter, passed away at her home, near Xenia, Ohio, Wednesday morning January 13th, 1926, at the ripe old age of eighty-six years. She had been in poor health for about six years, and an attack of pneumonia, contracted January 10th, caused her death. Mrs. Buckwalter was the daughter of the late Frederick and Mary Weaver Keiter, and was born on the Wilmington Pike, six miles southeast of Xenia, February 22nd, 1840. Her marriage to brother Buckwalter took place May 26th, 1874. She is survived by her husband and five children, all at home: James K., Mary J., George W., Frank M. and C. Elizabeth, two sisters: Mrs. Susan Beam and Mrs. Katherine Haines, two brothers: James F. Keiter, of California, and Edward F. Keiter, near Lumberton, Ohio. Mrs. Buckwalter came from Old Predestinarian Baptist parents, and while she had never united with the church it was the only place she attended, and her home was always open to her Baptist friends, and has been one of my stopping places for over thirty years, and it has always seemed to me just like going home. It is the first break in the family, and how my heart did ache for them when I tried to speak comforting words to them on the day of the funeral. The words of the Master, John v. 28, 29, seemed to come to me with power: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth," and I dwelt upon the subject with the assurance that the Lord had spoken, and in his time it would come to pass, for he that hath spread out the heavens as a curtain, comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance, whose word is power, who commands and it stands fast, speaks and it is done, has said, The hour is coming, and the hour will come, and when he speaks they will come. It is a great satisfaction to feel that our mother in Israel has fallen asleep in Jesus, her trials are over, sin is finished, and she is now at rest. Her place is vacant in the home, and we shall miss her sadly, but we know that all things work together for good to them that love God and bow in humble submission to the will of God, who doeth all things well. May the Lord give a reconciled mind to the aged brother and husband and children, and enable them to say, Thy will be done.

After the services, held in the Mt. Tabor church-

house, the body was taken to the Jamestown Cemetery, where all that was mortal was laid to rest, to await the hour. May the Lord bless all who mourn.

GEORGE L. WEAVER

Sister **Elmira Secor** was born April 28th, 1846, and departed this life March 20th, 1925, making her stay on earth 78 years, 10 months and 22 days. She was the daughter of Ahram and Elizabeth Brooks Wiun, was married to Daniel M. Secor April 19th, 1872. To this union were born three children, a son and two daughters, one daughter preceding her mother to the grave. She leaves to mourn their loss her husband, brother Secor, her daughter, sister Lizzie Secor and her son, Mr. Hewitt Secor, also two grandchildren and two great-grandchildren. She was a worthy member of the Olive and Hurley Church, which church she joined September 28th, 1884, and was baptized by the late Elder David Earl. Her walk and conversation was exemplary, and she dearly loved the brethren, so that she could not only rejoice with them, but weep with them also. She was ever ready to minister to the saints, and they were always welcome visitors in her home. Her desire was to put on Christ, and often she would repeat the words of Paul to her brethren: As ye have received Christ Jesus the Lord, so walk ye in him. She has gone to be for ever with the Lord, and though we mourn our loss, yet we rejoice that she is at rest. The memory of such lovely peace-loving saints is blessed. In her last sickness, which lasted several months, her daughter and husband, also a sister in the church, sister Keogan, ministered to her every need with tender and loving care.

The writer officiated at her funeral, and the interment was in the Old Hurley Cemetery.

GEORGE RUSTON.

Mrs. **Eliza Ann Lamb** died December 29th at the home of her son-in-law, Robert L. Gulick, of Lenah, Va., after an illness of ten days. She was the daughter of Dr. John and Huldah Corbett, and was born July, 1849, at Dumfries, Prince William County, Va., and was the last member of her family. December 18th, 1872, she was married to George F. Lamb, who died in August, 1908. For more than forty-four years she was a faithful and consistent member of Bethlehem Old School Baptist Church. Five years ago she was paralyzed, which left her an invalid during her remaining life. She was a great sufferer, but bore her many afflictions uncomplainingly. She leaves one son and two daughters: Mr. John T. Lamb, of Long Island City, Miss Clara Lamb and Mrs. Robert Gulick, of Lenah, one grandson, George S. Gulick, of Rochester, New York, one niece and four nephews, besides many other relatives.

Funeral services were held at her home on Wednesday, December 30th by Deacon C. M. Turman. Her

body was laid to rest in Manassas Cemetery beside her husband.

To the above notice, copied from our county paper, I wish to add just a few words. Sister Lamb's membership at the time of her death was with the Mt. Zion Church, she having been received there on confession of faith, owing to the fact that she spent her last days but two miles from Mt. Zion and to the further fact that the church called Bethlehem has practically become extinct. She was one of the salt of the earth who rejoiced greatly in Christ Jesus and had no confidence in human nature. She was a lover of the meetings with her brethren. Owing to my being ill, I could not attend her funeral.

L.

Horace Beakes, the youngest son of William O. and Abigail Howell Beakes, was born October 7th, 1849. He lived on the farm where he was born until Dec. 26th, 1925, when his condition became such that he was taken to the hospital. He died January 5th, 1926. He had a cancer and suffered much, but was always patient and cheerful, with faith in God's goodness and a ready sympathy for his neighbors and friends. He had long been a member of the Old School Baptist Church at New Vernon, N. Y., as were his father, mother and two sisters, all deceased. The letter written by him to his niece, printed on page 59 of this number of the SIGNS, describes better than we could the life lived by brother Beakes. In a previous letter from the same niece she told of the great faith which exercised our brother during his awful suffering, and when called to conduct the last service we felt to use the language of the apostle Paul, Romans i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." One more of the Lord's chosen has been called home.

ALSO,

"Mrs. **Mary E. Kolyer**, 93 years of age, was buried at Warwick Cemetery Monday near noon. The body was brought here via auto from Summit, N. J., where she lived at the home of her step-son, Mr. Abram F. Kolyer. Mrs. Kolyer was the oldest member of the Warwick Old School Baptist Church, and was born in this village ninety-three years ago, the daughter of William Welling and Elizabeth Pratt. She was a sister of the late Johanna and Sarah Welling, all of whom had their own little niche in the affections of Warwick folks. Mrs. Kolyer's first husband was a Mr. Feagles. After her marriage to Mr. Abram Kolyer she went to Summit, N. J., to live, and after his death, many years ago, she came back to Warwick and resided with her sisters, who were then living at their home on Main Street."

The above is a newspaper account of one who was a member of the Old School Baptist Church for nearly seventy-five years. The writer visited her two or three times during the last few years of her life and

found her firm in the faith of God's elect. Truly God is good to Israel in sparing such gifts so many years to the church. She died December 18th, 1925.

R. L. D.

Mrs. Katura Dean, wife of George A. Dean, and a devoted mother in Israel departed this life October 20th, 1925. Sister Dean, the daughter of A. C. and Bethney Barber, was born near Summerfield, Claiborne Parish, La., March 19th, 1858. She was the eighteenth child of a family of nineteen children, fourteen living to begrown, and all of them married except one who died in young manhood. She leaves one brother, Tom Barber, of Louisiana, and one sister, Lucinda Bethell, of Dallas, Texas, who are the only survivors of the Barber family. She was married to George A. Dean December 15th, 1875, and to this union were born four children: Mrs. Mettie Barker, Mrs. Catherine Dooley, Mrs. Maud Fambrough and Mr. Farris A. Dean. The two latter are the only survivors of their mother, and were with her when the summons came. Sister Dean united with the Old School Baptist Church at Summerfield, La., in 1883, and was baptized by Elder Mark Parker. She with her husband and family moved to Texas in 1885 and settled near Wayland, in Stephens County, and united by letter with Shilo Church, at Acker Schoolhouse, in 1886, and remained a devoted member until her death. Her conversation was godly. Her story of the dealings of the Lord with a poor sinner was humble enough to comfort the best in Zion and yet bright enough to afford light and encouragement to the greatest. It is true that to know her was but to love her.

Her body was laid to rest in the Acker Cemetery October 21st, 1925, midst the moans and sobs of her devoted husband, two living children and a host of relatives and friends, the services being conducted by the unworthy writer. May God's richest blessings rest upon the bereaved family is our prayer.

MARTIN STONE.

Mrs. Sarah E. West died May 17th, 1925, at the home of her daughter. She was born August 19th, 1858, a daughter of Elder Julius C. and Susan J. Mears, and was married in the fall of 1882 to George West. Since his death, in March, 1908, she lived with her children. She is survived by two children: William J. West and Mrs. Lester Groton, one brother: Albert F. Mears, of Baltimore, Md., one sister: Mrs. Margaret A. Somers. She never joined the church, but was a firm believer in salvation by grace. She told me a few days before she passed away that this world was not her home and that she did not want to live. She was a kind and faithful wife and mother.

Funeral services were held at the home and burial was beside her husband in the family lot.

Her sister,

MARGARET A. SOMERS.

Myra Bryan Galloway passed from this life June 24th, 1925, at the home of her niece, Mrs. Harvey Whiteman, in Wilmington, Delaware. She was born January 12th, 1846, at Nivindale, near Landenberg, Pennsylvania, making her stay on earth 79 years, 5 months and 12 days. In this home she spent her life until she was married, February 6th, 1900, to Dr. James M. Galloway, of Philadelphia. She was baptized in the fellowship of the London Tract Church the second Sunday in July, 1874, by the late Elder David Bartley, a visiting minister, the church having no pastor at the time. She was received into full membership with the above named church, where she remained a devoted and consistent member until her death. She loved the "house of God" and was strong in the faith and doctrine of salvation by grace. After she married she lived in Philadelphia and was a regular attendant at the Salem Church of that city, where she always manifested a lively interest in the welfare of the church and enjoyed the love and fellowship of the brethren, but never removed her membership from her home church. Her home was always open to the Baptists and she was never happier than when entertaining and ministering to those she loved for the truth's sake. She traveled extensively among the Baptists and enjoyed a wide acquaintance among them. Sister Coulter and the writer visited her a few days before her death, and while with her she said, "I want to go home to my heavenly Father. I want to go to-morrow. Not that I am worthy. Oh I want to go." We learned later she became unconscious, remaining so until the end came.

The funeral services were held at the Oliver Bair's funeral parlors, in Philadelphia. Elder H. C. Ker spoke comfortingly to the relatives and friends who had assembled to pay the last tribute of respect, after which her body was laid to rest beside her husband in Ivy Hill Cemetery, Philadelphia.

She leaves three children, one brother, one step-daughter, two nieces and two grand-nieces.

ONE WHO LOVED HER.

George Taylor was born in Perry County, Indiana, September 5th, 1847, and passed away at his home in Mulino, Oregon, November 27th, 1925, aged 78 years, 2 months and 22 days. He married Elizabeth C. Shuck October 21st, 1869, and to this union five children were born. Left to mourn their loss are his wife, four children: W. T. Taylor, Mulino, Oregon, Mrs. M. Hammons, Turin Falls, Idaho, Mrs. F. P. Symmonds, Stoddard, Nebraska, O. W. Taylor, Portland, Oregon, and two grandsons: W. H. Taylor, Yakima, Wash., and George Taylor, of Falls City, Oregon. The youngest son passed away in February, 1918. Although father never made any profession of religion he was a firm believer in the teaching of the Primitive Baptist faith, and for some time before he

died he talked to members of his family of the hope he had in Christ. He was always well until in the spring of 1925, when he had a cancer come on his lip. He had that removed, then another came on his left jaw, which caused him intense suffering and gradually sapped his life away. He was a very patient sufferer, and was very thoughtful for the ones who were caring for him. His one great thought to the very last was that "Ma" should be taken care of. His children were all with him the greater part of the last month he lived, and all was done that mortal hands could do to relieve his suffering. We feel his spirit has surely gone to God who gave it. In his last days he would pray God to take him from his suffering then he would say, "Thy will, not mine, be done."

Funeral services were held in the Mulino church-house, conducted by Elder S. B. Moffit, of Newberg, Oregon. He was laid to rest by his son Herbert, at Salem, Oregon.

Written by his daughter,

(MRS.) IDA SYMMONDS.

Elder Benjamin Hardin Irwin, aged 72 years, died January 24th, 1926, at the home of Mrs. S. D. Waldrip, Palestine, Texas. Brother Irwin was an uncompromising Baptist, who counted all things well lost for the excellency of the knowledge of Christ Jesus, for whom he suffered, that he might be found in that righteousness which is of God. The afflictions of the gospel, which mark the christian pathway, were well known to Elder Irwin, who was also a great sufferer physically, but he bore all in meekness and reconciliation to his Father's will and died a victorious death, praising God to the last. He will be missed by all who loved him, but we sorrow not as those who have no hope; we think of him as rejoicing with his Savior and forever free from the sufferings of this world.

His body was laid to rest in East Hill Cemetery, Palestine, Texas, to await the morning of the resurrection, when Christ shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

Written by

(MRS.) N. C. ALSTON.

Mrs. Mahala Hammond was born March 22nd, 1841, and died December 27th, 1924. She was the widow of Minos Hammond. She leaves eleven children, five sons and six daughters, to mourn their loss. She received a hope in Christ when quite young, and was baptized in 1865 by Elder George Staton into membership with the Indiantown Old School Baptist Church, in the Salisbury Association. She lived a firm believer in salvation by grace alone, and died in the full possession of that faith.

Written by her daughter,

(MRS.) MARTHA J. JONES.

MEETINGS.

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

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

J. W. HAYNES, Moderator.

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

C. G. MILLER.

A SKETCH OF THE LIFE of JOSHUA S. CORDER. CONTENTS.

- Picture of Elder Joshua S. Corder.
 Chapter I.—Early Years, Christian Experience, &c.
 Chapter II.—Church Division, Trials in Early Ministry, &c.
 Chapter III.—Tours West and East.
 Chapter IV.—Settling in Life, Teaching, &c.
 Chapter V.—Trials During the Civil War.
 Chapter VI.—Church Trouble, Associational, &c.
 Chapter VII.—Doctrinal Views, Occurrences, &c.
 Chapter VIII.—Boldness in the Faith.
 Chapter IX.—Unspotted from the World, &c.
 Chapter X.—Churches—Refreshing Seasons at Mt. Olive.
 Chapter XI.—Some Extracts, Reminiscences, &c.
 Chapter XII.—In Perils.
 Chapter XIII.—Fell Asleep, A "Loved Disciple."
 Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94.

MIDDLETOWN, N. Y., APRIL, 1926.

NO. 4.

POETRY.

FLEEING TO GOD.

Under the shadow of thy wing, my Father!
Till life's calamities be overpast,
In that sure refuge let my spirit gather
Strength to bear calmly on unto the last.

Be merciful to me, for thoughts that crush me
Lie like an incubus upon my breast,
Only thy voice, omnipotent, can hush me
Into the quiet even of seeming rest.

Oh what is life but one long, long endurance,
Of this dull heave weight on heart and brain?
Speak to my spirit, speak the strong assurance
That nothing thou ordainest is in vain.

Trembling amid the turmoils of existence,
Oh let me grasp a more than mortal arm;
Father, my Father, be not at a distance
When earth's dark phantoms thy weak child alarm.

Under thy shadow, fear cannot appall me,
If in the Rock of Ages surely hid;
Under thy shadow harm cannot befall me,
If thou, all-wise, all-merciful, forbid.

Nearer to thee, my Savior, my Redeemer,
In heaven, on earth, whom hath my soul but thee?
Though for an instant, as some feverish dreamer
Grasps at the treasure which he seems to see.

I, too, have dreamed, and waked to find illusion
Inscribed on all I sought to make my own,
And turning from my idols in confusion,
I dedicate my life to thee alone.

Under the shadow of thy wing abiding,
Close to my suffering Savior's wounded side,
In the sure promise of his love confiding,
Why should I shrink, though earthly ills betide?

Oh if the heart grow strong through suffering only,
If but through trial it may reach its goal,
I will rejoice, although my way be lonely,
And all thy waves and billows o'er me roll.

DEAR BRETHREN:—The inclosed poetry is from
sister McPhail, of Canada, and she requests to have it
published in the SIGNS when you have space to do so.

Sincerely,

ANNIE VAUGHN.

A PRAYER.

Dear Lord, and shall it ever be,
That I cannot from sin be free?
Oh let me taste thy love divine,
And I shall feel that thou art mine.

When troubles like the billows roar,
And I am drifting from the shore,
Oh give me faith that thou wilt guide,
And be the Captain by my side.

The storms of life are so severe,
Which often makes me quake with fear;
Come to my rescue, dearest Lord,
And let me hear thy loving word.

I know I cannot stem the tide,
My arm's too short, the sea's too wide;
Oh do thou grant to me thy grace,
And let me see thy loving face.

Give me some token of thy love,
That I may look to thee above;
Oh that I soon may see the day,
And find my sins all washed away.

T. W. WALKER,

DANVILLE, Virginia.

CORRESPONDENCE.

ATLANTIC, N. C., Dec. 4, 1925.

MY DEAR BROTHER VAUGHN:—I have been thinking this morning of the spring of 1923, and of the pleasant hours I spent with you; also how your moorings are in these stormy days. Has your anchor post held in the Rock so no other rocks nor quicksands can intervene? so nothing can throw you off the sure foundation? These are days to try the souls of the faithful. Some are crying this is the way of the Lord, and others point out another, and others more than one. I do not believe my brother is so loosely rooted and grounded as to be soon shaken by these varying winds. I do not know of any professing the name of Old School or Primitive Baptist who will deny that our God did most assuredly know every event of time before time was, but many will not admit that all these events were predestinated by our God. I ask, How did and how does our God surely know that this and that event will positively occur if he has not purposed it? Is our God dependent upon some other power than his own to bring about the things which he foreknew? He most assuredly purposed to cut off the wickedness of Babylon from the land of Israel. Read Isaiah xiv. 24, 25. Did he not send the Babylonians there to destroy them? If not, who did move them to go where the Lord would show his wonderful power to save? "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isaiah xiv. 27. If any are wise and can solve this mystery let them tell the judgments of God which he has purposed against Egypt. (Isaiah xix. 12.) Many tell us that God's purpose or predestination does not pertain to anything

but those things directly connected with the salvation of the church, but the voice of inspiration tells it differently. It says, "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth."—Isaiah xxiii. 9. Upon whom does our God rely to see that all his purposes are done? Let us hear him: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isaiah xlvi. 9-11. As we usually term it, all the things to which I have referred are evil things, and yet they are things which God purposed or predestinated. Then we declare with our afflicted and bereaved brother Job: "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?"—Job. ix. 12. And with brother Solomon: "Where the word of a king is, there is power; and who may say unto him, What doest thou?"—Ecc. viii. 4. Or with brother Nebuchadnezzar: "And all the inhabitants of the earth are reputed as nothing: and 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."—Dan. iv. 35. This I consider an array of evidence for predestination. However those of us who believe this truth are stigmatized, even by some of our brethren, as being "fatalists." Mr. Webster tells us the meanings of fatalism as follows: "The doctrine that all things

are subject to fate, or that their occurrence is necessitated by the nature of things, or by the fixed and inevitable doings of arbiters of destiny, such as the fates." No predestinarian believes any such stuff as this. There is as much difference in predestination and fate as there is in light and darkness. Predestination is the work of God; fate is the thought of men. Predestination is sure to carry to the complete purpose of God in the thing predestinated; fate never accomplished anything. Some of our brethren who are esteemed as able ministers deny the declaration of Paul, who undoubtedly spoke by the Holy Ghost when he said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 27. They want to divide the "all things" into two classes, but no table is furnished to show what class of things are embraced in the "all things" and what class of things is not in that declaration. I fully believe just what Paul declares. I admit that I cannot see while some things are being transacted how they can be for my good. I think Jacob was puzzled to see how the separation from his children was ever to be for his good, but when he was given to see his family's salvation in it he could say, "It is enough," &c. God had told Abraham all this in a covenant when Abraham was in a deep sleep, but he did not know the meaning of it all. Isaac was not born, but God's word was sure. God had as much purpose in raising up Pharaoh to show his power in him by destroying him and his host as he did in raising up Israel to serve him. He had as much purpose in destroying the wicked world by the flood of waters as he had in saving Noah and his family, the beasts, the birds and all the things that were

with him in the ark, by the ark being borne up on the bosom of the waters. It was just as much the purpose of God to draw Pharaoh and his host into the sea by the receding darkness as it was to have Israel to go forward out of the sea by the wall of fire which was moving them forward. God did only his will and purpose in leaving out of the eternal covenant of salvation all the nonelect just as much as he did in making sure the salvation of the elect. When our Lord died on the Roman cross and said, "It is finished," the door of redemption had forever shut in all the elect of God, never to be opened again, and all the nonelect host were forever shut out. Thus the seal of God's eternal knowledge was fixed on all the chosen of the Lord and the line was permanently and perfectly drawn.

"Salvation through our dying Head
Is finished and complete;
He paid what'er his people owed
And canceled all their debt."

You may publish this if you see fit. The grace of our Lord Jesus Christ be your sure refuge.

Your brother in a gospel hope,
L. H. HARDY.

FORDYCE, Ark., Jan. 17, 1926.

VERY DEAR BROTHER LEFFERTS:—I have just read the January 1st issue of the SIGNS OF THE TIMES which contains your "New Year's Greeting," and feel that I must write and tell you how much I appreciate that article. I also hope it may be the Lord's will to encourage you along your "hard path" of duty as an editor. Your position on the doctrine contained and taught in the Bible, and ever contended for by our people, is that which has ever been despised and rejected of men. The Scriptures abound with testimony that many shall rise up speaking perverse things, that they shall

be turned away from the truth; that they shall be given unto fables and shall despise, reject and pervert the right way. Surely the day of darkness has come upon us. The day when men will not endure sound doctrine is here, and right in our own camps, as men "of your [our] own selves" shall rise up, and truly they are here. For the last few years men have risen up and fought with all bitterness, trying to bring odium upon all who would not bow to "false gods," such as conditional time salvation, God's reward for obedience, &c. Some of the "big preachers" go so far as to say that the doctrine we are contending for: that God hath decreed in himself all things that come to pass, and that all our obedience and righteous acts are the fruits of his everlasting love, and that his Spirit leads us along the pathway of obedience, makes God the author of sin. The facts in the matter are that God did from all eternity, by his most wise and holy counsel, of his own free will, decree in himself all things whatsoever come to pass; that even his purpose extendeth itself unto the first fall, and that not by a mere permission, and therefore all things that have, do now or ever will come to pass are absolutely embraced in this "decree within himself," and that God in his infinite wisdom and sovereign rulership has, does now and ever will make all things work together for good to them that love God, to them who are the called according to his purpose. That Joseph's abduction to Egypt and the lying of the woman who had him cast into prison were for the purpose of his interpretation of King Pharaoh's dreams, to the end that sufficient storage for natural sustenance of the people should be to the saving of posterity and the saving of Israel of which Jesus Christ was born, coming out through Juda, of whom the sceptre should

not depart, and the lawgiver from between his feet until Shiloh come, then shall the gathering of the people be. Here it all was to come through, and all of the falsehoods of Joseph's brethren, and the other wicked acts connected with this, Joseph said God intended for good, to that end to save much people and to preserve this posterity, and these were all "decreed" things, and God in the "decreed things" made them all work out together for good to them who love God, to them who are the called according to his purpose. As we see the picture, Joseph was a figure of Christ. Yes, Jesus was hated, despised and rejected of men. All manner of evil and falsehood were charged to him. He was called a "winebibber," a friend to sinners and publicans and was found in the deepest state of humility. Born in a manger, not so much as looked upon by society and the world, but instead thereof sought for to destroy, and the intent to destroy him was so "hot" that a decree was issued from the king to slay all the children from two years old and under in order to get him. This was all to be just as it was. All these "decrees" of the king were also God's "decrees." Rachel weeping for her children, which were those so slain, and the taking of the young child and fleeing to Egypt with him, and the passing into Nazareth, and all the other places, was prophesied of, and all had to come to pass as they did, or the prophecy would have failed and the Bible would have been a book of falsehoods. So we see right in this case the fulfillment of the Scriptures, yet it was wickedness, and men did it through a vile and corrupt spirit, and were doing their own sinful wicked desires, and yet God made it fulfill the prophecy. They who slew Jesus did identically the same thing in time of wickedness, it had its

origin from the same source, yet it was God's determination, and that the Scripture must be fulfilled that there shall be a Son born, his name shall be called Jesus, for he "shall" save his people from their sins. God promised us eternal life before the world began, and that life was in his Son, and the only way this promise could reach its completeness was for the law to be fulfilled and taken out of the way by the sacrifice of the Son of God, who was without spot or blemish, and none could do this but Jesus, who was the only mediator for men, for he was the only one free from sin, and it required him to be made of a woman made under the law, to redeem them (all the Father gave him) that were under the law. In order for the completeness, and to fulfill the promise God had made it was necessary for wicked men to rise up and to do what God's hand and counsel had before determined to be done, and God spared not his Son, but delivered him up and they unknowingly crucified and slew the Lord of glory. This was all by the divine arrangement that he had decreed within himself, and it was the most wicked and heinous in the annals of all history, but this is absolute predestination, and is the truth as taught in the Bible, and although men rise up to condemn it, they only show to my mind their own folly and ignorance in so doing.

This is all I shall say now. I just wanted you to know, dear brother, how much I felt to thank God that he was with you all in the conduct of the SIGNS.

May God's rich grace be ever with you, and his holy Spirit guide you in the way of all truth, that you may ever be found standing firm and contending for the good old doctrine that the SIGNS has ever stood for.

Yours in bonds,

V. R. HARRIS.

HARDING, W. Va., Jan. 8, 1926.

DEAR EDITORS:—I feel I must write a few words in behalf of our family paper, and in praise to God the Father, Son and Holy Spirit. I am still traveling the road that leads from the cradle to the grave, and I am not alone, for all of Adam's race must travel that way in order that the sentence of death, which we bear in our bodies, may be executed at the end of the journey. Although I am traveling the road from life to death which every one must travel, yet I must have hope that by the grace of God, through faith in the name of the Lord Jesus, I have been led to travel the narrow path which leads from death to life, which all the heirs of God and joint-heirs with Jesus Christ must travel in order to receive their blessed inheritance after they have passed through the execution of death upon their mortal bodies. It is a narrow path, and I believe that every child of God learns by sorrowful and varied experiences that just outside that path are pitfalls and miry places, and we dare not turn to the right nor to the left lest our feet slip into them. Satan is ever lurking near, sees our missteps and is pleased because he thinks we are turning into the broad road that leads to destruction, but when he hears us cry to God for help he leaves us for a time.

"For Satan trembles when he sees
The weakest saint upon his knees."

By the help of the Holy Spirit which Jesus promised his followers to guide them into all truth we travel on, but the archenemy of souls appears again in our path when we least expect him, under another name and in another guise, and tells us the Lord may have helped us thus far, but will not always hear us when we cry. We do not want to believe what he says, although our carnal minds have been trying in the same way to dis-

courage us. This vile enemy of souls appears in different guises along the path that God's children travel, and one of the apostles said he was sometimes transformed into an angel of light (I do not think he meant an angel of heavenly light) to blind us and make us grope and miss the narrow path; but again we cry to God for help, close our eyes to the blinding rays, and walk by faith to escape him. We meet with many severe trials on our way that would overcome our faith if the Holy Spirit did not teach us that our God knows what is best for us. There are foes on every hand, and the poet has truthfully said,

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

There are many and various difficult places along our way which we can understand only by passing through, for

"Life is one continued battle,
Never ended, never o'er,
And the christian's path to glory
Is a conflict evermore."

But by the faith of the Son of God his children will be able to overcome them all. David of old said, "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." And, "This God is our God for ever and ever; he will be our guide even unto death." In another place it is recorded, "Precious in the sight of the Lord is the death of his saints." To the carnal mind death is dark and deep, for it is by faith alone that we can look beyond the grave and see there the glories of immortality. The child of God knows that without his help we cannot pass through the trials, temptations, conflicts and discouragements that lie in our way and be faithful unto death. The apostle

Peter said, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If the righteous have been saved by grace through faith in the Son of God, where shall those appear who profess to be his followers, but deny his sonship and divinity, and thereby say he is not the Redeemer and Savior? Modern professors are teaching this, and in view of such teaching the Gentile nations should tremble with fear lest the time has come that the golden candlestick will be removed from them and placed in the house of Israel, where it will be their glory and a light to make them see and confess that Jesus is the Christ, the Son of the living God. Paul wrote to the church at Rome, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Paul also said, No man can say that Jesus is the Lord but by the Holy Spirit. Then they who deny his divinity do not have his Spirit. Romans viii. 9, reads, "Now if any man have not the Spirit of Christ, he is none of his."

Before closing I want to say that the SIGNS OF THE TIMES still holds its standard aloft so all those "who run may read," and the editors have shown themselves to be sound in faith and doctrine, and we are comforted in reading their editorials. We hope those in arrears may be enabled to respond to the call for remittance so our family paper may still be upheld to our comfort and the glory of God, for through its columns the gospel is

preached to the poor, which is one of the signs that Christ did come as the King of kings and still reigns here in the hearts of his people. May the Lord bless all who write for, and all who read the SIGNS OF THE TIMES, and bless and uphold its publishers, and all those who call upon him in sincerity, for Jesus' sake.

(MRS.) E. E. WORKMAN.

WITTER, Arkansas.

DEAR BRETHREN:—Inclosed find check for ten dollars. Credit five dollars to my subscription and apply the other five dollars to the use of the SIGNS. I subscribed for the SIGNS OF THE TIMES in 1872, when in my nineteenth year, and am now in my seventy-third year. I have received more comfort, consolation and encouragement from it than any, and indeed from all other publications except the Bible. I humbly hope through the mercy of God I will not be deprived of it through the remaining years of my pilgrimage. It seems to me to be a time of great affliction to the true followers of the Lord, a time of trial, even as gold is tried in the fire, but let us remember the patience and also the affliction of Job. He said, When he hath tried me I shall come forth as gold. When yet quite a young man I had a vision of the true application, as I believe, of the trial and affliction of Job, not only as a true and literal account by unerring inspiration of an affliction that befell a true servant of the Lord, without cause on his part, but as also a prophetic chapter in the history of the Lord's "afflicted and poor people" that trust in his name, and I was made to feel by an overwhelming and irresistible impulse that I would live to see the time of the fulfillment of this prophecy. I believe, brethren, this time has come. That it is a time of great affliction to the true dis-

ciples of Christ many of them in recent years have admitted and but few, if any, seem to doubt. The same question that was argued by and between Job and his three friends is rending asunder churches and associations and being discussed and argued by Baptist papers and from the pulpit and by individual brethren all over the country, and the same or similar arguments are being used pro and con. When Satan asked the Lord if Job feared God for naught, and argued that Job's service was prompted by the blessings that he received in consequence, he introduced the principle of doctrine that has divided and distinguished the advocates of truth and falsehood, religiously, through all the ages from Abel to the present time. Although the law covenant was a conditional covenant, yet it taught Israel in all its types and shadows and "figures of the true" to serve the Lord from a principle of love to God for what he had already done for them, and not because of any expected reward. "And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our house."—Exodus xii. 26, 27. Here the very prompting motive to service of the Lord was not any expected future reward, but an acknowledgment of duty and obligation because of what God had already done for them, and this principle was strongly enunciated and commanded by the Savior to his disciples. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—Luke xvii. 10. Indeed one cannot serve God from avowed mo-

tives of conditionalists, for the real prompting would be purely selfish and nothing but serving self, and one cannot serve self and be his disciple. The religion of the Bible is one of self-denial. This was the point in dispute between Job and his "miserable comforters," but when the discussion ended the Judge of all the earth gave his decision, and said to one of them, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing which is right, as my servant Job hath."—Job xlii. 7. This was written for our learning. May the Lord help us all to take heed.

In hope,

C. W. ANDERSON.

VERNON, Texas, Dec. 11, 1925.

DEAR BRETHREN EDITORS:—I see by the little pink slip that my subscription has about expired, so inclosed you will find two dollars to pay for the SIGNS another year. I do not want to do without it, for it is a source of much pleasure to me, as I am away from the church and do not get to meeting very often. There are many so-called religious people around me, but not the true Old Primitive Baptists, but the do and live kind. I am about fifteen miles from the church where my membership is, and it is a feast to me every time I am permitted to be with them, but I cannot see how they have any fellowship for me, for I am so vile and full of sin; sin is mixed with all I do and say. It is through the kind providence of the merciful God I am spared to see the closing of another year, and when I read in the SIGNS of so many of the old soldiers passing away to their reward I am made to wonder why I am spared; but the Lord knows best, and doeth all things well. I hope I am thankful for the

many blessings he bestows upon poor unworthy me.

I have just received the December number of the SIGNS and have read it and re-read it, and when I see so many good letters oh how I wish I could write and tell how much I enjoy reading them, also the editorials. I feel that the Lord is with his people, and wish I could write something comforting to those who are contending for the truth as it is in Christ our Lord, but I am not worthy to even think upon his holy name. Write on, all of you who have a mind to write, for it is a feast to God's humble poor. Write on, dear editors, and stand fast for the truth as it was delivered unto the saints. Cry aloud and spare not, and may God's richest blessings be with you and give you grace to bear your burdens, is my prayer, and may those who are behind with their subscriptions come forward and thus help you with your financial obligations. I wish I were able to send you some new subscribers, but those around me cannot stand the truth as it is in Christ, who has said, I am the truth and the light. The light they fear, lest their deeds be made manifest. But can they hide? I say, No, not from the eye of him who neither slumbers nor sleeps, but they may hide from the world, who are blind leaders of the blind. When I am made to meditate upon his blessed truths and see his everlasting decrees and know that he never changes, but is the same to-day and on into eternity, I am made to loathe myself, because I know that there is no good thing in my flesh, for when I would do good evil is always present. When I look back over my past life I can see no good that I have done, but can see much I have left undone, and I can only ask for God's mercy upon me, a poor sinner not worthy to call upon his name, but alas,

who am I to call upon but him, who has all power both in heaven and earth, who works and none can hinder, and hinders and none can work? I often wonder if there is another like me, and if I have ever been born of the Spirit, and if I love the Lord, or no; am I his or am I not? We are told in the Scriptures whereby we may have hope, but when I see myself so full of sin and blackness I am made to doubt, and feel like giving up all hope that the Lord could pardon such a wretch as I know myself to be. If I have any righteousness it is in Christ and what he has done for me; all my own righteousness is as filthy rags. O wash me, dear Lord, in thy blood and I shall be whiter than snow. If I am saved it will be by grace, free grace, and not by anything I have done to merit salvation.

Dear editors, please pardon me for trespassing upon your valuable time, for I did not intend to write so much. May the Lord spare you all to carry on the work he has assigned to you: that of keeping up the dear old SIGNS OF THE TIMES. If it is his holy will, I hope the year 1926 may bring prosperity and health to you and your families. I wish it could be the Lord's will to give some of you Elders a mind to visit Texas and be with us. We are few in number, but all love the doctrine you so ably defend.

I will close by wishing you a Merry Christmas and a Happy New Year, and may God's richest blessings rest upon you and upon all his humble poor everywhere.

(MRS.) M. E. PEDEN.

INDEPENDENCE, Mo., Feb. 13, 1926.

DEAR BRETHREN:—I am sending you a letter received from brother C. A. Hunt, of Eureka, Kansas. He gave me his subscription to the SIGNS at the association at Topeka, Kansas, last September. He

has since written me that he is pleased with the doctrine it advocates, and is well pleased with the paper; and after reading it sends it to his sister in Illinois, who enjoys reading it. He has written his experience, as you will see. He joined the Missionary Baptists when a boy of thirteen, and, I suppose, before he had a hope. He said that if I thought you would publish it I could send it to you, which I am doing subject to your approval.

Wishing the SIGNS much success, I am as ever, yours in hope,

THOMAS W. RECORDS.

EUREKA, Kans., Feb. 11, 1926.

DEAR BROTHER RECORDS:—Sometimes I long to go and join that immortal company which no man can number, washed in the precious blood of Jesus; but I will wait all my appointed time until my change comes. As one writer said, When I awake in his likeness, then I will be satisfied, and not until then. You surely have lived to a good ripe age as you state, eighty-five years, and the Lord will direct all your way, and if you fall he will lift you up.

Dear brother, will you pardon me if I speak a little about my travel in life, just a few words? When I was thirteen years of age I joined the Missionaries at one of their revivals. I wanted to make heaven my home, but when I was in Dearborn County, Indiana, at the age of sixteen, one morning I was reading the four Evangelists, Matthew, Mark, Luke and John, the crucifixion of the dear Lamb of God, and I thought it was horrible to take so good a man and crucify him. I could not understand it, but I read on, and in the evening I went up the hollow between two hills, and there had been a shower, but everything looked dark to

me, I was wretched, for I realized I was a great sinner, something I never had felt until that time. I tried to kneel down and pray, but all I could say was, God, be merciful and save me, but I found no relief. I went on a little farther and it seemed to me I must pray or perish. I fell on my knees and could only say, God be merciful to me, and it seemed I was lifted to my feet, and I looked up at the rainbow in the sky and saw the Father on the white throne and the Son standing at his side, and a voice clear as a bell said, Thy sins are forgiven, go in peace. Then the vision vanished from my sight, but I was so happy that I was made to exclaim, Glory to God in the highest. It seemed that everything was praising God, the trees, the little birds warbled more sweetly, everything in nature was brighter and seemed to be praising God. But this did not last, and I was in "Doubting Castle" before long. Something seemed to say to me, You never heard any voice or saw anything, you have been deceived. I tried to get my burden back, but could not. When I came out to Illinois, near Mattoon, I attended the Missionaries' meeting and heard them tell what good things they were doing for the Lord and they were going to make heaven their home. I could not feel that way, for sin was mixed with all I did and if the Lord did not take care of me and take me home I would never be there. I was working for W. H. Martin, a deacon in old Zoar Church of the Predestinarian Baptists, and was husking corn out in the field all by myself. I had been to hear the Old Baptists preach, but I could not understand all of the doctrine, and also felt too unworthy to ask them for a home, they seemed so good to me, but out there in the cornfield I feel to hope the truth was revealed to me in regard to the two gen-

erations, the tares and the wheat. It seemed to me I was made to understand that it behooved Christ to die for the sins of his people, and no one else, the tares were not included in that death and resurrection, but his bride, the Lamb's wife. Well right there, if I ever had any impression to try to preach the gospel it was then, and when I drove in with my load Elder G. W. Dalby, the pastor of Zoar Church, drove up and he looked beautiful to me. I went to meeting the next day, still feeling I was not fit to ask a home with them, but when the privilege of the church was extended the first thing I knew I was up there shaking him by the hand, but when the church asked me to relate my experience I could not say a word, it seemed I was dumb. W. H. Martin asked me the questions. I could answer them, but it seemed I was not answering them properly, but he made the motion to receive me, greatly to my surprise, and I was baptized. We had to cut the ice which was six inches thick. I have been tossed about since then, but my mind always goes back to that time, which makes me think I have not been deceived, and the Lord has been good to me, better than I deserve. He is, I hope, leading me all the way, and if we never meet in this world again I hope to meet you all over there, to dwell with Christ for evermore.

I was at Topeka the first Sunday and we had a good meeting. I tried to preach and the Lord gave me good liberty. I talked about one hour, but did not use any particular text, but spoke about the salvation of the people of God according to his eternal purpose and predestination which he purposed in himself.

If you think the SIGNS would publish this experience you might send it in. I will be fifty-six years of age the twenty-

third day of next August, and have been trying to preach ever since I was twenty years old. May God lead us all into a large place and keep us.

Yours in hope,

C. A. HUNT.

HERNDON, Va., Nov. 30, 1925.

DEAR EDITORS:—As it is time for me to renew my subscription to the SIGNS I now do so by inclosing you a check for three dollars, two dollars for my subscription and one to help the "Poor of the Flock." I am also inclosing a sweet short letter (a copy of it) I have just received from Elder James M. Adams, of Monroe, Ga., together with a copy of the Minutes of the eighty-eighth annual session of the Oconee Primitive Baptist Association, held with the church at Monroe, Ga. I am sending brother Adams' short letter, but not the Minutes. The letter brother Adams refers to about brother A. B. Lester was published in the SIGNS twenty-four years ago, March 3rd, 1901, which I had almost forgotten, but brother Adams' reference to it refreshed my memory. I would love to say to brother Adams as I said once to dear brother Coulter in a letter written October 31st, 1909, he added, "My dear brother, to say that I was glad to receive your precious letter would not half express the comfort and pleasure it gave me in reading its contents. Oh how strange it seems to me at times that I am still remembered by God's dear children, and especially by the undershepherds of the flock. I do not feel worthy of such love as is manifested in your letter to me," &c.

We all love brother Adams for the truth's sake, and hope he will be able to visit us again in the near future, and will be glad to welcome him to our homes and

to our meetings. I love to receive letters from God's dear humble poor people. I would be humble if I could, but of myself I can do nothing. I know I am poor in spirit, but I often doubt the reality of being humble.

My days seem to be past for letter-writing, and I will close, by wishing all of the household of faith a Merry Christmas and a Happy New Year in the Lord.

Your brother, I hope, in love and fellowship,

JOHN F. OLIVER.

MONROE, Ga., Nov. 27, 1925.

DEAR BROTHER AND SISTER OLIVER:—I love to think of your good home and the pleasant visits I have had with you, and this will let you know I am thinking of you now. I have just read your letter in the SIGNS of March 3rd, 1901, speaking of the death of one A. B. Lester. When you said there was no other people on God's green earth like the Old School Baptists that is the truth. I feel to say I believe you are one of them: fellow-citizens of the household of the faith of the Son of God.

I send this Minute to help out a letter to you. I wish you could have been there with us. As you see, your pastor, Elder H. H. Lefferts, was with us, which made it seem more pleasant indeed. I do hope to be with you again some time, and at old Frying Pan Church. It is a pleasant spot in my memory, and ever will be. May the Lord bless you and yours as you go down the steep of life, looking by faith toward that house that is not made with hands, eternal in the heavens.

Your little brother,

JAMES M. ADAMS.

LAMAR, Col., Feb. 9, 1926.

DEAR EDITORS:—Just a few lines to the SIGNS OF THE TIMES. It sets forth the doctrine I believe the Bible teaches, that God saw the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Could it be any other way than as he saw it? I think not. "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Has anything ever happened with God? Surely not. He has a purpose in all things. It seems strange to me how some who claim to believe the Bible can say God made Adam able to stand but liable to fall. God surely knew what Adam would do before he made him from the dust of the earth; if not, then God did not know all things. I know sin and death came by man, and it was the will of Adam to do just as he did do, and in doing his own will he carried out the foreknowledge of God. God knows the steps we take. As for myself, I never know one moment what I will do the next, but God knows all things. "I am God, and there is none like me." God has but one way to save sinners: "By grace are ye saved." God is the author and the finisher of the faith of all who are saved. Then there is but one salvation (eternal), one Lord, one faith, one baptism. I have believed, do believe and hope to continue believing as long as there is life in my body, that when God does a work for a poor sinner it is a perfect work, and needs not to be improved by man. I am sure we are taught of God to love him, to keep his commandments as best we can, and to keep ourselves unspotted from the world. If the love of Jesus Christ does not keep us, nothing else will. I know none are good, except Jesus; all have sinned, and do sin, and all have sin

enough in us to kill the body. I go mourning day by day because of my sins. I have no desire to sin, and hate sin, so "it is no more I that do it, but sin that dwelleth in me." I have not power to conquer, but I do thank God that Jesus has power to save all the Father gave him in the covenant. The sea and the grave must give up at his command, for he is Lord of lords and King of kings, and rules in the army of heaven and among the inhabitants of the earth. He made all things, and every thing answers the purpose for which it was made. The serpent did his will, and God's foreknowledge. I do not think God was disappointed in any of his work. I am glad to see there are yet some who are contending for the faith once delivered unto the saints. I trust they may be kept by the power of God and may be led to write often to the SIGNS. May God richly bless all together, is my prayer for Christ's sake. W. C. PERDUE.

PERRIN, Texas, Jan. 17, 1926.

DEAR EDITORS:—I will try and write a few lines, as it is past time for me to renew my subscription to the good old SIGNS OF THE TIMES, but I hope you will excuse me, as I have been very busy and have neglected it. It is cold and raining here to-day, and as I am shut in I have been meditating a great deal upon the Scriptures of eternal truth, and reading Hassell's Church History, and it is astonishing how the people of God had to suffer under the cruel hand of persecution for preaching the truth of the Bible. But Jesus says, In the world ye shall have tribulation, but in me ye shall have peace. This peace passes all understanding, for he says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The world gives with the expectation of getting something in return, or that they

may receive the glory of men and have their reward. Peace is something great among God's people, for it denotes harmony among them, and it manifests that love that is shed abroad in our hearts by the Holy Ghost, and is given unto us, for love is of God, "and every one that loveth him that begat, loveth him also that is begotten of him," for love is of God, and God is love. Then, brethren, see that ye love one another. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Oh that we all could manifest toward each other that love that is of God. May the good Lord add his blessing. C. Y. OSTEEEN.

WARREN, Arkansas.

DEAR BRETHREN:—As my time to renew has come I will try and write you a few lines to let you know that there are a few scattered around in this part who love the old SIGNS and believe the doctrine it has so long contended for. We are surrounded by those who claim to be Old School Primitive Baptists who hold the SIGNS and me in contempt, the absolute predestination of all things is poison to them, but we deem it the doctrine of God our Savior, believing that he alone had wisdom and power to speak of things and declare them before they were. He was before all things, and by him all things consist. There was none that could say, Why or what doest thou? As he thought so shall it be, and as he purposed so shall it stand. He never saw anything that was to be only in his own wisdom and purpose. He has never permitted anything only that which was in his counsel from the beginning. It was the will of the Father that his Son should come into this world just as he did and to do his Father's will, and this is his will, that all

the Father gave him should have everlasting life. There are but few who believe this precious truth. It is in him we live and have our being. To advocate that we can do anything to merit grace is to deny grace. No one has or can do so, but it is stored up in our Lord as free, and unmerited on our part.

I hope it may be the will of God that the SIGNS will continue.

With love to all who love the truth,
J. H. BLYTHE.

HANOVER, Conn., Feb. 16, 1926.

DEAR EDITORS:—There is usually a desire to write a few lines when renewing my subscription to the SIGNS, but I do not do so, fearing it is the promptings of the flesh rather than the Spirit. I certainly want to read the SIGNS as long as I live, and I hope it is as a newborn babe, desiring the sincere milk of the word. The young child cries for food or from pain, either cry is an evidence of life, but the child is not conscious of this, so the child of God cries for bread, and cries out in the agony of his conflict with the flesh, all the time unconscious that these cries show him to be one with him who said, If ye suffer with me ye shall also reign with me. Looking for evidences, giving evidences, yet seldom finding them. What an enigma the child of God is to himself. Glorifying in the God of his salvation one minute and the next trying to take glory to himself. Would a man rob God? Indeed he would, nothing is too presumptuous for him, and none but God can subdue his wicked heart.

Yes, I want to continue the SIGNS, I want to hear from those who know about the experiences I am having, and I want to be built up by the expounding of the word in the editorials and the writings of others called to declare the unsearchable riches of Christ. EVA ASHBEY.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1926.

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CAIN AND ABEL.

THE plainest, most evident principle of divine truth brought to light in the history of Cain and Abel is that of personal, unconditional election. That almighty God according to his own wise purpose known only to himself chooses whom he will unto glory and casts down to eternal judgment those whom he has not chosen unto glory, is most clearly and indisputably shown in the narrative of the lives of these two sons of Adam and Eve. There existed a radical difference between these two brothers, yet it was not a difference arising from any inequality of their human nature. Naturally, both Cain and Abel were alike. Both had the same parents and sprang from the same physical and mental heredity, both were subjected to the same surroundings and circumstances, and, so far as we know, to the same training, meagre as it may have been; yet one became a keeper of sheep and the other a tiller of the soil; one found favor with God, while the other fell under everlasting condemnation. To account for this difference one must go beyond the human nature of these two brothers to the God of heaven who alone made the difference between them. To

the one, Abel, God gave faith, the fruit of his own Spirit; from the other, Cain, God withheld faith, leaving him in the ignorance and darkness of his own nature. It is alone the discriminating love of God that has always made the difference between his elect and the reprobate wicked. By nature, both the elect and the wicked are essentially the same, no difference naturally between them. All alike are sinners, all have fallen and come short of the demands of God's holy law; but in the eternal mind of Jehovah before the foundation of the world, he elected his people to salvation and glory by giving them to his Son, foreordained to be Surety for them, leaving all those not thus elected to perish everlastingly in condemnation. This principle of divine truth the human mind invariably rejects. To human judgment it seems so unjust that men in a state of nature will have none of it. Yet if we cancel from the Scriptures all those passages which teach God's personal election of his people wholly unconditioned upon their merit or efforts, we should have to discard the whole Bible. No other element of the plan of salvation is more clearly taught in Holy Writ than this of election. The modernist who would eradicate from the Bible all its mystical elements because they are at variance with his fondly cherished evolutionary theory, is no worse than the nominally professed christian who, while pretending to believe the Bible, would eliminate all those doctrinal teachings at variance with human reason, particularly this principle of God's election of his people to eternal glory altogether according to sovereign grace and in nowise according to their works. Both the modernist and the nominal christian in their opposition to the plain teachings of divine revelation represent no more nor less than the op-

posing reaction of finite minds against infinite and incomprehensible realities.

Election is an act of God. Faith is the gift of God by which this election is manifested or revealed to the elect. Abel, by the operation of this faith within him, obtained evidence that he was righteous, not righteous by any human excellence of his own, but righteous in the righteousness of the Lamb of God, which holy Lamb his own lamb typified. Not because Abel offered a lamb as sacrifice was he accepted with God. No, not at all. His acceptance with God was upon the basis of faith, and upon that alone. His offering the lamb was an expression of faith. This faith was God's gift to Abel and the fruit of God's Spirit in Abel. Because he had faith he pleased God. Without faith he no more could have pleased God than Cain did. Had Cain also been the recipient of divine faith he, too, would have found favor with God whether he offered the fruit of the ground or had offered something else. Not because he offered the fruit of the ground was Cain rejected, but because he lacked the essential gift of faith. Without faith it was utterly impossible for him to find favor with God, no matter how hard he might try to obtain it. This is just as wonderfully and grandly true to-day as in the days of Cain and Abel. No matter how sincere may be one's religious profession, no matter how honest and upright may be one's intentions, lacking the gift from God of divine faith, one is wholly left out of the way of salvation and can never possibly find any substitute ground of acceptance with God.

Cain realized that Abel had been favored of God as he himself had not and this fact made him, not humble and contrite, but angry. Cain felt that he deserved the notice of the Almighty and

merited better treatment at his hands. Has not human nature always maintained that attitude? Are there not to-day thousands of people who feel as confident they are going to heaven as they are breathing? Do not these people feel that God owes them something? Will they not regard themselves grossly insulted to have the door shut against them and to hear the sentence, Depart from me, ye cursed, I never knew you? However, God asked Cain, "Why art thou wroth?" There was no good reason why Cain should have expected anything else than to have been rejected. There is no good reason why any sinner of all Adam's race should expect God to favor him. God is under no obligation whatever to have mercy upon any. Had he left the whole race of men to perish in sin, it would have been perfectly just and right. It is not surprising at all that some are lost in sin, the amazing thing is that not all are lost. One need not ask why God chose one and not another, but let us consider why God has made choice of any to be saved. Surely it is solely according to his marvelous love and wondrous mercy treasured for them in Christ Jesus before creation began. Nevertheless, to show Cain that his being angry with God was wholly unwarranted, God further told him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." Thus, after God had accepted Abel's offering because it was offered in faith and had rejected Cain's because it was not in faith, so making Cain angry, God placed Cain under a conditional system to reveal if he (Cain) would do any better the second time than he had the first. Not that God needed to find out anything about Cain he did not

already know, but he designed to show Cain that he himself would stand no better likelihood of winning divine acceptance under a conditional plan than he had already met with under the plan of divine election. "If" thou doest well. Notice the "if." It was on condition that Cain did well that he was to be accepted. That it was impossible for him to do well Cain had not yet discovered, but he was soon to find it out. This seemed to Cain like giving him another "chance" to get the reward, but what a failure he made of it. God delivered Abel into the hands of Cain, he caused Abel's desire to be toward Cain, he gave to Cain the rule over Abel. In short, God delivered Abel over to Cain for to do what he would with Abel. It was now altogether with Cain as to how he should conduct himself toward his brother. What did Cain do? Did he embrace Abel or in any way act brotherly towards him? Not at all. He killed him. What a mess he made of winning God's favor on an "if" or conditional basis! His anger had been aroused when he saw God accept his brother and reject himself. Election thus manifested had stirred his ire. But when God subsequently placed him on a conditional basis he did no better. As many persons now think that God ought not to cast them off without giving them a "chance" so, speaking after the manner of men, God gave Cain a "chance" by telling him he would deliver Abel over to him and that if he, Cain, would do well he too would be accepted. But Cain did not do well, as we have seen. He committed murder. Thus the "chance" system failed. No acceptance to be found with God that way. Thus do all God's children know that if not saved by God's mercy according to his own election of them, there can be no

salvation in any other way. In every instance throughout Bible history wherever God has placed men under a conditional covenant, failure is written large over all human achievements, and the end thereof has always been disaster, never peace and favor with God. The free and unmerited favor of God throughout Christ Jesus is the only Way of salvation to lost and ruined sinners.

We have seen, therefore, that by both the election principle and by the conditional plan, Cain found no favor with God. There was no reconciliation for him anywhere. Thereupon followed his condemnation. He was driven out to find rest nowhere and to labor in unfruitfulness. God marked him so that no man should kill him. What this mark was we do not know, further than it served to protect Cain from falling at the hands of creatures as erring as himself and kept him in reserve for the final disposition that God should make of him. A certain preacher once said that Cain had eternal life and that he was a child of God. His proof of this was in that God marked Cain so that none finding him should kill him, thus implying that Cain was never to die, hence that Cain had eternal life. God's placing a mark on Cain did not signify that Cain was not to die, but that he was not to die at the hand of any of his fellows; further, that Cain was reserved unto the ultimate judgment of God concerning him. In this Cain represents all who are not predestined unto glory at the right hand of God. These, whom we sometimes designate as the nonelect, are not to be delivered over to human judgment for men to decide their fate and final end, but these shall hear their sentence pronounced by the Judge of all the earth, who shall do right, who is too wise to err and too good

to be unkind. Unto God, not unto men, all his creatures stand or fall.

As substantiating what we have here set forth, we refer you to a perusal of Genesis fourth chapter, Hebrews eleventh chapter, Romans ninth chapter, John v. 25-29, Acts xxiv. 15, Matthew xxv. 31-46.

L.

JOHN IX. 5-7.

"As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

We again write to you, dear beloved of Zion, some of the things that pertain to the kingdom of God and his righteousness. The words of Jesus to his disciples testifying that the rays of the sun that illuminate the whole earth and give light by day was not the light that could give light to the body. All men are in the dark and benighted condition by reason of sin and are blind as to seeing the kingdom, for they have eyes and see not, ears and hear not. The expression of carnality that all afflictions are because of some sin the individual has committed, Jesus fully refuted by saying, "Neither hath this man sinned, nor his parent: but that the works of God should be made manifest in him." Jesus being God made manifest in the flesh, was the embodiment of light and the source of life and light. As long as he was in the flesh as a man among the sons of men he was the only man that had ever been born of woman that was life and could give or redeem a sinner from under the sentence of a violated law and make him free from the law of sin and death. Men could not behold that light any more than a naturally born blind man can discern natural

light. The light we have that illuminates the whole earth is the creation of God and set in the firmament of heaven, and is held in place by the God of heaven, of which Jesus was the only Son. After his death and resurrection he declared all power was given unto him in heaven and earth, which testifies that the life enables us to see the power of God manifested in him, for no man could spit on the ground and make clay and anoint the eyes of the blind and at his command cause the obedience of the blind to bathe in the pool of Siloam. We readily understand that a naturally born blind man needs some one to lead him and direct him aright; so the spiritual, when they are sent they have One to lead, direct and bring them to the very thing commanded, which is Jesus. When he putteth them forth he goeth before them. Jesus has never called a disciple to get light, but he gave them light, which was in his word, and commands them to be obedient, and they see that in him and the works of God that were manifest to them they glorify God. The demonstration of the works of God to his disciples was the will and purpose of God before this man was born, and the command of Jesus was but the fulfillment of the purpose of God in the work that was to be manifested by his Son while in the world. Jesus, standing as a lamb slain from before the foundation of the world for the sins of his people, was in the fullness of the redemption and salvation of every sinner that will ever sing the praises of God in heaven, and the time of his coming manifestation of the power of the Father and his time of suffering, death, resurrection, ascension and glorification was all as God had purposed from the foundation of the world. Jesus commanded this blind man to go wash in the

pool of Siloam, which is by interpretation, Sent. His way was Jesus, and that way brought him to the pool of Siloam, and he washed and came forth seeing. He could truly bear testimony as to why he was what he was, and Paul used the term, "By the grace of God I am what I am." We truly believe that every heaven-born child can witness as to their blindness all the days of their life in nature, and when the power of God was manifested in their deliverance from that darkness and the benighted condition by reason of sin it was the power of God, and not man, and the way was ordered of the Lord. We have felt very much this condition during the last month or six weeks, and realizing we were expected to write this editorial we could not see any way to pass, or any light do direct our way to write it, and the question would arise, What must we do? Failure was written in all our feelings, and darkness covered our soul, and our longings were, Lord, give us light and open unto us, and we were made to repeat, What wilt thou have us to do? Then the power that has rested with us in our pilgrimage came to mind, and we felt the need of his washing, for we were so vile and sinful. Then the words of Jesus to the blind man came to our mind, "Go, wash in the pool of Siloam," and these words rested with us, and, we trust, the power of the word and works of God also. If we could praise him and always rejoice in the light we would see him and ever behold him. The expression of holy writ would be ours to enjoy which testifies that you who were darkness are light in the Lord. We seldom have the feeling to utter supplication, all seems to be groaning, and the expression that he maketh intercession in our heart with groanings that cannot be uttered seems to be fully realized. We

feel assured that he works his will in the army of heaven and among the inhabitants of earth, and none can stay his hand, as is truly set forth in the Scripture referred to. We feel to ask you inhabitants of Zion to write us of the directing power that has rested with you, that has brought you from darkness to his marvelous light, for they come to us as sweet messages of the way of life. We feel here to say that our dear sister Flossie J. Faulkner's experience in the March issue was of great comfort to us, and our heart was made to rejoice in the testimony of his word that he would bring the blind by ways they knew not. In her case she was not brought in by the continued hearing and rehearsal of the truth, but by the power of God, which testifies of the works of God and his predestinating us unto the adoption of children by Jesus Christ himself. Dear fellow-laborers in the gospel, are not such of great comfort to you, and come to you with much assurance that the truth of the way is yet to be felt in the hearts of his people, and he hath not left himself without a witness? May the God of all grace command, guide, keep and wash the clay from our eyes, that we may come forth from the pools of natural water seeing, which is believing in the Lord Jesus Christ as the Savior of sinners.

Submitted in love and sweet fellowship to the beloved Zion of our God, which we truly feel the readers of the SIGNS OF THE TIMES are. C. W. V.

CHANGE OF ADDRESS.

Elder B. H. Yates having changed his address from St. Louis, Missouri, to R 1, Box 25, Harvielle, Missouri, requests his correspondents to address him at the latter place.

CHURCH LETTERS.

The Whitefield Old School Baptist Church, to the churches composing the Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 11th, 12th and 13th, 1925, greeting.

DEARLY BELOVED:—Another year with its joys and sorrows is numbered with the things of the past, and by the request of our dear brother Hubbard, who has served us so long and faithfully, I make the attempt to address you.

Our little band greet you in love and sweet fellowship. This little company though composed of three churches seem more like one, as indeed we are members of one body: Christ. How are we to know we are members of that mystical body? Were we taught it in childhood? Have we learned it by study? Is there anything in the natural man, any spark that we by searching may find and fan into a flame? I answer emphatically, No. No one by searching can find out God. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, there is no soundness in us; but we are full of wounds, bruises and putrefying sores from the crown of our head to the soles of our feet. Where, then, is our righteousness? Their righteousness is of me, saith the Lord. Therefore what do we see in the Shulamite? As it were the company of two armies. Nature and grace, one at war with the other, a constant warfare, too, but thanks be to God through Jesus Christ our Lord there is a stronger Man, and we to whom the Lord has been gracious have felt his power. I would that I might be given words to talk about this wonderful power, but words are inadequate, it must be felt to be known. He drew me and I followed after, drew me by the cords of love. The love that filled my soul when Jesus was

revealed to me I have never been able to tell. Love is the fulfilling of the law, therefore he that loveth is born of God. We know we have passed from death unto life, because we love the brethren. Nevertheless the warfare goes on. Though the blood was sprinkled on our doorposts and we have been made ready, with staff in hand, and have marched forth with the cloud to guide us by day and the pillar of fire by night, we oftentimes find ourselves ready to perish, the host is upon us, walled in on either side, the deep before us, no escape, whither shall we flee, and what is our cry? Lord, remember us in mercy, look upon us, the work of thy hands, and if it be thy will deliver. And what is the reply? "Before they call, I will answer: and while they are yet speaking, I will hear," and lo! the sea opens before us and we pass through dry-shod, and are ready to sing, "The Lord hath triumphed gloriously." But this is only one trial, the waters get so bitter it seems we cannot drink them, in our weakness we say we cannot; and in our own strength we could not, but the Tree of Life can sweeten even the bitterest cup, so we can say at times, I can do all things through Christ which strengtheneth me, and thus we journey on. O, my dear ones, you know of the pathless wastes through which we sometimes go, the hot, burning sands, the sighing for water, faint, weary and alone. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." Then ever we are aware, we behold what? An oasis in this dark stretch of barren land, and lo, there is water, there is the tree bearing fruit, and green verdure whereon we may rest from the noontide heat, eat of the fruit of this tree, whereof if a man eat he shall never die; and drink from the fountain, the streams whereof make glad the

city of our God; and sometimes it is given with the words, "O friends; drink, yea, drink abundantly, beloved," and our strength is renewed within us and we can run and not weary, walk and not faint. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." Great is our God and greatly to be praised, he raises the beggar from the dunghill and sets him among princes. I the Lord doeth these things. He needeth not the puny arm of flesh, and we who have ceased from our labors and entered into that rest are glad it is so. Where there is labor there is no rest; but when Christ was revealed to us we rested, we beheld a finished work, a glorious, a complete salvation. Christ finished the work. Nothing can be added to it, nothing taken from it. May this little band stand united bearing the standard of truth, willing to serve, and esteeming each one better than himself.

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

Our number remains the same: seven. There has been no service here since our last Association two years ago. We who can meet with the little church at Bowdoinham, where brother George Tedford reads and talks to us as God gives him strength and we are permitted to have heavenly sittings together; no discord, but peace within our borders. Who shall molest or make us afraid? If Christ be for us who can be against us? Our hearts are gladdened by the presence of those who seem interested in the truth and we feel to say, Come in, thou blessed of my Father, why standeth thou without? in our Father's house there is bread and to spare.

(MRS.) NELLIE M. PALMER.

The Bowdoinham Old School Baptist Church, now in session with the Maine Old School Baptist Association and the churches which compose it, at Whitefield, Maine, September 11th, 12th and 13th, 1925, sends greeting.

DEARLY BELOVED BRETHREN:—Another year has passed, and we are glad to meet you with hearts full of love for the things pertaining to the kingdom of our God. It is not for worldly gain in any form or manner that we are assembled together, but to speak one to another of the way of life and salvation for the poor, helpless sinner, found only in Jesus. There is no other name under heaven given among men whereby we must be saved. Many years it has been our custom to have letters from each church written by some member and read at this meeting, such being called "Church Letters." In all the years we have walked together in love there has been given us a desire to hear of the welfare and prosperity of the three churches which compose the Association. We like to express the dealings of the Lord with us, with the ability he gives us, realizing that no good thing can be found in the flesh, from which all boasting is excluded. One says, "My soul shall make her boast in the Lord." That is what we desire above all things, to be found speaking of the marvelous works of the Lord, giving all praise, honor and glory unto him who is alive for evermore, and because he lives we shall live also. We have a most precious hope and it can never fail or be destroyed, for it is Jesus wrought in our soul the hope of glory. How wonderful this seems to the sinner who has been made to cry, Lord, save, or I perish. "God be merciful to me a sinner." Jesus was the perfect sacrifice, and there can be no more shedding of blood for the remis-

sion of sin, for by one offering he hath perfected forever them that are sanctified. Here is the finished work of Jesus in the salvation of his people, and it is so wonderfully wrought that nothing can ever be added to it or taken from it. "Jesus Christ the same yesterday, and to-day, and forever."

We were made glad at our last Association at Bowdoinham to have a dear sister relate her experience and follow Jesus in the ordinance of baptism. It made us think of the day we united with the loved people and the verse of a hymn expresses the feelings at such a time,

"What a mercy is this,
What a heaven of bliss!
How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

We have not had as many meetings this last year, but when we have been gathered together there has been a joy, peace, union, love and fellowship that passeth all understanding. We have been made sad by the death of our dear sister Wilson this last year. She was always present, unless ill. We feel our loss is her gain. We are few in number, but the Lord has been gracious to us, and upheld us all the journey, and will not leave nor forsake us. Our number is six. None added. One died.

ATTIE A. CURTIS.

The South Gardiner Old School Baptist Church, to the churches composing the Maine Old School Baptist Association, assembled with the Whitefield Church, September 11th, 12th and 13th, 1925, and the associations and meetings with which we correspond, greetings.

BELoved BRETHREN:—Another year has passed, and the time for our annual letter has arrived. We are living in peace

and fellowship, for which we have to thank our gracious God. We can take no credit for any good thing, for our natures are prone to evil and it is only as God's Spirit moves in us that we can think a good thought. Our only hope is in Jesus' blood and righteousness, and we desire that our walk might show that Christ is with us to direct our steps; and that we might not bring any reproach upon his name. We pray that we may ever be kept in the faith once delivered unto the saints. We have met with the Bowdoinham Church during the summer and have enjoyed sweet communion with them. Dear sister Beulah Rice was joined to us by baptism at the last Association, which makes our number nine members.

(MRS.) WALTER WEEKS.

WATCH YOUR DATES.

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

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

Mrs. Joab Stout, Ill., \$2; Mrs. J. A. Hurley, Mich., \$3; W. A. Corder, W. Va., \$2; Mrs. J. A. McTaggart, Ont., \$3; Mrs. Sarah J. Clegg, Pa., \$1; J. C. Kennerley, Ga., \$2; Isaac L. Kip, N. J., \$1; Mrs. Mattie Morris, Tex., \$1.

OBITUARY NOTICES.

Mrs. J. H. Miles was born February 13th, 1885, and departed this life February 2nd, 1924. She was Miss Anna Lee Pass, daughter of W. O. Pass, Hillshoro County, Florida. She was not a member of the Old School Baptist Church. She suffered for more than a year, being confined to her bed for three months, but never murmured at any time, and bore her affliction with christian fortitude. Before her demise, with a smile, bidding all farewell, she said she was going home to a brighter world. We realize that her spirit has gone to be with her Savior, where we hope to meet her in the sweet by and by. Until that glad day we can only bow our heads in our great sorrow and say, Thy will be done, O Lord, thou King of saints. She left a sorrowing husband, who is a true and tried Old School Baptist, and six children. There is a vacant chair in the home, and her husband and children realize that the one has left us who was the comfort of the whole family, but our great loss is her eternal gain.

Elder J. W. Pittman conducted the funeral services of Mrs. Miles.

ALSO,

William Owen Miles, son of J. H. and Anna Lee Miles, was born June 12th, 1918, and went home to glory November 7th, 1925. This wonderful child was afflicted for three years, went on crutches for seven months, and was blind, almost totally, five months. He said God made him sick, and not once did he complain during all the time of his suffering. He regained his health to a certain degree for a while, and could take orders for the sale of vegetables as well as his father. When he was blind he said to his father, "Let us sing, sing the kind of songs Mr. Greathouse sings: "Amazing grace," and "Dark and thorny is the desert." He knew "Amazing grace" by heart, and knew several verses of "Dark and thorny is the desert," and could carry the tunes as well as grown people. When he was very low, and totally blind, he said more than once, "I see." We could hardly understand what he said, he was so low, but we have no doubt he saw the wonders of the glory world. Just as he was dying he called his aunt, and said, "Hold my feet while I go through the water." She held his feet as he passed from this sin-cursed world to the place God has prepared for all of his people.

There was a large and attentive congregation present while the unworthy writer officiated at the funeral services. We sang his favorite song, "Amazing grace," and he no doubt is singing praise to his Savior in eternal glory. He is delivered from the thorns of the flesh, and will no more have to wander across the dark and thorny desert. May we meet him where the wicked cease from troubling and the weary are at rest. He was the most wonderful child I have ever met with in all my travels.

Your brother in hope of mercy,

ISAAC R. GREATHOUSE.

Mrs. Susan E. Shelburne, daughter of Braxton and Sarah Houser, was born March 24th, 1847, at Mt. Eden, Kentucky. She was the third child of six children, namely, Johnny, Mary, Susan, Caroline, Sally and Nanny. She was united in marriage to James W. Shelburne May 16th, 1869, and soon after their marriage they moved to a farm, near New London, Ralls County, Missouri, where she passed peacefully away October 11th, 1923. About forty-four years ago she related her experience, and asked to be received into the Old School Baptist Church at Flint-hill, Missouri. She was baptized by Elder William Priest, then pastor of that church. At the water's edge they stood in the open door of the church and as they sang Aunt Callie came forward, and was also received into the church after she had related her experience. Mother's experience dated back to the time she was a little fourteen year old girl. Predestination had been discussed by several members of the family, and mother made the remark that the Lord would be an unjust god if he permitted such a system of salvation. After she had said that she felt condemned, and in her agony of spiritual conflict she went and laid down on a sack of wool in the wool room and wept bitterly, then she heard the "still small voice," "I will try your case." Mother's church life and her association with the members of the dear household of faith were the source of great consolation to her. Though we lived eight miles away and had to traverse the roughest roads to get to the meetings it was never too far for mother and father to hitch up to the surrey and take all us children along. After hitching the horses in the grove of woods we would walk towards the church-house, oftentimes hearing the sweetest singing of hymns. Later on five of us children related our experiences and were received into this church. There is one of us who has not yet related his experience and asked for a place in the church, but he gives good evidence of being one of God's children, and for this we are thankful. Mother was kind, loving and true to us all. She had a beautiful voice and used it to the glory of God in singing the dear old hymns of the household of faith. Father would often join in, and then we would all lift our voices in praise to the Lord of lords and King of kings, as mother always expressed it. In the twilight after supper mother would often gladden our hearts with spiritual gems in song, then would tell us the story of Jesus and his wonderful love, and father would read the Bible to us. Truly we were raised in the nurture and admonition of the Lord. Mother and father often entertained the Old School Baptists on their way to the associations, and always enjoyed the spiritual feasts with these dear brethren and sisters. Elders Sutton, Hutchinson, Scranton and Hardesty were at our house many times and delighted us all with their views of the Scriptures. Mother passed away before Paulina,

Bradford and I could reach there from Chicago, but dear mother had a peaceful countenance when we beheld her in her last sleep and we knew she was happy, for as brother Bradford quoted at her funeral, "Precious in the sight of the Lord is the death of his saints." Oh, when we meet her in the homeland, "There will be no sorrow there."

Her husband and children,
 JAMES W. SHELBURNE AND PAULINA, WILLIE,
 DAISY, ARCHIE, TOMMY, BRADFORD.

M E E T I N G S .

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

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

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

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

C. G. MILLER.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.
 MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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

E. A. MORELAND, Pastor.

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

A. S. ROWE, Church Clerk.

H Y M N A N D T U N E B O O K .

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.

A SKETCH OF THE LIFE
of
JOSHUA S. CORDER.
CONTENTS.

Picture of Elder Joshua S. Corder.

Chapter I.—Early Years, Christian Experience, &c.

Chapter II.—Church Division, Trials in Early Ministry, &c.

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Chapter IV.—Settling in Life, Teaching, &c.

Chapter V.—Trials During the Civil War.

Chapter VI.—Church Trouble, Associational, &c.

Chapter VII.—Doctrinal Views, Occurrences, &c.

Chapter VIII.—Boldness in the Faith.

Chapter IX.—Unspotted from the World, &c.

Chapter X.—Churches—Refreshing Seasons at Mt. Olive.

Chapter XI.—Some Extracts, Reminiscences, &c.

Chapter XII.—In Perils.

Chapter XIII.—Fell Asleep, A "Loved Disciple."

Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94.

MIDDLETOWN, N. Y., MAY, 1926.

NO. 5.

CORRESPONDENCE.

TOPEKA, Kans., Jan. 21, 1926.

DEAR BRETHREN EDITORS:—Inclosed please find check for two dollars to renew my subscription to the SIGNS OF THE TIMES. I will also ask you to change my address from 1243 Polk Street to 1119 Taylor Street, Topeka, Kansas.

I have felt impressed to offer a few thoughts on the following Scripture: “Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law; judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”—Matt. xxiii. 23. These words were addressed to the scribes and Pharisees, who it would seem knew no mode of worship nor service to God only that which was rendered according to the letter of the law, and who knew no religion only that exemplified by the outward workings of the flesh. Their religion consisted in the observance of carnal ordinances: tithes, sacrifices and offerings, the offering of which never could make them perfect, though they offered them year by year continually, for they were only shadows of good things to come and not the very image of the things.

These sacrifices and offerings then, being types and shadows, we are informed the body is of Christ, and these being types, it seems certain that the paying of these tithes is also a typical service which the Lord's people render unto him. The mint and anise and cummin are also typical, being plants, and their seeds full of fragrance and perfume they answer admirably to the service of the saints, the which if they be rendered acceptably are a sweet smelling savor unto the Lord. But Jesus called them “hypocrites,” because although they observed the paying of tithes, yet there was not a single fruit of the Spirit in evidence. Judgment, mercy and faith were all omitted. This is a part of the Scriptures that was written for our learning. I suppose then, the best we can do is to apply its teaching to ourselves in this present age, and if it applies to us it also applies to the saints in all ages. There are various and sundry duties which apply equally to all of the household of faith, the performance of which is binding upon all professing godliness. In our every-day life and walk we are taught to live “soberly, righteously, and godly, in this present world.” To live, not by bread alone, but

by every word which proceedeth out of the mouth of God. Briefly stated, we are taught "to observe all things whatsoever I have commanded you." Our Lord has never uttered one idle word nor given one single commandment that would not be for the good of his cause, and it becomes his people to observe these things and render unto him the things which are his. These are our tithes, and the withholding of these things is robbery. The prophet Malachi said, Will a man rob God? Ye have robbed him. But ye say, How have we robbed him? In tithes and offerings. The Lord's people then ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. But even the hearing and doing of these cannot present us blameless before the Lord if they be not mixed with faith. The preached word did not profit them, not being mixed with faith in them that heard it. Hence the language of Jesus, "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." These latter are the weightier matters. Let us pause and weigh them and see how weighty they are. We will find they are all indispensable to an orderly walk. Judgment; the time is come that judgment must begin at the house of God. In the prophets we are told that "a king shall reign in righteousness, and princes shall rule in judgment." The princes are the children of the King. If that means us, brethren, we ought to take heed that our ruling, our judgment, is in harmony with the righteous reign of our King. It is a principle that ought to be wielded in every church organization, as well as every member individually, and a failure on the

part of the church to exercise this principle, this liberty, this divine right, will inevitably result in the downfall of the church thus failing to operate. In every phase of order or disorder, judgment must be brought into exercise in order to a satisfactory conclusion. In every matter of business that comes before the church, in receiving members, in dismissing or excluding members, judgment is necessary to the disposal of any case. The righteous King has given unto us the keys of the kingdom, and has said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." "Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained." There is only one interpretation to be placed upon this language of our King, and that is that he has clothed his church with authority to pass judgment upon any matter that comes before her, and if it be disposed of in accord with his righteous law it receives his divine sanction. It is the duty of every wife to keep her house in order, and so the bride, the Lamb's wife, should labor to see that all things be done decently and in order. She should keep the house of her glorious Husband and King, even the house of God, the church. Yes, judgment is indispensable. Let us not betray our trust, but let us study to shew ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth.

Mercy. Do we grasp the meaning of this word, brethren? Do we feel its weight? How sadly too often its virtue is overlooked. How often brushed aside in our clamoring to gain some selfish advantage. We have in the Scripture some valuable examples set forth to teach us the importance of this virtue. The king-

dom of heaven is likened unto a certain king who would take account of his servants, and when he began to reckon one was brought unto him who owed him ten thousand talents, but forasmuch as he had not to pay his lord commanded him to be sold, and his wife and his children and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion for him and forgave him the debt. A wonderful display of mercy this, well worthy of imitation by all those who have obtained mercy. But alas, this same servant went out and found one of his fellow-servants who owed him a hundred pence (a very insignificant sum compared to the debt he owed) and he laid hands upon him and took him by the throat, saying, Pay me what thou owest, and his fellow-servant fell down at his feet and besought him, saying, Have patience with me and I will pay thee all. And he would not, but went and cast him into prison until he should pay the debt. Here is another example, but here mercy is omitted, and what is the result? "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" Brethren, have we ever witnessed a case parallel to this? Have we ever known a brother or sister whose walk and deportment was not what might be desired or reasonably required of them but whose faults were borne with through mercy, and have we seen this same erring brother or sister ready to demand full and speedy satisfaction from another brother or sister who may unwittingly have erred

but whose offense is really not as great as the one under which he himself had been living? In such a case judgment and mercy have both been omitted. We cannot enlarge too much upon the subject of mercy. Mercy is the offspring of love. Love is the fruit of the Spirit, therefore if it be lacking it savors of an unfruitful bough. It was not spoken in vain when the apostle wrote, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye therefore merciful, as your Father also is merciful." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." But when we speak of good measure we would not be understood to mean overweight. There is such a thing possible that our sympathies will sometimes exert an undue influence and cause us to suffer the mistakes of a brother or sister too long. Such a course can only result disastrously in the end. The disciples came to Jesus with the query, "How oft shall my brother sin against me, and I forgive him? till seven times?" It is generally accepted among the Baptists that the word "seven" means a complete number. Used scripturally it cannot at all times be reckoned in units, but its meaning is full and comprehensive. Therefore Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven." We would learn from this there is a limit to the matter of our forgiving one who errs. If he repent, forgive him is the order. But if one should persist in repeating wrongdoing, or, in other words, if one should choose to continue in sin

that grace (or mercy) shall abound, we should say, "God forbid. How shall we, that are dead to sin, live any longer therein?" Such a case would eventually shake the confidence of the brethren. The church would have the right to question whether such an one were really dead to sin by the body of Christ. Therefore be ye wise as serpents and harmless as doves. Judgment and mercy must go hand in hand. The wisdom of a serpent consists in part, at least, of being able to discern between those of his own tribe and those of other tribes. The church should exercise this same discernment, and cast out those who do not rightly belong there. But in all our deliberations we should not forget the words of the Master, "Blessed are the merciful: for they shall obtain mercy."

Faith. We mean the faith of God's elect. It is a gift of God, and it must not be omitted. Indeed we cannot fancy a church or an individual standing firm in the doctrine of God our Savior without faith in God. "Faith is the substance of things hoped for, the evidence of things not seen." This is a remarkable definition of faith: "the substance of things hoped for." Christ is the substance of our hope. Or, better expressed in the words of the apostle, Christ in you the hope of glory. Christ is our faith, our strength, our wisdom, righteousness, sanctification and redemption. Christ is all in all to us. We can do all things through Christ who strengtheneth us, but without him we can do nothing. The evidence of things not seen. The evidence of our hope. 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. Our hope is not seen, for "hope that is seen, is not

hope: for what a man seeth, why doth he yet hope for?" How often are we made to look for evidence. How often we are made to doubt the evidence. How many of God's children are not performing their duty, waiting for better evidence? To all such it is our pleasure to drop a word of encouragement. Dear child of grace, your hope is not seen, but felt. You may think and expect that God will some time appear unto you and speak to you in a way that will eliminate forever every doubt as to your eternal salvation. This is hardly likely, but the fact that you are looking for a brighter hope is of itself an evidence of a little hope in Christ. A little hope is all that any of us have, and we can only pray, Revive our hope, increase our faith. Yes, "Faith is the substance of things hoped for, the evidence of things not seen." By faith the elders obtained a good report, &c. Faith is more than merely to formulate a sentiment, or merely to have a belief. The devils also believe and tremble, but the devils have not faith. "All men have not faith." It is a gift of God, and he bestows it upon whomsoever he will. It is to trust him implicitly as the Savior of sinners. This is faith. But the apostle James is very careful to inform us that faith should not be alone: "What doth it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him?" This seems to confirm the language of our text, "These ought ye to have done, and not to leave the other undone." Faith and works must go together. To illustrate the matter the apostle presents an example: "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body;

what doth it profit? Even so faith, if it hath not works, is dead, being alone." But we must emphasize the fact that faith is not the effect of good works, but the cause, and good works are the evidence of faith. It is a common mistake with many, who believe justification is based upon good works. Whereas the Scripture says, Being justified by faith, we have peace with God through our Lord Jesus Christ. We are saved by grace, not by works. If it be of works, then is the reward not reckoned of grace, but of debt. Naturally every child will reverence its parent. They trust him and love him implicitly; they look to him to provide for their needs, to protect, love and cherish; they obey, not in order to become his child, but because he is their father. Even so the children of God. They love him, trust him and walk in his commandments because he is their Father. This is works mixed with faith. The Father knows his children's wants and graciously supplies them.

"To him their prayers and cries
Each humble saint presents,
He listens to their broken sighs,
And grants them all their wants.

To them his sovereign will
He graciously imparts,
And in return accepts with smiles
The tribute of their hearts."

"Mint, and anise, and cummin." "Judgment, mercy, and faith." "Faith, hope, charity." All of these abide, but the greatest of these is charity. Nothing to be left undone if we would maintain the order of the house of God. All these virtues should be brought into exercise. If we should presume to omit one of these principles which one could we dispense with? Surely not our tithes, for that would be robbing God. Not judgment, for without that we cannot sit upon the twelve thrones judging the twelve tribes of Israel. Not mercy, for without

that every one would stand exposed to ruthless dealings at the hands of our brethren. Not faith, for without faith it is impossible to please God. Can we lay down our hope? No, not for ten thousand worlds like this. It is as an anchor of the soul, both sure and steadfast. Not charity, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Charity never faileth." Surely then, not one of all these should be omitted or left undone. This may well be likened to the wheels in a great machine. If one wheel ceases to function the whole machine is thrown into confusion. Likewise if one of these divine virtues should cease to function no church organization could long endure. Then let us hear the conclusion of the whole matter, "Fear God, and keep his commandments: for this is the whole duty of man."

This letter is growing too lengthy, and yet I fear I have failed to present the subject in a clear manner. Dispose of it in any way your good judgment may dictate.

L. L. SCHENCK.

NEWARK, Delaware.

DEAR BRETHREN:—I feel that the inclosed letter, which was in my files of the past, is of too much good to the church to be cast aside, and hope when space permits to see it published in the SIGNS. Dear brother McConnell's memory is revered by me.

J. B. MILLER.

NEW YORK, N. Y., Sept. 22, 1917.

DEAR BROTHER J. B. MILLER:—Your cheering letter received, with three others from distant brethren, all written in the same kind and loving spirit. Why the brethren continue me in their love and fellowship is a great mystery. It is certainly not for any goodness or profitableness in my life or labor among them; but I do appreciate their regard, and wish I was worthy of it in some degree. I am confident you felt what you wrote, without any thought that you were speaking a word in season to one that was weary. It is not often the time of the singing of birds with me. Most of my travel is a wearisome wilderness journey, in earnest longing to be delivered from the bondage of corruption into the glorious liberty of the children of God. When I remember how that goodness and mercy have followed me all the days of my life, that thus far the Lord hath been better to me than my fears, my mouth should be filled with laughter, and my tongue with singing, "The Lord hath done great things for us; whereof we are glad." "Is there not a cause?" for every evil under the sun? "What is the cause that the former days were better than these?" Why are not my times more often the song of joy and gladness, rather than the sighing of the prisoner? It must be because my heart is not right in the sight of God, that my profession is merely a drawing nigh with my lips while my heart is far from him. "What shall I render unto the Lord for all his benefits toward me?"

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

There is one infallible proof whereby we may know that we do earnestly contend for the faith once delivered unto the saints: "By their fruits ye shall know

them." "For as the body without the spirit is dead, so faith without works is dead also." And it is commendable with God to take heed unto the commandment, "Examine yourselves, whether ye be in the faith; prove your own selves." Much of the time I question the nature of my sincerity, and fear that my zeal may be of the "overmuch righteous" kind. The apostle seems to intimate that there were many in his day who had a counterfeit love to Christ when he says, "Grace be with all them that love our Lord Jesus Christ in sincerity." He speaks of the Galatians as ready to pluck out their eyes and give them to him, although he afterwards expresses his fear that their affections had come to nothing, and that he had bestowed upon them labor in vain. (Gal. iv. 11, 15.) I love to meet with the saints, and because I believe that the nature and tendency of grace disposes God's people to not forsake the assembling of themselves together, to love the public worship of God, I am almost persuaded I am a child of God. Then I will remember that it is possible to be zealously engaged in reading the Bible, singing hymns, hearing sermons and similar exercises, even the devoting the whole of our time to them, and yet be simply a hearer of the word only and not a doer. Ezekiel preached to some who delighted in hearing the word preached, of whom it is written, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but do them not."—Ezek. xxxiii. 31, 32. This

Scripture applies equally to us now as it did to them, "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." To profit by the Bible we must read it as applying to our present experience, and not merely to that of dead generations. What God was to all other individuals and nations has the same significance for us as for them, but we are prone to think of what we read as pertaining to something quite foreign to our present experience. There is something in man which the wisdom of this world has never discovered, or the Bible must be given up as a revelation from God. If we consider the manifestations which God made of himself to men of old, we shall find his dealings with all were similar. It was so with Abraham: first a "horror of great darkness fell upon him," and then God revealed himself in a most encouraging promise. (Gen. xv. 12, 13.) It was so with Moses at Mount Sinai, when God appeared unto him so dreadfully that Moses said, I exceedingly fear and tremble, and then he made all his goodness to pass before him, and proclaimed his name, The Lord God, merciful and gracious, &c. It was so with Elijah: first there was a stormy wind, and earthquake, and devouring fire; and then a still small voice. (1 Kings xix. 11, 12.) It was so with Daniel: he first saw the countenance of the Lord as lightning, which terrified and caused him to faint away, and then he was strengthened and comforted with the words, "O man greatly beloved, fear not; peace be unto thee; be strong."—Dan. x. 19. It is abundantly evident from Scripture, and the experience of the saints, that God's dealings with his people is first to lead them into the wilderness, and then to speak

comfortably to them; to bring them into distress, and make them feel their helplessness and absolute dependence on his power and grace. Before God delivered the children of Israel out of Egypt they were prepared for it by being made to see the wretchedness of their condition and to cry out unto him because of their hard bondage. (Exod. ii. 23; v. 19.)

You are not the only one who has been comforted and blessed under the preaching of brother Coulter. And he lives what he preaches. To make men see what is the fellowship of the mystery of Christ is a gift to be coveted, and that grace is given to them only who are confessedly less than the least of all saints. How unreasonable it is to the natural mind, that only "little ones," "by a new and living way," the blood of Jesus, enter into the everlasting kingdom of our Lord and Savior Jesus Christ. Only subjects of that kingdom are endued with power to become the sons of God. Power supposes resistance to be overcome, and there is no promise of life for evermore save to him that overcometh. Only in crucifixion of the flesh, and resurrection to newness of life, can we know the exceeding greatness of that power which wrought in Christ in raising him from the dead.

The Lord willing, I shall attend the Virginia Corresponding Meeting and the Salisbury Association. I would like to be with you at Wilmington, but have to be back here for the third Sunday. Perhaps I may be able to stop over for one day.

I will promise not to afflict you with so long a letter again. Your letter did me good, and I hope you will write again.

Affectionately your brother in faith and hope,

JOHN McCONNELL.

REVELATION V. 5.

"AND one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

DEAR BRETHREN:—I am this day (January 10th, 1926) ninety years old, and am blessed of the Lord to be strong and hearty, and have a desire of heart to write one more article for publication in the dear old family paper, the SIGNS OF THE TIMES, before I go hence and am no more. This impression has awaited my mind often for about twelve months, but because of a deep heart-felt sense of my weakness due to old age and other causes I have put it off from time to time until now, and even at this present time it seems too great and mysterious for me, a poor imperfect mortal; but again, it seems like the time is too far spent to delay any further, so casting all my care upon my dear Redeemer, I will launch out into the deep and let down the net into the deep for a draught, hoping and trusting that God in his wonderful mercy and goodness will enable me to let down the net on the right side; that is, to ascribe greatness to God. That sovereign grace is everything, and man's merit nothing. The main line of thought that has and is occupying my mind is to speak of a few of the many wonderful types and shadows of the goodness and greatness of God according to the eternal purpose which he (God) purposed in Christ Jesus before the world began, and according to the Scriptures we must look upon all the elect family of God, chosen in (not into) Christ before the foundation of the world, as his captive goods or family, his inheritance, which his Father gave his Son Jesus Christ in the covenant of eternal love, ordered in all things and sure, and which contained all things that his Son desired, for his Father had said to

his Son, "Thou art my Son; this day have I begotten thee. Ask of me, [my Son], and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalms ii. 7, 8. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty [law] shall be taken away, and the prey of the terrible shall be delivered: for I [the Lion of Juda's tribe] will contend with him that contendeth with thee, and I will save thy children." That is, all the children that God gave his Son in the covenant of eternal love, who were the lawful captives, and no one in heaven (legal heaven), or the earth, or under the earth, was able to open the book that was written within and on the back side, and sealed with seven seals, or even to look thereon, therefore I wept much, "and one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The same as to say, Weep not; behold, the Lord Jesus Christ, the Son of the living God, hath prevailed to open the book, and to search the records of this great council, and strictly calculated every farthing that the entire elect family of God was due to the law of divine justice or demand for their release, for every iota that the law demand for the release of these poor lawful captives must be met and fully satisfied before mercy could ever come to these poor helpless captives, so Jesus, the Lion of the tribe of Juda, was bound in covenant obligations for all of God's elect family, as is shown so clearly in that wonderful type: the ram that was caught in a thicket by his horns, and Abraham went and took the ram and offered him up for

a burnt offering in the stead of his son. This typical ram represented Christ, the Lion of the tribe of Juda, the Root of David, who was bound in covenant obligations and stood as a Lamb slain from the foundation of the world, and at the very moment when "deep called unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me," was ready and did fulfill every jot and tittle of the covenant obligation and law's demand, for every wave and billow of the wrath of divine justice due the elect family of God was wreaked down upon Christ, the Lion of the tribe of Juda, and he bore them away to a land not inhabited, never to return. As it is said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."—Zech. xiii. 7. The sword of divine justice never touched one of the elect family, any more than Abraham's typical knife touched his son Isaac, who was a type of all the chosen and redeemed family of God that he gave his Son in the covenant everlasting of eternal love, therefore this loving Lamb of God bore our sorrows and carried our griefs and offered himself to God, for he was both the ransom and the ransomer, who offered himself to God, the only offering that ever did or could purge a poor sinner's conscience from dead works to serve the living God; for if the law could have given life, verily righteousness would have been by the law.

Now, dear loving family, the little children of God, I want to say in conclusion, Weep not: behold the Lion of the tribe of Juda hath prevailed to open the book and settle every demand of the law, and he was the only one who was authorized

or empowered to enter into that holy council and obtain eternal redemption for all the poor helpless captives, and this same Jesus is exalted a Prince and a Savior to give repentance to Israel, and the forgiveness of sins, and is by this divine council their Judge and Lawgiver, and the King also, and Governor of the commonwealth of the Israel of God, a people near unto him.

This letter is subject to your criticism and correction, and also to your disposal.

W. J. MAY.

MCANDREWS, Ky., Jan., 1926.

SAYRE, Oklahoma.

DEAR EDITORS:—Please publish the inclosed letter, if you think it worthy. The writer has said much. She will be surprised to see her letter in the SIGNS, as she is a subscriber. I am past seventy-five years of age, and am really unable to subscribe, but when I was in Kentucky years ago used to take it.

Very respectfully,

J. K. NICHOLSON.

GIRARD, Texas, May 12, 1925.

MR. J. K. NICHOLSON—DEAR SIR:—I feel unworthy indeed to address you as brother, for I feel my weakness to such an extent I hesitate and even fear to address you at all, lest I should be deceiving you. I am not a member of the Old School Baptist Church, and have never heard them preach, but I have been reading the SIGNS OF THE TIMES for about three years. I read it several months before I realized, I hope, the precious truth its pages contained, and since that day it has been a great source of comfort to me, for the many good letters are indeed food for a poor hungry soul such as I, who feel myself to be less than nothing and vanity. I sometimes wonder if there ever

was one of God's creatures that felt themselves to be as vile a sinner as I feel myself to be, and I have been made to shed many tears in the past on account of godly sorrow for my sins. I was much comforted by your good letter in the May number of the SIGNS, for you said these precious words: "Just as certain as you ever shed a tear on account of godly sorrow for your sins, just that certain you are one that Christ died to save, and when he died on the cross and said it was finished your salvation was complete in him." I could not keep back the tears when I read those precious words. Just to think, could I be one for whom Christ had suffered so much, and died on the cross that I might live, when I know I do not deserve any goodness and mercy from him, but only his righteous indignation? But thanks be to his dear name, our salvation does not depend or hinge upon any act of ours; if it did I should have given up long ago in despair. Hebrews i. 3, says, "Who [Christ] being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The above Scripture says that Christ purged our sins, which means to cleanse or free from guilt. Now it does not say that he will purge our sins if we will let him, or if we do this, that and the other, but says, "When he had by himself purged our sins," already freed from sin. So our being made free from sin does not depend upon any act of ours at all, and Christ completed the work of redemption when he shed his precious blood on the Roman cross for all his people, and not one of them will be lost, because Jesus says, John vi. 37, 45, "All that the Father giveth me shall come to me; and him

that cometh to me I will in no wise cast out." "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Still the world would try and have us believe that God calls every one, and that there are many people who hear and yet refuse to come, therefore they will be lost because of their disobedience. But how different is Christ's teachings, for he plainly says that all that hear cometh unto him. I truly love the doctrine of predestination, unconditional election and salvation by grace, for it is the only doctrine that gives God all the power and praise, for God is all-powerful in heaven and earth. To say that God wants every one to be saved, but that he will only save a remnant of all he wants to be saved, is certainly limiting the power of God to such an extent that there would not be any certainty about any poor sinner being saved at all, for that doctrine gives the devil all power, so much so that he would get most of Christ's people whom he died to save, and so the devil might get us at last, for if the devil has power to get many that God wants to be saved he might have the power to get them all. Christ has said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." No power can possibly separate us from the love of God.

I wish to ask a favor of you: you said you were in possession of Articles of Faith subscribed to in 1824 by the Old School or Primitive Baptists. I have for some time had a desire to get the Articles of Faith as subscribed to by the Old School Baptists, but did not know where to get them, so could you send me a copy of the ones you have, or perhaps tell me where I could get them? I would love to know

what they contain, as I love the Old Primitive doctrine, and always have a desire to hear and know the truth. We do not live near an organized church of Old Baptists, so if you can grant my request it will be highly appreciated, and I will always keep the Articles of Faith as a very dear treasure.

You have my deepest sympathy in your present affliction, and may it be the Lord's will to lessen your suffering, until he shall call you home, where I am sure he has prepared a place for you, where no suffering and pain can ever come. My husband and I would be glad to hear from you at any time you feel like writing.

This is a poorly written letter. I have tried to tell you in my poor way a few of my thoughts, but am afraid I have only wearied you.

May the Lord bless you and keep you, is the prayer of yours in hope of a better life,

LUCILE HARRISON.

PHILIPPI, West Virginia.

DEAR EDITORS:—Inclosed you will find a communication written me by Elder J. W. McClanahan which I feel would be of interest to the readers of the SIGNS, and if you feel the same way please publish it.

Respectfully submitted.

J. N. BARTLETT.

Poca, W. Va., Feb. 14, 1926.

DEAR BROTHER J. N. BARTLETT:—I feel to drop you a few lines this morning, and would like to write something of interest to you, but I am destitute of power to prepare myself for the task, so will have to draw the bow at a venture, leaving the event with the Lord to direct my mind. "There is that maketh himself rich, yet hath nothing: there is that mak-

eth himself poor, yet hath great riches." —Prov. xiii. 7. Who is it that maketh himself rich but the pharisee? He believes it is by works he has done that his riches have come to him, for labor done by him. He boasts of his goodness, and of his having attained unto a state of perfection, a sinless life, by his own free will, and thanks God with his lips (it being only lip service) that he is not as those who stand afar off confessing to be sinners, and that if saved it is by grace. Ask him to give you a reason of his hope, and as he has no hope he will make light of the question by telling you that he knows he is a christian, and knows that he is going to heaven. These are such as are ignorant of God's righteousness, who go about to establish a righteousness of their own, not willing to submit to the righteousness of God. These are they David speaks of when he says, "Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily."—Psalms lxxiii. 7, 8. They are without hope, and without God in the world. They have nothing, though they may boast of being christians. They have no Scriptures to substantiate their claim. "There is that maketh himself poor, yet hath great riches." "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." God's humble children feel their poverty, and often cry, Oh my leanness, and it is then the words of Jesus come to them, when he opened his mouth and taught his disciples, saying, "Blessed are the poor in spirit: for their's is the kingdom of heaven." These words come to comfort the poor wayworn traveler as he plods along in his downcast feelings of despair, and are a glorious message from heaven

to those of a broken heart and contrite spirit, who neither have the will nor the power until God by his holy Spirit works in them both to the will and to do of his own good pleasure. His declaration is, My people shall be a willing people in the day of my power. These are the ones who have faith in Christ Jesus the Lord. Faith cometh by hearing, and hearing by the word of God. They are poor in their feelings, but rich in faith, and heirs of the kingdom.

Yours to serve in the gospel of our Lord and Savior Jesus Christ,

J. W. McCLANAHAN.

OTTAWA, Kans., Nov. 15, 1925.

DEAR BROTHER LEFFERTS:—I often think of you and for a long while have wanted to write you, but the realization of my ignorance and weakness has kept me from making the attempt until this Sunday morn. To-day, somewhere, you will be preaching the unadulterated doctrine of our Lord and Savior, and how I long to be present to hear you. Indeed, dear brother, these things are my meat and my drink. I can truly say that when I am where I can hear and talk of the almighty God, who fills immensity, and consults with none of his creatures about what he shall or shall not do, I forget to partake of natural food. I am so thankful I am even permitted, as I sometimes hope I am, to worship him afar off. What am I that I should dare hope in his mercy, much less claim to be his child? Sometimes I open the Bible and read wondrous things about him, and my heart tells me it is all true. I then wonder how I dare even hope at all. The Lord and his works are all too wonderful for me, I can not attain unto it. Sometimes I get such a view of his majesty that there seems to be no life left in me, and I

just sit like the lump of clay that I am. I have neither power nor inclination to contend with him, but am ready to say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." I have no trouble now to believe him when he says he made all things for himself, even the wicked for the day of evil. Oh how we love to hear his servants proclaiming his righteousness. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior." "This people have I formed for myself; they shall shew forth my praise." "I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and the son of man which shall be made as grass; and forgetest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?" You and all the writers of the SIGNS shun not to declare the whole counsel of God. You plainly say, By the grace of God I am what I am. Not unto us, not unto us, but unto Jesus give all the glory. As I search the Scriptures I find that you are taught in the school of Christ, and your testimony agrees with the dear old prophets and apostles. Salvation by grace in time and eternity, and on time, as a brother wrote me last week. Paul said he was an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead. Again, he says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing

one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The work of the Spirit and the works of the fleshly cannot be at peace in the same body, nor can they be in Christ's body, the church. "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. But unto every one of us is given grace according to the measure of the gift of Christ," and it does seem to me that you, among many of his dear servants, have been given a large measure, not according to your works, but according to his own purpose in Christ before the world began, and I know you would say, God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. To tell one who is bowed down with the weight of their sins before God, one who is in continual sorrow because they cannot do the things they would, one who sees their heart as a cage of unclean birds, and their walk and conversation not what it should be, their lot cast among worldly people who never name the name of God with reverence and godly fear, to tell them all this has come upon them because they are doing what they should not, or leaving undone what they should do, would certainly bring them to the place where poor old Job was when he said to his friends, How have you helped him that is without strength? But this is not the way the dear Lord answers us, neither do his true and tried servants when one is in agony of heart, and asking why? That you may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, was the answer

given; and another time, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Another time when I thought my trouble greater than I could bear the words came,

"In all your distresses
The head feels the pain,
Each one is most needful,
Not one is in vain."

I could write on and on, but I must stop. I am afraid I already have tried your patience. Please write and tell me if you can see any hope in God for one who is so sinful, weak, lonely and tired of all things here below, yet afraid to die. I much enjoyed your article in the SIGNS on Associations, and heartily agree with you, I had a lovely time at two of them this fall.

Forgive me if I seem presumptuous, and pardon all I have said amiss.

With much love in the Lord from a very little sister, if one at all,

ANNA MCKINNEY.

LOGANVILLE, Ga., June 7, 1925.

DEAR BRETHREN:—Having now for about five hours been in sweet communion with you, through the Spirit I hope, I desire to tell you that I have been fed and comforted to-day by reading the June issue of the SIGNS. To those of you with whom my soul has had sweet intercourse by tongue or pen I desire to say, "Thy God reigneth." To brother and sister Lord, of the Oconee Association, I send a special greeting. Often my heart is cheered by the remembrance of the kind and encouraging words which fell from your lips to me at Nances Creek, and I desire that you are often blessed with a refreshing from the presence of the Lord. I feel that you realize in him is everlasting strength. To you whose

writings have oftentimes been my meat and drink I desire to say, "Thy God reigneth." Dear Elder Keene, from the first to the last of your epistle from the words, "It is not so with me," you tell my experience, as it often proves in your writings. In telling of the travail of your soul you ofttime portray the very way by which I have been brought. Often in my journey "I am shut up, and I cannot come forth," and "in the bitterness of my soul" can only bow my head in the dust and cry, "O Lord, I am oppressed; undertake for me." Were it not for his intercession for the saints, according to the will of God, they could never withstand the heat and strife of the warfare. But thanks be unto God, it is written "that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." "He is the Rock, his work is perfect." Upon this Rock, and faith in that finished work, this poor vile worm of the dust is sometimes blessed to rest in perfect peace and reconciliation. Believing with all my heart the glorious plan of salvation by grace, I desire to be humble before the Lord, and without a murmur bear every stroke, because "Not a single shaft can hit till the God of love sees fit;" and, "Death and hell can do no more than what my Father please." But in our warfare we daily experience this truth, "The spirit indeed is willing, but the flesh is weak." It is then at times our comfort to know that "he knoweth our frame; he remembereth that we are dust." Having hope that I have been born again, and that the knowledge of these precious truths is mine, because of the operation of the Holy Spirit within my heart, I desire to say unto you who also hope thus, "Thy God reigneth," and he will supply all thy needs. Yea, "the

eternal God is thy refuge, and underneath are the everlasting arms." "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." "Bless the Lord, O my soul." The blood of Christ cleanseth us from all sin, and the love of Christ constraineth us.

Living in hope that Jesus died for me, unworthy though I be, and hoping that his love constrained me to communicate with you through the SIGNS, the editors judging if it shall be permitted, I say unto you, "Thy God reigneth." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

Begging your kind forbearance, and an interest in your prayers, I hope in Christ, I am your sister,

SILLA WILSON.

ATLANTA, Ga., Nov. 27, 1924.

DEAR BRETHREN EDITORS:—I take great pleasure in writing you on this occasion, and hope it will find you all well and enjoying prosperous, peaceful lives. How thankful we ought to be not only to-day, but all the time, for God is good, and his mercy endureth forever. We do not serve and praise him enough for his blessings to us.

I am sending a letter from Elder James, of Illinois, I would like to see published in the SIGNS, if you see fit, as I believe it would be comforting and edifying to some, and to the glory of God. I believe he is sound in doctrine and faith. May the God of all grace bless, keep, provide for you all, preserve your precious lives

in Christ, and at last save you in heaven. Remember me, a poor beggar, at God's rich throne of grace.

Unworthily, yours in hope,

J. C. KENERLEY.

ARCOLA, ILL., Nov. 19, 1924.

DEAR BROTHER KENERLEY:—I will drop you a few lines to-night, although I hardly know what to write. I was just looking among some of my letters and saw yours, and the thought came to me that it had been some time since I wrote to or heard from you, so I thought I would try to write a few lines. When I study about the glorious work you and I are taking part in I am made to wonder at the great and all-wise God who rules all things, and who does all things well, and am made to wonder at the many different ways he has of showing us just where our power comes from, and how it is that all things work together for good to them that love God, to them who are called according to his purpose. We are made to exclaim with the apostles of old, when Christ was among them and stilled the storm and waves, and said, Peace, be still, and immediately there was a great calm. My dear brother, I believe this is an example of the poor sinner in his travels here. He is crossing the sea of trouble as he goes through this low ground of sin and sorrow. The waves of the sea begin to rise and the wind is very strong, he begins to be very fearful. He tries everything in his own power and nothing seems to do him any good, then in despair he cries out, Master, carest thou not if I perish? Then this blessed One arises in all his beauty and lovingkindness and speaks the words, Peace, be still. At once the waves of trouble are rolled away and the tempest-tossed soul is at rest. Then we are made to exclaim, What man-

ner of man is this, that even the winds and the sea obey him? My dear brother, there is no wind that blows without his knowledge, nor are there any waves of trouble that come to the poor sinner's heart but he knoweth it all. After the storm is over we can see his blessed power working in it all. Oh how good it is to be able to dwell in the blessed sunlight of the Redeemer's love. If we could only dwell there all the time would we be satisfied? No, it must needs be that we see the night pass with its darkness to fully appreciate the morning with its brightness and God's glorious light. I sometimes think of these glorious things of God's making until I have a great desire to travel to different parts of the country telling my brethren everywhere I meet them of the great and glorious plan of salvation by grace, and then I think that I am not able to preach unto God's people in a way to edify the body of Christ, so I must not go out and try to preach when I am so weak and unworthy that I cannot feel able to preach even at home among my brethren.

I hope you can pick up one crumb from this jumbled letter, for I am just writing at random it seems, and if you cannot follow my feeble efforts just discard it and lay all mistakes and infirmities to my weakness.

Your brother in hope of a life beyond,
HAROLD T. JAMES.

JONES MILL, Ala., Dec. 17, 1925.

DEAR BRETHREN:—I have it in mind to write a few lines in weakness concerning the work of God. The Bible teaches that his work is before him, he is before all things, and in his mind all things were virtually clear and naked; that he declared the end from the beginning, and called those things that were not as

though they were. God decreed in his own mind that all his work should be made manifest in time. In the trinity, there are three: God the Father, God the Son and God the Holy Ghost. The Father to create, the Son to redeem, the Holy Ghost to take the things that are mine and shew them unto us. In the beginning God created the heavens and the earth, and all things were created by him. This was for a purpose, and his purpose cannot be thwarted, and he saw that everything which he had made was very good. Everything after its kind would bear fruit. He made man and gave him dominion over all these things, and gave him a law to which the penalty was death. Man by transgressing the law received the sentence of death, and we, being Adam multiplied, are under the same sentence, dead in trespasses and sin. This did not come by chance, but it was decreed in the mind of God, and it came by man, for he made him subject to vanity. So the church, the elect of God, are lawful captives, having sold herself for naught. But Jesus saw his bride dead in sin. According to the covenant he came to do his Father's will, made of a woman, made under the law, for the purpose of redeeming his bride, whom he loved with an everlasting love; he came clothed with humanity, made like unto his brethren, sin excepted, came to shed his precious blood for us poor helpless sinners. I feel to say, if not deceived, that when I was made to see myself as I am I was one of the greatest sinners on earth. I had spent all I thought I had and had given up to be lost, saying, Amen to my own condemnation. But I do feel to hope that mercy was given to a poor wretch like me. The price of his people is paid completely, and Jesus has presented them to his Father without

spot or wrinkle, finishing the work his Father gave him to do, and he prayed his Father to receive back the glory that he had with him before the world began.

Here are a few of my scattering thoughts, and if you cast them in the wastebasket it will be all right with me. If you see fit to publish cast the mantle of charity over them.

B. SAWYER.

1168 HIGH AVE., TOPEKA, Kans., }
April 14, 1926. }

DEAR EDITORS:—I would like to inquire through the SIGNS if there are any Baptists located in San Francisco or Sacramento, California, and if so I would be glad to get in touch with them, as I am contemplating a visit in the near future with my son, who is in Government service at San Francisco. I can see him only during the evening and on Sundays, so it leaves me with much time on my hands in a strange city, and it would be joy indeed to find some of these people during my stay there. Something the world cannot understand is the sweet feeling of love and fellowship that goes out from an overflowing heart when we meet, at home or abroad, one who, to all appearance, is a stranger, and take them by the hand to exchange even the greetings of common courtesy. We are strangers only to the world, but not to each other. How fitting the words of the poet,

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

I feel that I have much need of the prayers of all the dear saints, for I am surely a poor, weak, stumbling creature, as prone to evil as the sparks are to fly upward, among the household of faith, but in the language of 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: where thou diest will I die, and there will I be buried."

In bonds of christian love, I remain a sinner saved by grace, if saved at all,
 DELLA S. POWERS.

DODGE CITY, Kans., Jan. 24, 1926.

DEAR BROTHER LEFFERTS:—Just a few lines to let you know that I hope the grace of God has left one on the storm-swept prairies of Kansas who can stand with you on the subject of predestination. "For by him were all things created," &c. "And by him all things consist."—Col. i. 16, 17. Thus we find it was necessary for Satan to first get permission before he could touch the substance, or body of Job. First and second chapters of Job, and likewise in 2 Chron. xviii. 20, 21, we find the command of the Lord concerning the lying spirits in the mouths of Ahab's prophets. Also the words of Jesus recorded in John xix. 11: "Thou couldst have no power at all against me, except it were given thee from above." These facts as they appear in the records of God's inspired writers should be sufficient to silence all who are taught by the Spirit of God, and cause them to say, God be merciful to me a sinner, still, if there should be a doubt in the minds of any objectors, read Luke iv. 6, the language of the devil when tempting Jesus: "For that is delivered unto me." So if it was delivered unto him it was by the permission of another that he received it; was it not? My dear brother, we are just as helpless to produce or maintain life as were the dry bones before Ezekiel. The power of God alone can give life, and none other can take it away. "For as the Father raiseth up the dead, and quick-

eneth them; even so the Son quickeneth whom he will." We find Paul also trusted in the deliverance of this God, 2 Cor. 1-9: "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 * * * and doth deliver: in whom we trust that he will yet deliver us." Is it not by the power of this God that we all stand or fall?

R. L. DAVIS.

SACKVILLE, N. B., Jan. 19, 1926.

DEAR BRETHREN:—Until further notice will you kindly change the address on my paper to Box 332, Sackville, N. B., instead of 18 Russell Street, Amherst, N. S.? Being situated among the lo heres and lo theres of this day the good editorials and letters in the SIGNS are all the preaching I have, for I do not go to hear them, and I prize it for the truth's sake, but I often wonder, and am led to exclaim, Lord, what am I that thou should lead me and cause me to hope in thy mercy?

May he bestow upon you every needed blessing and grace in publishing our paper for 1926, is the desire and prayer of yours in a blessed hope, and if one, surely the least of all,

WILLIAM HASTINGS.

CHANGE OF ADDRESS.

WESLACO, Texas.

DEAR BRETHREN:—I wish to say I have changed my address from Kerrville, Texas, to Weslaco, Texas, and wish my corresponding brethren to know of the change. My health is still poor, and I hope the brethren will remember me when at the throne of grace.

J. B. BOWDEN.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1926.

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EZRA IV. 1-3.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrns, the king of Persia, hath commanded us."

It has been suggested that we write an article upon the above Scripture, as it demonstrates the impossibility of a confederacy between Israel and those who are not of like precious faith. The eternal God needs not the work of men's hands to praise him; his works praise him, and his saints bless him. "The heavens declare the glory of God: and the firmament sheweth his handywork," and "The earth is the Lord's, and the fullness thereof." How differently men would write Scripture if they could. They commonly say, "We want to get the world for Jesus;" such ideas are vain. Jehovah has said, "The heaven is my throne, and the earth is my footstool." To puny man he says, Where is the house that ye build unto me? Man has been building houses

for his gods from time immemorial. In the darkest ages of the world they built temples the most. At the present time darkness covers the earth and gross darkness the people, superstition and idolatry almost fill the earth. The fear of the Lord is taught by the precept of man just as it is recorded of Israel's enemies mentioned in our text. They were people that the king of Assyria had brought from Babylon and other parts of his kingdom, as the reader may see in 2 Kings, seventeenth chapter. The king also sent one of the priests of Israel who had been carried away captive and he dwelt in Bethel and taught them how they should fear the Lord. Verse thirty-three of that chapter declares, "They feared the Lord, and served their own gods." To-day they have gods many; according to their churches, so are their gods, and they are determined (as the heathen were before them) to house their gods with the best their pockets can afford. Surely, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He who has said, "The heaven is my throne, and the earth is my footstool," does not need their chambers of imagery. It would seem in derision he asks, Where is the house that ye built unto me? as much as to say, How can you who are dust, and at most but creatures of a day, built a house for the eternal God to dwell in? In the time of Ezra God had raised up Cyrus and he had sent Ezra and the children of the captivity to build the temple, then the bastard nations whom the king of Assyria had brought to Samaria to dwell there came and said to Zerubbabel and to the chief of the fathers, "Let us build with you; for we seek your God, as ye do." These, mark you, were taught the fear of God by man, and so little did the fear of God affect them

that they worshipped their own gods. These hypocrites did not fear the God of Israel, but rather worshipped the gods of the lands from whence they came. Man cannot teach men to fear the Lord, those who claim they can, and say they do, are true to type, hypocrites worshipping the gods of this world. When the elders and brethren declared the truth that these men had nothing to do with them to build a house unto their God, they were enraged and manifested the hatred that was within them, and it is declared they weakened the hands of the people of Judah and hired counselors against them to frustrate their purpose. Perhaps the reason that the king of Assyria had a priest to teach the people how to fear the God of the land of Samaria was because it was generally believed among the heathen that there were certain gods over certain countries, therefore by teaching the nations he had brought to Samaria the fear of Israel's God he meant to try and appease the God of the land and secure his favor. There was nothing but vanity in this, for while the gods of all nations were gods of their own choice Israel had not chosen her God, but God had chosen Israel. It is so to-day. Protestants and papists choose their gods and make saints of whom they will, while the children of God believe that God has chosen them. Now just as the fathers of Judah said then, so it is true to-day regarding the mother of harlots and her numerous progeny. They have nothing to do with us to build an house unto our God, and it is just as true we ought to have nothing to do with them in their babel-building. We should not receive them into our houses nor wish them God-speed. They may boast that there is little difference between us, and say that we ought to love every one, but there is

as much difference as between a counterfeit and true coin of the realm. They speak a different language, and know nothing of the afflictions of Joseph. The truth is not desired among them to-day, and the most part of their preaching is cunningly devised fables. When their followers need improvement in morals for appearance's sake, like the Pharisee of old, they will cleanse the outside, teaching morality for christianity and reformation for regeneration. There is no fear of God before their eyes and a God of purpose is not in their thought. There were among these nations that were enemies of Judah, some who married Israelites of the lowest class of the people who were left in the land by the king of Assyria. These had children who were what we would call half-and-half. There are to-day among even the Baptists, people that are half-and-half. They partly believe in a sovereign God and partly believe in creature effort; they are at best but counterfeits. The nearer the counterfeit comes to a true coin the greater the deception, and there is no greater lie than that which has part truth to it, and if, as in our text, the nations of the earth could not aid Judah to build what was but a shadow, how can vain man help to build the temple of God? The stately buildings that the world calls churches are but repositories of the dead; to the church of God it matters not whether there be Gothic windows or lofty towers, if only her well-beloved meets with her it is the house of God, for God is manifestly there. The world of religion cannot help to build such an house, it is the workmanship of Deity; all the religious effort of the mother of harlots and her offspring cannot produce one subject of grace, or, in other words, one lively stone for God's spiritual house. The house or temple

that Solomon built was typical, so was the temple that Ezra began to rebuild; they were but a type of the house, the building not made with hands, eternal in the heavens—eternal in the patriarchal, legal and gospel heavens, as well as in the heaven of glory. The temple of old therefore was but a shadow of the true house of God. Jacob saw the house in all its glory, as did David when as yet the temple of Solomon was not, for he says, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth," and it was his desire to dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to inquire in his temple. The eternal God is the great architect of this building, the eternal Son of God is the foundation, and other foundation can no man lay than that is laid, which is Jesus Christ. The enemies of truth not knowing anything of the power and glory of our blessed Redeemer continue to build upon good works and creature merit, and for appearance's sake they use Jesus Christ as a make-weight or a veneer to cover and take away their reproach. Such work will not stand, neither can there be any fellowship between such babel-builders and the saints of God. David greatly desired to build an house unto his God, but the Lord said, Thou shalt not build an house for my name. God has the choosing in this matter, and the size of every stone and its place was determined, and every angel's form and size was drawn by the eternal pen. He has chosen "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," &c. There cannot be one more apostle, one more prophet, or evangelist, or pastor, or teacher in any age than he gives, nor is there to-day one less than he

has willed. We do not consider this in the dark days through which we are passing, that he is still God, and has not changed, and raiseth up whomsoever he will, and there are just as many sermons preached, and only as many, as his Spirit indites. It is comfort indeed to the brethren when they are assured by the word of truth and the Spirit's witness within, that they are built together a spiritual house. Paul, as a master builder and a worker together with God, shows the Ephesians how they had a being in this spiritual house, and he links the strangers and foreigners up with himself, and says that we should be holy and without blame before him in love; and further, he says that it is to the praise of the glory of his grace wherein he hath made us accepted in the Beloved. Yes, and in this Beloved, our Lord Jesus Christ, the whole building is fitly framed. Mark you, the whole building, not a part of it, as though it was depending upon the effort of the world of religion. No, thank God, they are not of the least consideration in this matter; it is in Christ the whole building lives, moves and has its being. How precious he is, it is in him we do the will of God, fulfill the law, satisfy divine justice and rise triumphant over death, hell and the grave. Every stone from the least to the greatest is there, not a nail missing; if one stone were missing, or a nail, or the least thing that the great Architect designed, it would not be the whole building. The precious words of the Countess of Huntingdon come to my mind,

"When thou, my righteous Judge, shalt come,
To take thy ransomed people home,
Shall I among them stand?"

That is the question that exercises most of us, Shall I among them stand? If you, dear reader, stood in him when he trod the wine-press alone, burdened and afflicted through your sins, then, although

the host of hell may be determined to hinder the work, he who has begun it will perform it until the day of Jesus Christ. The Holy Spirit will so teach you that you will find nothing but sin, death and hell in yourself, so that you will be like the woman who could in no wise lift up herself. David said, "My wounds stink and are corrupt, * * * and there is no soundness in my flesh." So you will find; it will need the same power to raise you and place you experimentally in the building. The world of religion will say, Peace, peace, when there is no peace. They will try to daub the wall with untempered mortar, but it is the work of God that ye believe to the salvation of your soul, and God the Spirit must and will take of the things of Jesus and reveal them unto you. The Spirit will put your feet upon the Rock and enable you (for he is the Spirit of adoption) to cry, Abba, Father. You will find then that the world of religion has no part in building this house. In conclusion, we doubt not but you will also find that they will hate you and say all manner of evil against you falsely for Christ's sake.

G. R.

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 May (30th). All are welcome.

L. B. FORD.

MARRIAGES.

By Elder H. C. Ker, at his residence in Delmar, Del., April 2nd, 1926, Walter Thomas, Alexander, of Salisbury, Md., and Miss Lavinia Ellen Morris, of Delmar, Del.

By the same, April 3rd, 1926, at the home of the bride's parents, 411 Camden Ave., Salisbury, Md., Robert Milbank Seward, of Wilmington, Del., and Miss Elizabeth Laws Williams, of Salisbury, Md.

OBITUARY NOTICES.

William M. Melton, son of E. C. and Nannie Melton, was born near Poca, Putnam Co., W. Va., September 7th, 1873, and died at his home, of internal cancer, February 13th, 1926, at the age of 52 years, 5 months and 6 days. April 23rd, 1895, he was married to Miss Allie Melton, and to that union were born four girls and one son. The son and three of the girls died in infancy. He leaves to mourn their loss his wife, their only living child, Mrs. Sylvia Ferrari, his mother, three brothers, seven sisters and three grandchildren. William never made a public profession of religion, but he was a firm believer in the doctrine of the Bible, which is advocated only by the old order of Baptists, and to those he was a warm friend, believing them to be the redeemed of the Lord. He was always willing and ready to help pay traveling expenses of those who were of the Primitive faith. He bore his affliction with patience, never murmuring, and in speaking about his disease he would say, If this is to take my life nothing can be done to prevent it, as the destiny of all men is unalterably fixed in the mind and purpose of God; my allotted time on earth will be completed, as the days of an hireling. Such were his remarks to the writer in the early part of his suffering.

By request of his wife and daughter the writer was called to speak on this memorable occasion to a large congregation, who came to pay their last tribute of respect to one who was honorable in his dealings with all men. He was a man of few words, always speaking very positively on any subject. At his funeral I used as a foundation for a few remarks the words found in Judges xv. 4, 5, after which his remains were laid away in the family cemetery to await the resurrection of the dead.

Written by request of his wife.

ALSO,

William L. Martin was born February 15th, 1872, and was killed by falling slate in a coal mine in Belmont County, Ohio, March 10th, 1926, at the age of 54 years and 23 days. He was married to Miss Mattie Melton October 3rd, 1897, to this union five sons and three daughters were born. He joined the Old School Baptist Church about the year 1913, and was truly a lover of the doctrine held and advocated by the old order of Baptists. He leaves his wife and children to mourn the loss of a kind husband and father, who never tired or became wearied in trying to take care of them. He was industrious and well thought of by all who knew him. March 14th his body was laid in the R. N. Lilley's Cemetery, near Poca, W. Va., and the writer, by request of his wife and children, spoke a few words at the grave by way of comforting them.

T. W. McCLANAHAN.

Mary Phelma Herbert, infant daughter of J. R. and Mary E. Herbert, was born September 26th, 1924, and died March 16th, 1926, aged 1 year, 5 months and 20 days. This little girl, dear to her parents and those who waited upon her during her short life, was afflicted all her life, and died with what the doctors pronounced spinal meningitis. She had all the home care that one could have and through advice of the doctor was taken to the hospital at Eugene, Oregon, where she died soon after. The parents decided to have the remains taken to the neighborhood of the mother's former home, some one hundred miles away, so the funeral was appointed to be held at the Hill-side church-house, March 18th, where a short service was held, the writer officiating, and many of the old neighbors came laden with flowers, attesting their respect for the bereaved ones and the little one that had passed away, after which the body was consigned to its last resting place, there to await the summons of him who said, Suffer little children to come unto me, for such is the kingdom of heaven. The father of this mother who has lost her babe is Elder J. N. Beaman, who was ordained to the full functions of the gospel ministry at our Association last August, but through some carelessness on the part of the presbytery it was never recorded in any of our Baptist papers as is our custom, therefore I make this addition to the notice I send you. Sister Mary E. Herbert is also a member of our church here. May the parents of this little one be resigned to the will of the Lord, who gives and takes, and say, "Thy will be done."

WM. J. REEVES.

Jerry Pierce, the subject of this sketch, was born February 15th, 1847, and died January 10th, 1926. His disease was cancer. He was married to Miss Anna Pierce, but I do not know the date of their marriage. To that union were born three children, all girls, and all living. He enlisted in the war in 1862, and after three years of service was honorably discharged. He united with Lebanon Church of the Primitive Baptist faith and order in November, 1881, at the time she was constituted. He lived his profession, and was always present to fill his seat unless providentially hindered, and was always ready to give a reason of his hope and to defend the doctrine of God, also the doctrine of the Primitive Baptist faith. Nearly two months before his death he told Deacon A. P. Driscoll that when he died he wanted him to send for me to conduct the funeral service, but if he could not get me not to have any one say anything. A few hours before his death he called his wife and children to his bedside and bade them goodbye, and asked them and some friends to sing some songs and help him die, and as they were singing he passed away. One of his near neighbors and a friend came for me, and when I arrived I met a large gathering, and I tried

to speak some words of comfort to those left behind. When I had finished speaking one of his old friends arose and in a feeling manner gave a full history of his life, after which his body was laid in the old cemetery known as Ralston Church of the New School Baptists. He leaves his dear companion, sister Anna Pierce, three daughters, several grandchildren, a few great-grandchildren and many other relatives and friends to mourn his departure, but they mourn not as those who have no hope. He is now with Jesus, awaiting the time to be fashioned like unto his glorious Savior and to be with him in that sweet by and by. I had been his pastor for many years, and the older he got the firmer he seemed to be.

L. F. EASLEY.

Melissa Jane Stinson was born January 29th, 1840, and died December 14th, 1925, aged 85 years, 10 months and 15 days. She was baptized by Elder John Wallace in the year 1865, and was a member of New Garden Church of Primitive Baptists. She was married to James Stinson December 12th, 1865, and to that union three daughters and four sons were born. Her husband, one daughter and two sons have gone on before to that better land. The living sons are Floyd and Albert and the daughters are Mrs. Phoebe Thompson and Mrs. Nina Anderson. She also leaves to mourn their loss twenty-six grandchildren, eight great-grandchildren and many friends. She was a member of the Cowlitz River Church for a number of years and was faithful in her church duties. She and her husband were strong believers in the doctrine of election and predestination, believing that all for whom Christ died would have a home with Christ and be with him where he is, and we feel she has gone home to this Father, so weep not as those who have no hope.

Elders J. W. and I. F. Coleman conducted her funeral.

Written by request.

I. F. COLEMAN.

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

E. H. Winchell, Mich., \$6; Mrs. A. J. Crenshaw, Okla., \$2; Mrs. E. C. Gilbert, Ont., \$2; Mrs. W. S. Johnson, N. Y., \$2; David Serviss, N. J., \$1; Mrs. Elvira K. Northrup, N. Y., \$1; Mrs. Sirena Bowen, Ill., \$1; Cyrus Cross, Ohio, \$1; Mrs. C. B. Rittenhouse, Man., \$3; Martha J. Disharoon, Del., \$1; Lydia A. Robinson, Ill., \$3; "A Friend," Kans., \$10; Mildred Dnrand Gordy, Mich., \$2; Joseph Frazier, Del., \$2; Mrs. Sallie S. Gaines, D. C., \$2.

M E E T I N G S .

The Baltimore Association will be held with the Black Rock Church, Baltimore County, Maryland, Wednesday, Thursday and Friday, May 19th, 20th and 21st, 1926. Visitors coming to Baltimore will take train leaving Union Station, Pennsylvania R. R., at 3:04 p. m., Tuesday 18th, for Cockeysville, where friends will meet train. Those traveling by auto take Falls Road out of Baltimore and go direct to Butler. Good road all the way. Black Rock is historic among the Old Baptists. It is situated in beautiful country, and surrounded by friends who will take delight in entertaining you. Therefore we hope all who can will attend this meeting. A cordial invitation is extended to all.

FRANK G. SCOTT, Church Clerk.

The Delaware Old School Baptist Association meets with the Rock Springs Church, Lancaster County, Pennsylvania, Wednesday before the fifth Sunday in May, 1926. Trains leave Broad Street Station, Philadelphia, Pa., at 1:44 p. m., May 25th. Leave Union Station, Baltimore city, at 2:20 p. m., the same day, both making connection at Perryville with the train for Conowingo, Md., arriving there at 4:17 p. m., where they will be met and cared for. We hope to see a goodly number of those who love the assemblies of the saints. Done by order of the church.

S. R. DANCE, Clerk.

The Middleburg Old School Baptist Church expects Elder George Ruston to meet with them the fifth Sunday in May (30th), 1926. For convenience services will be held, the Lord willing, at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., at 11 a. m., and 2 p. m. All welcome who love the truth. The D. & H. train from Binghamton to Albany arrives and leaves in convenient time for meeting.

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

The Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June (June 2), and continuing three days. Those coming by train will take train leaving Broad Street Station, Philadelphia, at 3:25 p. m., and New York, at 3 p. m., arriving at Frenchtown at 5:18 p. m. All lovers of the truth are cordially invited to meet with us.

O. R. KUGLER.

The Warwick Old School Baptist Association is appointed to be held at New Vernou, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (9th, 10th and 11th), 1926. Those coming from and via New York city will take Erie R. R. Ferry foot of West 23rd Street,

or Chambers Street, for train leaving from Jersey City. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario and Western train from Kingston. Get tickets for Winterton, N. Y. Trains will be met and friends cared for. Time of trains will be announced later, when new schedules will be effective. Those coming by automobile will go to the home of Mr. Fred Beyea (The Old Homestead) on arrival at New Vernon. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON, Moderator.

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

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

11:00 A. M.

2:00 P. M.

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

**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.

Preaching First and Third Sundays

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.

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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

C. G. MILLER.

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

E. A. MORELAND, Pastor.

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

A. S. ROWE, Church Clerk.

The 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.

SUPPLY EXHAUSTED.

Our supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

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MIDDLETOWN, N. Y.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94.

MIDDLETOWN, N. Y., JUNE, 1926.

NO. 6.

CORRESPONDENCE.

MARK IV. 35-39.

“AND the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship: and there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.” Read also the fortieth and forty-first verses.

I have had what seemed to me a comforting view of our dear Elder Brother, asleep, resting in the hinder part of the ship. If I had words to express what I hope I see in this narrative, and could be assured that my thoughts are of him, and not of the flesh, it would be a pleasure indeed. I view the ship as the church, and he as resting in the hinder part. When the Lord hid Moses in the clift of the rock, he told Moses he could not see his face, but he should see his back parts. His back parts are his body, the church. Moses was given a view of the church, the back parts, or body, which closely follows and is inseparably joined to the Head. He told the serpent in the garden,

that “it,” the seed of the woman, Christ, should bruise the serpent’s head, and “thou shalt bruise his heel.” The whole of antichrist is the serpent’s head, and every word of God is a bruise to it. But the serpent could only bruise his heel, which again, or also, represents the church, his back parts. Satan could not touch the Head, but he does continually harass, torment and bruise the heel, the church. When he gets in his work soon there is a great storm beating into the ship. But the skillful Pilot is resting in the hinder part of the ship, which is the church in these last days. He is still there, still rides upon the stormy waves and manages the seas. The hinder part is the latter part of his reign on earth. He had been teaching by the sea, and he entered into the ship, and said, Let us pass over to the other side. Dear afflicted people of God, how sweetly this portrays to us that when his teaching and guidance through the stormy seas here are ended, he will still be with us as we pass over to the other side.

“And there were also with him other little ships.” The ship represents the church, and Christ in it, and the other little ships with him the individual mem-

bers, the little vessels of mercy, to whom he says, "Lo, I am with you alway." "I in them, and thou in me." But a great storm arose, and beat into the ship. How awful, and how often in these last days do the great storms arise and beat into the ship, and every little ship feels the force of it. The storms that beat upon the ship from the outside do not cause us any trouble, but the waves that beat into the ship are what cause us grief, and fear, and trembling. Every little ship becomes fearful that the ship will be broken and stranded on the rough and stony earth, as we have so often feared during sore trouble, for the ship is now full, and how often we have felt to cry, "Master, carest thou not that we perish?" But

"Little children, do not fear,
While Jesus lives to answer prayer."

He is still with us in this hinder part of the ship, resting there, for he knows he has only to rebuke the winds and the storm ceases.

"And they awake him." How comforting that these words are written in the present tense. Not saying, they awoke him, but, "They awake him," for he is "not an high priest which cannot be touched with the feeling of our infirmities," of troubles, sighs and fears, for they awake him and in his own good time he will rebuke the stormy waves that seem so nigh to overwhelm. They said, "Master, carest thou not that we perish?" "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?" But his ears are ever open to the cry of the destitute. He said, "Why are ye so fearful?" Has he not promised in olden time that he will never leave nor forsake his people, and now how is it that we have no faith? Oh the weakness of our little faith. We may be

made to consider the days of old, when all was joy and peace and love, and we could not believe that we ever should grieve, that we ever should suffer again, or have to endure any more such sore conflicts. But now a storm has come, and "trouble, like a gloomy cloud, has gathered thick and thundered loud," and our hearts dissolve with fear, for the waves beat into the ship, and every little ship feels the force of the storm, not only on the whole body, but each one feels the "perpetual war within, twixt reigning grace and raging sin," and we are crying, Hath God forgotten to be gracious? Is his mercy clean gone forever, and will he be favorable no more? Cares he not that we perish? How is it that we have no faith? This is our infirmity, this is our weakness. When trouble comes we fear that we will be cast off forever. But let us "remember the years of the right hand of the Most High," for he is touched, awakened, he is not undmindful of our toiling and rowing in the midst of the loud, roaring billows, and in great mercy he will return. Our way is not hid from him. He knoweth the way that we take. "Behold, I have graven thee upon the palms of my hands." Though for a little while the ship is left to the buffeting of the storm, "but with great mercies will I gather thee," "for this is as the waters of Noah unto me." He promised Noah that the waters should no more cover the earth, so he will not allow one ship, nor the little ships with him, to be submerged in the dreaded waves which are now beating into the ship, for they are kept by the power of God through faith unto salvation, and the trial of your faith is more precious than gold that perisheth, though it be tried with fire, that we might be found enduring unto the honor and glory of God in the fiery trials that come so

unexpectedly upon us. Surely he cares, and will not let anything, not even our infirmities of doubt and unbelief, of coldness and indifference to his unfailing, tender mercies, not even our sinful lives, separate us from his love, for thine they were and thou gavest them me and none of them is lost. Let us hear what God the Lord will speak, "for he will speak peace unto his people, and to his saints."

They awake him, and he arose and rebuked the wind, and said unto the sea, Peace, be still. When unexpected storms suddenly break in fury upon us, and "it shall hail, coming down on the forest," even the cedars of Lebanon bowing and bending in the great storm, and "the city [or ship] shall be low in a low place," my people shall rest in a sure dwelling-place, for thou wilt keep him in perfect peace whose mind is stayed on thee. But oh, our unstable hearts are like the troubled sea, continually drifting from the precious truth that the ship is his. He is the pilot and will bring the ship and all the little ships with him safely to port. No matter how turbulent the waves that beat into the ship, "they awake him," and he speaks, "Peace, be still," and it is done. O, little children, let not your heart be troubled nor be afraid, for no matter how fierce the storm, he leaves a peace within that none else can give or take away. By him we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God, knowing that tribulation worketh patience, experience and hope. Oh glorious hope. It is our anchor in all the storms, and in it we rest, for no matter how furious the storm, it never quite fails. Sometimes it seems so little we hesitate to speak of it to others. We almost lay it by, but it holds as an anchor, and will not let us go,

will not let us drift away and sink in the storm waves of perils and persecutions which cause so much sorrow and distress. For

"Lo, I am with you,
My promise shall stand;
Through tempest and tossing
I'll bring you to land."

I have sometimes read a precious, soul-cheering communication from some dear saint and have thought, Surely such an one is never brought into such storms and such low places, but must be continually rejoicing in hope. But I have learned that such sweet songs in Israel are sung only by those who have come up through great tribulation, and the deeper their sorrow the sweeter they sing, though the singing may be only melody made in their hearts to the Lord. Satan is bruised under their feet. Their enemies are found liars unto them, and every tongue that rises against them in vile persecution and slanderous reproaches is condemned, and they sing unto the Lord, for he hath triumphed gloriously. He rebukes the wind and the sea, saying, Peace, be still, and immediately there is a great calm, a calm that no tongue or pen can express. Though we may look back over the ravages of the storm and grieve over the fallen ones, the green leaves and buds of promise swept away, yet the great calm is come. It is pitiful to see some tender plants crushed by the falling of others against them, but in the great calm that follows the storm let us remember the words of our Captain, "What I say unto you, I say unto all, Watch." Watch for the little foxes that creep in so slyly, for they will in time destroy our vine with its tender grapes. "Woe to them that are at ease in Zion," to them who in slothfulness or carelessness pay no heed to the little foxes. They are so little, and look so harmless, let us pay no attention to

them, just bear with them and they will probably vanish by and by. So we put ourselves at ease, until, ere we are aware, a root of bitterness has sprung up that destroys the peace of every little vessel of mercy, and soon the whole "ship is now full" of the tempestuous waves which have beaten in. All because the little foxes were allowed to remain undisturbed until a leanness of soul comes on, so that instead of one being humbled by the loving, solicitous admonitions of those who watch over one another for good, one inclines to pet the little foxes that tell us to pay no heed, but go on our own way, for some one else has done just as bad or worse than ourselves, anyway. Thus we go on in demonstration of the spirit that has gained the preeminence in us. Leanness of soul, our most dreaded infirmity, will surely come upon us, and when our Master looks, if haply there be any fruit pleasing to him, he finds nothing but leaves, no peaceable fruits of righteousness to be found. How dreadful if of us it be said, "No man eat fruit of thee hereafter for ever." Our usefulness destroyed, no fruits of the Spirit in evidence, and our beloved brethren unable to take pleasure any longer in our green leaves, alone. By our fruits we are to be known and judged, not by our profession alone, for faith without works is dead. Oh let us watch, as commanded, for the little foxes, each one looking to himself, and watching over one another for good, lest there be any root of bitterness springing up among us, until suddenly the storm breaks and the waves beat into the ship. But though the ship, and every little ship, be filled with the troublous waves, yet in his own time he stills the storm and brings a great calm,

for he will not cast off forever. "Though he cause grief, yet will he have compassion according to his multitude of mercies." After all these precious promises no wonder he asks, Why are ye so fearful? He is, ever has been and ever will be, our shield and our exceeding great reward. How often he says, Fear not. Though we walk in the valley of the shadow of the dreadful death of church privileges, and of spiritual enjoyment together here in this low ground of sorrow, the lusts of the flesh bringing wars and fightings among us, yet, knowing he has all power, he still rests in the hinder part of the ship, abiding with us, and will never leave nor forsake us. In due time he makes us see that his rod, from which we do shrink, and his staff, his doctrine with all its sweet assurances, are both for our comfort, and do comfort us. He is our light and our salvation, our refuge and our strength, a present help, always in the ship. He is "not a God far off," but a present help. When so cast down, we forget he is a present help. That is why we are so fearful and show so little faith. Let us, like David of old, say, "What time I am afraid, I will trust in thee." Let us draw near with a true heart, in full assurance of faith, and not with an evil conscience, to provoke each other to love and good works. Not provoking to wrath and watching for evil, not rendering evil for evil, nor railing for railing, for whosoever is born of God overcometh these evil propensities, and keeping under our bodies bring them into subjection. Then the lion and the lamb lie down together and a little child, the little child that is born to each one and we bear about in our earthen vessels, shall lead us. But oh, to

our sorrow, we find that the lion is not dead, as we once believed. He has only lain down, brought into subjection. He is not even changed, but is the same old lion, and at the least relaxing of vigilance he is ready to spring up, seeking to devour. Sometimes he rages so fiercely that sight is lost of any evidence of the leading of the little child. But this is the victory that overcometh, even our faith, and faith being the gift of God it is a God-given victory, and their pleadings awake him, crying, Lord save, or we perish. "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" He says to the raging waves, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." So fear not, little flock, even the heaviest storms are in his hand and are for a good and wise purpose. He still controls the ship and still rests in this hinder part of it, and will still be with us until we reach the other side, where, at his behest, they had started to go with him, and there shall be no more curse, neither shall anything enter there that defileth or maketh a lie, neither shall they learn war any more. When God himself shall wipe the tears from off all faces, and sorrow and sighing shall flee away, when they awake in his likeness and shall see his face and be satisfied. Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Dear saints, let us

"Then upward look, how'er distressed,
Jesus will guide us home,
To that eternal port of rest,
Where storms can never come."

In hope of rest in that peaceful haven where not one sinful thought can come, I remain, as ever, one of the least,

MARY ELLISON.

TAMPA, Florida, Jan. 18, 1926.

DEAR SISTER SINCLAIR:—Your nice letter came all right, and I was very glad to hear from one so far away naturally, but so near in the Spirit. I have seen people who lived within thirty feet of our meetinghouse who were so far away spiritually they could not hear, and could not have the slightest idea of the glory that was so near them. They had no idea of the sweetness that was right at their door naturally. Their ears had never heard a voice from behind, saying, This is the way, walk ye in it. How astonished they would be if they could only have an ear to hear, and a heart to understand. None can understand the spiritual Hebrew language until the Lord turns them around and gives them an understanding. The prophet Zephaniah, iii. 9, says, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Most people think when the word "all" is used it means the whole human race, but that is not true. The angel said, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord," and as soon as Herod heard it he was troubled and all Jerusalem with him. So it was not good tidings to those who were troubled. Many other places could be referred to that prove that the words "all men," "every man," and "the whole world" do not mean the whole human race. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." You know the whole human race did not press into it. On the day of Pentecost some said, These men are full of new wine. Others were pricked in their heart, and

said, Men and brethren, what shall we do? Paul says, Your faith is spoken of throughout the whole world. The majority of the natural world never heard of these brethren. It is written in Hebrews i. 2, "By whom also he made the worlds." We have the social world, profane world, political world and the religious world. Their faith was spoken of throughout the whole religious world of like precious faith. The Arminian world think they have a very broad platform, because they say, "God gives every man a chance." What chance has the man who never heard a man preach, if no one is saved, as they say, only those who hear men preach and accept? The majority, and a very large majority, of the people in the world never saw a man professing to be a preacher. Then the word "chance" is an expression that belonged to the Amalekites. When Saul and Jonathan were killed on Mt. Gilboah an Amalekite came to David, and said, I am an Amalekite, and the son of an Amalekite, and I happened by chance upon Mt. Gilboah, &c. The Israelites did not use that language. I do not think they did. If no one is saved only those who hear men preach, most all the people in the world that have died are lost; but thank the Lord this is a big mistake. Their own book says that about the year 1880 only about two men out of every ten claimed to be christians. This includes babies and all professed christians. If that is true nearly all who had died up to that time had "gone away into everlasting punishment." They have always called us narrow, contracted, skin-flint, antimission Baptists, when the facts are they are the narrow, contracted folks. Benedict's history (he was a Missionary Baptist) says, "All the old divines (i. e. those who preached before the split that

began in 1832) taught that all the Savior died for shall be effectually called and saved." The only mistake Benedict made was when he said "shall be." The apostle in the first chapter of Hebrews says, "When he had by himself purged our sins sat down on the right hand of the Majesty on high." Purged means cleansed, purified. Then when he cleansed us he sat down. Under the law, when the high priest made an offering for a man, if the offering was accepted the person for whom it was offered had all of his sins for that year blotted out, but there was a remembrance made of sin every year and they all had to come once a year and make an offering in order to have their sins forgiven. Not so with the people of God under the gospel dispensation, for Jesus hath perfected forever them that are sanctified, by one offering. He offered himself, the offering was accepted, and all for whom it was made have their sins blotted out. Therefore Paul says, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." So then and there all of his people were saved. And now it is made known to them. First they are shown by the Spirit their lost and ruined condition, God's justice in banishing them from his presence and the glory of his power; then their acceptance with God through the death of the dear Redeemer; that the law is satisfied because it has got what it demanded of the transgressors, which was their life. Jesus gave his life, and his is the life of all his people. "When

Christ, who is our life, shall appear, then shall ye also appear with him in glory." The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Not for a few, but for an innumerable company, which no man can number, of all nations, and kindreds, and people, and tongues, as numerous as the stars of the sky for multitude and as the sand of the sea, innumerable. Nothing narrow in this, nothing short. They will all return and come to Zion with singing, and everlasting joy shall be upon their head. "The ransomed of the Lord shall return, and come," &c.—Isaiah xxxv. 10.

You can read this and then throw it in the fire. It is quite a comfort to get letters like yours, saying you were benefited by such scattering articles as I have written. I read the scrap in the SIGNS, and it looked very sorry to me, and was not a good hint at the vast amount of truth contained in the subject. I also received a letter from an invalid sister in North Carolina, saying how much she was comforted by reading the little article. I have written enough to weary you, but I hope the Lord will prevent this, for he alone can give us satisfaction when we read an article or letter or hear preaching. I am so cold, so dark, so lifeless in these dark and desolate times. The ways of Zion do mourn. We must be nearing the time spoken of in Job, where it says, "He hath compassed the waters with bounds, until the day and night come to an end." May grace, mercy and peace be with your spirit.

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

[THE above good letter was written to sister Flora Sinclair of London, Ontario, and sent to us for publication in the SIGNS.—ED.]

GALENA, Ohio.

DEAR PUBLISHERS:—I am one of those who are indebted to you, but not willingly. Through misfortunes of several sorts I have become poor. I have written you several letters of apology and, as I hope, christian love, only to consign them to the wastebasket, fearing that you might think them hypocritical. But we read, "Perfect love casteth out fear." Whether my love is nearer perfect or not I do not fear in approaching you to-night; I feel that you will believe me. Oh how near and dear do the dear children of God seem to be, you among the rest, and how glorious and precious is our heavenly Father, who "sits on no precarious throne, nor borrows leave to be." I have been reading to-night in Volume 1 of the Editorials of the late Elder Gilbert Beebe, and gazed long at his picture. He has, or had, the mark of the family of God. I hope to meet him over there, and you, too. How sweet will it be, no sin, no fear, no misunderstanding. I believe we shall know one another there, but we shall not be divided into different families. I shall love your father as well as you will, and you will love my parents as well as you love your own. My parents are over on the other shore, too. Father died last May; mother passed on ten years before him. They read and loved the SIGNS, and loved its founder.

There has been a division in our church and we are few, but in peace, and we hope that God meets with us, and where Jesus is we are satisfied, even if only "two or three" are gathered together. Having our Elder Brother we have all. The gates of hell cannot prevail against the kingdom of God. How blessed are the people whose hope is the Lord. "Blessed are they that dwell in thy house; they will be still praising thee."

I wish I could tell of his love, power and dominion. I am glad you have seen and felt it, and can understand without my telling all about it. It is sometimes too overwhelming to even try to tell it. I do a great deal of writing and talking (not publicly) but sometimes I can only lay my hand upon my mouth and take the shoes from my feet when I seem to have a glimpse of the Holy One who inhabits eternity; who declared the end from the beginning; who rules and reigns over angels, men and devils; whose counsel shall stand; who says to the north, Give up, and to the south, Keep not back; who has promised the wrath of man shall praise him, and the remainder he shall restrain; who is just and right; a God without iniquity. I believe that his decrees extend to all things and events, yet he is not the author of sin, neither is violence done to the will of the creature. (See Beebe's Editorials, Volume 1, page 30.) I accept that editorial, if I understand it, and I think I do. God does not sit upon a precarious throne, grieving because he cannot get people to obey. But we do disobey, but cannot go beyond his foreknowledge and determinate counsel. This in no way excuses us. In keeping his commandments there is great reward, but it is not a reward gained by our own effort, but is given us in Christ according to his purpose. May he lead me in the the path of righteousness for his name's sake.

I inclose a letter from a dear Elder who is in full fellowship with you, well known by many of your subscribers in several States. The boy he writes of being killed was my nephew.

JOIE E. WOODS.

EDGEWOOD, Texas, Nov. 24, 1925.

MRS. JOIE E. WOODS—DEAR SISTER:
—Your good letter came in due time, and

was as a cup of cool water to a thirsty soul. While I attempt to reply, I am sensible of my weakness and unworthiness to be even thought of by one who is so highly favored of the great God and Father of our Lord Jesus Christ, but my heart goes out in sympathy for the poor and afflicted and suffering saints of the most high God. Dear sister, it pleased the Lord to bruise our Savior, and I think that these light afflictions, that endure only for a moment, are not worthy to be compared with the glory that shall be revealed in us. I think they are good for his children, for David said, "It is good for me that I have been afflicted." "Before I was afflicted I went astray." This old flesh will shrink back and complain and want the cup of suffering to pass, but, dear sister, all things work together for good to them that love God, who are the called according to his purpose. For whom he foreknew he also called; moreover, whom he called he also justified, and whom he justified them he also glorified. Now what shall we say to these things? He that spared not his own Son, but delivered him up for us all, how shall he not by him give us all things necessary for life and godliness? Yes, he says, I have chosen you in a furnace of affliction. Read the hymn beginning

"Poor and afflicted, Lord, are thine,
Among the great unfit to shine;
But though the world may think it strange,
They would not with the world exchange."

Ah, see how he careth for you, that he so provided that you should hear the proclamation of the word, given an ear to hear and a heart to understand; that when you are cast down in Lodebar, with both ankles broken, he sends his servant and brings you to the King's table and tells you that at his table you shall eat bread continually. He does not lay down conditions for you to perform in order that

you might eat. No, it is a gracious table for the poor, maimed and halt. It was said, "The poor have the gospel preached to them," and then they can say, like Jacob when he heard the wagons coming to move him down into Egypt, Joseph is alive, and governor of Egypt. I will go and see him before I die. So as long as we can hear the glorious gospel we know that Jesus ever liveth to intercede for us according to the will of God, presenting his wounded hands and side, and the Father always hears him.

It has been my privilege to attend three associations this year, and all in peace and harmony; no conditionalism in it, but it was all by grace. We have had peace since we got shut of conditionalism. But many of them are wanting us to come together and to receive each other's work. I tell them we have not gone anywhere, therefore we have nowhere to come; so if they want to live with us, to take down their bars and come in.

Yes, my health has been bad since the first of February. I had pneumonia, then bladder trouble. I have not been able to do any work this year, but am somewhat better now, and can serve the churches of my care. They are at peace and a unit in doctrine, for which I feel very thankful. You know we do not want offenses, but they must come, and woe unto that man by whom they come. We were made to feel very sad over the death of Elder M. T. Pace, of Athens, Texas, the second Sunday in this month. I have not seen Elder H. B. Jones this year, but hear from him through others. His health is very poor; so is that of Elder White. I am sure that we three are not much longer for this world, but the Lord's will be done.

Dear sister, I am glad to hear that your

boy is striving for an education, and hope God will keep him so he will be a great blessing in your old age, also give him a good hope in Christ.

I have not seen sister Free, (Mrs. Woodie Free) this year. I suppose you heard of her little son, Grover Free, being killed last Christmas by a neighbor boy playing with a gun. They are very much grieved.

I have in the churches of my care baptized two. The church did not think me able, but the Lord sustained me. One of them is a preacher and he is sound, and will not have conditionalism at all, though he came from the Missionaries.

My dear sister, Jesus will never forsake you, for you are bone of his bone and flesh of his flesh, member of his body in particular, and he cannot deny himself. He will send the Comforter and will take of the things of his and show them unto you, and bring to your memory all things he has said, and when storms of sorrow come, the billows roll and the tempest is high and you feel that he is far off, he is just as near. When the clouds intervene, shutting away the sunshine, and your soul is cast down and disquieted, he speaks as never man spake, "Peace, be still." Then you cry out, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance."

I must close, for fear of wearying you with my imperfect scattering writing. May the God of all grace comfort you and keep your boy by his power, and give him a hope through grace. If we never meet again on earth may we meet where those who meet part no more. Wife joins me in love to you both.

I am your brother in many sorrows, but in hope of mercy,

W. W. SLAUGHTER.

POCA, W. Va., Aug. 4, 1925.

DEAR BROTHER LEFFERTS:— I was feeling somewhat lonely to-day, and while looking through the many letters I had received from the brethren in different parts of the country I came across a letter from Elder J. R. Dennison, of the Tygarts Valley River Association, and after I had read it I wondered how I had forgotten to send it to the SIGNS for publication, as I had fully intended to do when I first received it. I feel that those brethren of the Tygarts Valley River Association are a lovely band of Baptists, with an humble minister. They are God-fearing men, who are standing firm in the faith of God's elect. They are children who have been brought up under the watchcare of Elder J. S. Corder, who was an able expounder of both the Old and the New Testament Scriptures, so they are well established in the faith, and will not depart from it.

From your old brother,

J. W. McCLANAHAN.

SUTTON, W. Va., Feb. 23, 1923.

DEAR BROTHER McCLANAHAN:— I have had it in mind to write you ever since I read your good article in the January number of the SIGNS and tell you how much I did enjoy it, but I am so limited and ignorant that without divine guidance I know I cannot write anything worth your reading. I very much enjoyed your last letter in the SIGNS, with many others, but somehow your letter on the unity of the Head and body struck me very forcibly and favorably. I surely do think you struck the right chord, and so long as we strike the proper chord the trumpet gives no uncertain sound. You say you believe that in the wisdom and foreknowledge of God the church, or elect, were in union with Christ in the

annals of eternity. I think you surely are right, but it was only in the wisdom and foreknowledge of God they had a kind of representative, or a prospective being or existence, as they were entertained in the divine mind to create them and bring them into existence in time. The apostle says we are bone of His bone and flesh of his flesh, and some say when he died they died, and when he arose they arose, and when he ascended they ascended. Now all this could not have actually been done only in a prospective sense, being the purpose of God that it should all be accomplished through the suffering, death, resurrection and glorification of the Son. Further, to say they had actually arisen would be equal to saying the resurrection is past already. I believe all these things relative to the elect were entertained in the divine mind from eternity, and in accordance with his purpose, election and predestination they are just as sure of accomplishment as if they had already been. Just as your last quotation, "Thine eyes did see all my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." Here God by the mouth of the psalmist speaks of things which are not as though they were. It seems to me that these were the members of his body, his church, and were, as it were, written in the book of God's eternal remembrance. They were all in Christ in a spiritual prospective sense, when as yet there were none of them actually. Just as it was said of Levi, who received tithes of his brethren, that he (Levi) paid tithes in Abraham, for he was yet in his father's loins when Melchisedec met him. This could have been only in a prospective way, because at that time Abraham had no child; still

God promised the land of Canaan to Abraham and his seed for a possession when as yet he had no child, but it was just as sure of fulfillment as if they were already there. It was according to God's purpose that it should be so, and all his purposes are sure of fulfillment. Yea, he hath declared the end from the beginning, and from ancient times the things that are not yet done. I am glad to know he is the God of purpose, of power and of love.

May God's blessings rest upon you in your declining years, is the prayer of your brother in tribulation,

J. R. DENNISON.

NEWARK, Delaware.

DEAR EDITORS:—Being destitute of good things, and you who have a hope, be it ever so small, know what I mean by "good things," my mind rested upon the preface of Beebe's Hymn Book, signed by the publisher, Elder Gilbert Beebe. This is a short sermon of itself. I have been frequently asked, Why do not the Old School Baptists have music in their meetinghouses? This preface is a far better reply than many can state, and if space in our precious and valuable paper will permit, some time kindly publish the copy attached to this note. A short time ago, only a few weeks, brother J. G. Eubanks was asked by a member of the East Atlanta Church to express in words just what he believed regarding the doctrine of God our Savior, and his reply was, Read hymn 233 in Beebe's selections, for that hymn expresses just his belief, far better than he could write or preach it. Elder Beebe's clear understanding of all things spiritual, especially regarding the difference of melody of the heart or head would be a good reply to publish broadcast, and I hope it would be a satis-

factory one to many perhaps who have never given this much meditation. I doubt if but very few ever read it.

J. B. MILLER.

THE most important subject that ever engaged the attention of men or angels, is the worship of the true and living God; it is that in which the saints are not only engaged while here in the house of their pilgrimage, but it is that in which they hope to be employed in the unclouded regions of glory. When God delivered us from the horrible pit and miry clay, and established our goings, he also put a new song in our mouths, even praise unto his name. And when John saw the Lamb standing upon Mount Zion, he saw also with him an innumerable company employed in singing the new song before the throne of the Redeemer, which song no man could learn but those only which were redeemed from the earth. And none but the redeemed, regenerated, called and spiritually taught, can worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The Scriptures teach us that two requisites are indispensable to the acceptable worship of God; the one is that we should worship him in spirit; because he is a Spirit, and will have none other to worship him; and the other is that we worship him in truth; for he is the God of truth. If the vocal sounds of music, embellished by all the accomplishment of science or of art, could qualify us for spiritual devotion, then others might be found besides the redeemed from the earth to join in the songs of Zion; but none besides that company who are born of the Spirit are qualified to sing with the spirit; and in the absence of that spirit, God cannot be truly worshiped. Nor is it less essential or indispensable to the worship of God,

that he be worshiped in *truth*. Not only with true heart, with pure and honest intentions, but that which should be the theme of our songs should be the truth as it is in Jesus. The accomplished vocalist, without a particle of grace, may command the admiration and charm the animal feelings of all lovers of music, and the natural passions of even christians may be stirred and warmed by the animated singing of words which are far from being in accordance with truth, but no such performance will be acceptable as worship by that God who searches the hearts and tries the reins of the children of men.

With these convictions, it has been the aim of the publisher of this book to select only such Psalms, Hymns, and spiritual songs, as are in harmony with the spirit and truth of spiritual devotion. Such subjects have been selected, and such only, as, in the judgment of the compiler, express the truth of God, and in a manner to shew forth the praises of Him who has called us out of darkness into his marvelous light. Such subjects generally as are addressed to God in humble but grateful acknowledgment of his being, his goodness and his great salvation, avoiding such addresses as are too frequently made to the unregenerated sinner, as being altogether out of place when used under the profession of worshipping God. The words of the song which John heard the redeemed sing were, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," and such in substance, should be the theme of all the children of God.

God's people are not justifiable in using inappropriate words, and especially such words as are untrue, in their devotional exercises, for they are admonished to

sing with UNDERSTANDING, as well as with the spirit, and so to make melody in their hearts unto the Lord. Poems have been introduced into books which are used in many congregations that are not only destitute of the essential sentiments which the spirit of pure devotion inspires, but actually express doctrines entirely antagonistic to the doctrine of the Bible. Christians should never sing what they do not believe to be true.

THE PUBLISHER.

INDIANOLA, Miss., Sept. 4, 1925.

DEAR EDITORS:—Inclosed find \$2.25, two dollars for the dear old SIGNS OF THE TIMES, and twenty-five cents due on the hymn book. I cannot express how much comfort I received from the sample copy you sent me with the hymn book, for it settled my mind on the unpardonable sin. I had actually lost sleep because of fear that I might have committed that sin before I understood what it was.

I will try and tell my experience and some of my travels from nature to grace, if indeed I have ever experienced such a change. My very happiest childhood thoughts were when my precious mother was getting ready to go to the Primitive Baptist meetings. They engraved the most beautiful picture on my heart, which is still there to-day. I was thirteen years of age the last time I went to hear their preaching, then we moved so far away that I was not able to go any more. When I was seventeen years of age I married. That was in the year 1900. I had two children. During this time I had never thought of my condition. My husband died March 11th, 1905, and I moved back home. Later on, in the spring and summer, I became weighed down with a heavy burden that seemed almost unendurable. I would go to the

field with my brothers and sisters, but the burden would not leave me, and at night I could not sleep. I thought my people all would think I was grieving for my husband. Of course that was a grief, but he was sick so long I was reconciled to God's will that I should give him up. It seemed that something kept telling me I must do something I had never done before, that I had little babes to raise and must set them a good example. I was at that time twenty-two years of age, and since I was thirteen had heard no preaching but by the Missionary Baptists. Of course they taught that all we had to do was to believe in the Lord and we would be saved. When their protracted meeting was being held, during the summer of 1905, I thought I could not stand it, so went forward and gave my hand, and was baptized at the close of the meeting. I felt better and the burden rolled away, but when I reached home I found my darling mother in tears, and she looked up at me, and said, Ah, my little girl, you do not know what you have done. Time rolled on and in the year 1907 I met my present husband. After a time I again became troubled, even more than before, and realized that I could do nothing to help myself, so let my name stay on their church-book, but was not satisfied. I believed in predestination, and all the Bible said, and it came to me that if I was ever saved it would be by the grace of God, and God alone, for I knew I had never done or said anything that was of any good to myself or any one else. Then I began to feel that I was like a lost sheep strayed away from the fold, wandering around and waiting for the Shepherd to say, Come, ye blessed of the Lord, and on the twenty-fifth day of last July (1925) the Shepherd bade me come, and I felt that this whole world could not keep me from it. I do not know why they took

me into their midst, for I could not tell my hope. I thought I could, but because of the tears I could not utter it. It seems that I have had a hope ever since I was a child, but did not have the right kind of food to nourish it into growth. Now I feel that I have the food that will help that knowledge grow into maturity, and that the Lord is teaching me every day. I am unlearned, and without his help I can do nothing.

This little experience, if it is one, is like myself, peculiar, but if you have space please publish it; if not, lay it aside. I am a poor, sinful, wayworn pilgrim, saved by the grace of God, if saved at all.

In hope of a better home than this,
OLIVE E. ROBERTS.

WHEELING, W. Va., March 6, 1926.

MRS. ELLISON:—I am sorry to inform you that mother passed on to her great reward February 8th, 1926. She was just completely worn out from taking care of and worrying about father's condition. She caught a heavy cold and had not strength to throw it off. She passed away peacefully and with no suffering, simply going to her last sleep. While we all hated to see her go, it was a very great relief to know she was at rest at last, for she was prepared to go if any one ever was. Father is still here, but getting weaker all the time. My kindest wishes to you.

ED. PULTZ.

[THE above communication, written by the son of sister Florence Pultz to sister Mary Ellison, of Topeka, Kansas, has been forwarded to us for publication in the SIGNS. Many good letters have appeared in our columns from the departed sister, and we know our readers join with us in extending sympathy to the bereaved family. A suitable obituary will probably be published later.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1926.

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.***EXPERIENCE.**

ON page 32 of the February, 1926, issue of our paper, sister Sarah Runkle, after writing a most excellent letter, says: "I have no bright experience, and have very little evidence to go upon." Then she expresses the wish that one of the editors would feel to write an article on the subject. It seems to be our mind at this time to comply as best we can with this request. We are told that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." It will, therefore, be our purpose in this article to draw upon the fund of sacred truth for some evidence that may encourage and strengthen those who by experience know of the patience (endurance), as well as the comfort of those characters who were exercised by the Holy Ghost to give testimony concerning the way of life as it is in Christ Jesus. The matter of salvation is so all-important to God's humble poor that only such testimony as can be attested to by those who have actually seen with their own eyes, and their hands have handled of the Word of life, should be adduced. The life of the poor sinner is being

weighed in the balance and no hear-say-evidence can be admitted; nothing so vitally concerns the interested character as the final outcome of his case. The Old Testament Scriptures contain abundant proof of the fact that not only was Israel as a nation "the fewest of all people," but that those who were called of God to lead and govern her were likewise the "least in their father's house." When the Lord called Moses to go unto Pharaoh and bring forth the children of Israel out of Egypt, Moses complained of not being eloquent, and said he was "slow of speech, and of a slow tongue," whereupon the Lord asked: "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." The name of "Joshua," who succeeded Moses, is said to imply: "whose help is Jehovah." Gideon was the least of a poor family in Manasseh, who, through the Lord's process of elimination, lead an army of "less than the least," or less than one per cent., for of the thirty and two thousand Israelites, only three hundred comprised the number which was to conquer the host of Midian, and while his heart fainted within him, the Lord was his strength, "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." They were not even armed with the swords of men, but they were united in spirit and with one accord "the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord and of Gideon." Notwithstanding the Lord's precaution in that day in

dwindling the number, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me," we find that same principle in the camp to-day, some going so far as to claim that Israel's salvation then was of Gideon. In the seventh chapter of Judges, ninth verse, we are told the Lord said unto him, "Arise, get thee down unto the host; for I have delivered it into thine hand," and yet Gideon was so fearful that he had to go down with his servant Phurah to the host of Israel and hear a man tell a dream of how "a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it," and to hear his fellow say, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host," before he was ready to command his little army. Being assured that the Lord had laid his hand upon him, "he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian." How absurd the claim of the "two-or-more-salvationists" that salvation was of Gideon. His whole army consisted of the "empty vessel type," but there were "lamps within the pitchers," signifying to our mind faith, which is the gift of God, and thus they were equipped to "blow the trumpet." It is only the vessel which has been emptied of self and filled with "heavenly treasure" which blows the trumpet to-day with no uncertain sound, and though they be as the islands of the sea, scattered here and there below the surface, they are united in Christ, and they will not shun to declare the whole counsel of God, whether men believe it or not.

We have digressed a little here to give our views as to who is the salvation of

Israel in all ages of the world. The figure which was seen by the man in his dream: "a cake of barley bread," to our mind the poorest quality of all bread, showed Gideon that "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty," and he was encouraged by faith to believe God would keep the promise he had made to him, to deliver the host of Midian into his hands. On one occasion the Lord spoke to Jacob, saying, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Truly, the Lord can cause one to chase a thousand, and two to put ten thousand to flight. Oh, for faith, to say with the psalmist, "The Lord is on my side; I will not fear: what can man do unto me?"

The next character to which we shall invite attention is that of Naomi, a beautiful type of the church. She went out full, having husband and sons to look to and provide for her, but the Lord took them away and brought her home again empty, and as she returned, they said, "Is this Naomi? And she said unto them, Call me not Naomi [meaning pleasant], call me Mara [meaning bitter]: for the Almighty hath dealt very bitterly with me." To have all her earthly props taken away was a bitter experience, but the humanity of our Lord in the garden was made to cry, "O my Father, if it be possible, let this cup pass from me," but it could not pass, for "the cup which my Father hath given me, shall I not drink it?" There was no other way. And so

Naomi must be emptied of earth, and while she writes bitter things of herself, showing forth her emptiness and nothingness, with no encouragement whatsoever to hold out to her daughters-in-law, there was one, Ruth, who clave unto her. She was a Moabitess woman, or a sinful woman, having also lost her husband, and without any desire to return to her former country and kindred, she clings to Naomi and breaks forth with the pleading, "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." In the very emptying of the earthen vessel is seen the work of God, and wherever that appears in a poor sinner's heart such a character is attracted to the church, which attraction is mutual, for when Ruth had returned from gleaning in the field of Boaz, where handfuls of purpose were let fall for her, Naomi rejoiced with her and inquired, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. How we do feel to thank and bless him who taketh knowledge of the poor and needy.

We could speak of David, the shepherd's lad, whom the Lord, and not man, had chosen to be anointed king, as well as other Old Testament characters, but we will pass on to the New Testament, where we shall find that "not many wise men after the flesh, not many mighty, not many noble, are called." Of all the apostles and disciples of Christ while here in the flesh, only two or three could, perhaps, be said to stand out prominently as having an experience out of the ordinary. John, the beloved disciple, whose privilege it was to baptize our Lord and Master, had what would appear to us to be

unmistakable evidence of his favor with the Lord, and, yet, though "the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," it is not long before we find him shut up in prison, and asking, "Art thou he that should come, or do we look for another?" It would seem almost impossible, after such manifestations of God's goodness to him, that he could doubt or question again, but he had to be shown again the works of Jesus: how the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Likewise, his disciples in this age have to be shown again and again these things. In order to be living witnesses they must receive their daily bread from above; they have to be quickened by his mighty power before they can preach or hear the word, and when these things are wrought in them they confess that his mercies are new every morning. We are testifying to these things when we can with the great apostle say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." We know of no brighter or wonderful experience since the day of Jesus than that of the apostle Paul, yet the Lord said of him, I will shew him how great things he must suffer for my name's sake. So we see we are not to be carried to heaven on flowery beds of ease, but it will be by actual experience that we shall be taught that tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, princi-

palities, powers, things present, things to come, height, depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Paul said, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." It was this kind of experience that harnessed the children of Israel together, that caused the heart of Jonathan to be "knit" to the heart of David, and it is because of this that those who are yoked together in tribulation speak often one to another now of their doubts and fears and their hopes. Only a short while ago a sister who we happen to know is bearing a weighty cross, with a burden that only the Lord can supply the necessary strength to bear up under, wrote us and subscribed herself as, "Your little sister (I hope.)" Our heart was touched to feel that she could only hope she was a "little sister." It is written, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." To be humbled and made as helpless and dependent as a little child is not what we according to nature desire; to have all our earthly hopes blasted is not the way of our choosing, but it is God's way of preparing the soil and making it "good ground" for the reception of the seed, the Word of God, which is to be sown in it. Jesus was said to have rejoiced in spirit, when he exclaimed, "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." Such words as these nourish our hope and cause us to want to

confide in those of like precious faith, and so we come as "little children" speaking of the revealed knowledge of him who is above all, and blessed for evermore. What greater evidence could one give, or ask for, of having passed from death unto life, than that supplied by our sister? She says: "I hope I love the truth set forth in the SIGNS, love to hear it proclaimed, love to be with God's people, and hope their God is my God, and love the dear Old Baptist Church." This is the kind of evidence that finds lodgment in our heart; it is the kind that reflects our own life, and wherein the child of God sees himself as one standing before a mirror, and, therefore, we come, having the witness within that these things are true and we love those who manifest that they have been begotten of God. In our own case, we have listened many times to brethren relate the dealings of the Lord with them, being able to recall as though it were yesterday the spot where they experienced the forgiveness of their sins and received that peace which passeth all understanding, and we have felt, Oh if we had such an experience as brother and sister so-and-so we could never doubt, but we cannot witness with Paul and others to a light, brighter than the noon-day sun, having shown about us. If, indeed, we have been brought into a true knowledge of him whom to know is life eternal, it has been a gradual process, being taught line upon line, precept upon precept; our Beloved has stood behind our wall, looking forth at the window, showing himself through the lattice, but such glimpses as these have at times dissipated our fears, and, unless deceived, we have heard his voice, saying, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth;

the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." While we trust we are not a stranger from the covenants of promise, we have to confess that we believe there is verified in us that which God spoke in the days of old, that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Our life is certainly one of variations and changes; sometimes we are bewildered and at our wit's end, but we can say, "Great is thy faithfulness," and as our day our strength has been. We have been kept by some wonderful and mysterious power thus far on our journey, for which we feel to thank the God of our life, and we hope he will ever keep us faithful to his name.

R. L. D.

CHURCH NOTICE.

THE Oregon City bus having been taken off the Elyville run, we have arranged to carry the brethren and friends by private conveyance, and will give directions as to how to meet said conveyance. Those coming by Railroad over the S. P. will get off at Oregon City, take elevator, near depot, up to top of the hill, turn to your left, go one block east to 7th Street. Not later than 9:30 a. m. Those coming on Oregon City Electric get off at 7th St., take the elevator, near S. P. depot, go to top of the hill, turn to your left, go one block east, as directed above.

S. B. MOFFITT, Moderator.

J. B. SALLEE, Clerk.

(See meeting notice on page 143.)

OBITUARY NOTICES.

Hannah M. Hobbs Strong, wife of Robert M. Strong, was born in the city of New York, May 13th, 1845, the daughter of Uriah Drake Gee, and Rebecca A. Gee, and departed this life November 27th, 1925. Children surviving by a former marriage are Frederick G. Hobbs, Wilbur S. Hobbs and Charles D. Hobbs. Five grandchildren also survive her. When quite young she united with the Baptist Church at Matteawan, New York, proving in every way a most useful and exemplary member. On removal to Middletown, N. Y., she (by letter) became identified with the First Baptist Church located there, and devoted herself to its activities. On June 13th, 1880, she became identified with the Middletown & Wallkill Old School Baptist Church, of Middletown, New York, being baptized in the fellowship of that church by the late Elder Gilbert Beebe, she being the last candidate to whom he administered the ordinance. Removing her residence from Middletown, N. Y., to New York city, on March 4th, 1882, she was granted a letter (in full fellowship) to the Ebenezer Old School Baptist Church, of New York city, where her membership remained until her death. She was a deeply taught follower of her Lord and Master, and was favored to enjoy the love and fellowship of the saints. Her acquaintance among the members and friends of the Old School Baptist Church was very extended, and she was known far and near for her love of the truth as it is in her Lord and Savior Jesus Christ. On June 26th, 1906, she married Robert M. Strong, and moved to Middletown, New York, there continuing her interest and devotion to her faith and doctrine, and was most highly esteemed.

Funeral services were held at her late home in Middletown, N. Y., conducted by her pastor, Elder R. Lester Dodson, November 30th, 1925. Interment in family plot, Hillside Cemetery, Middletown, N. Y.

ROBERT M. STRONG.

Alvah R. Elmendorf died at his home, in Kingston, N. Y., February 9th, 1926, aged 71 years. He was born at Olive, N. Y., September 26th, 1854, and was the son of the late Cornelius Elmendorf and Charlotte Bogart. He was married to Ida M. Winchell May 26th, 1880, and she survives him with one son, Lester C., and two grandchildren. Two sisters also survive him: Mrs. Emma C. Johnson and Mrs. Elizabeth Bishop, both of Kingston, New York. It was a pleasure for Mr. Elmendorf to attend our meetings, and he loved to have the brethren he knew visit him. He was not a member, but he believed the truth. For about three years he had been suffering from heart trouble, yet when the end came it was very sudden. The writer officiated at the funeral, speaking from the twenty-third Psalm. May the Lord comfort and reconcile the widow and all his relatives to his sovereign will.

GEORGE RUSTON.

Catherine Walker, subject of this sketch, was born April 10th, 1853, in Goderich, Ontario. She was married to Dugald Walker, of Aldborough, Ontario, in the year 1871, and to this union were born six children, three of whom survive: Colin A., on the homestead, Dugald N., funeral director, Rodney, Ont., Dr. J. C., of Detroit, Mich., two grandchildren: John and Campbell Walker, three sisters: Mrs. Tena Kerr, Point Edwards, Ont., Mrs. M. Knapp, Detroit, Mich., and Mrs. J. J. Johnston, Saskatchewan, Canada. The husband and three children preceded her in death some twenty-eight years. Sister Walker during the last year had been in failing health, and toward the last her suffering was very intense, death ending her suffering, April 18th, 1926, at the home of her son, D. M. Walker, in Rodney, in her seventy-third year. Early in life she received a hope in Christ, and for several years wandered from place to place trying to find the people of like precious faith, visiting the Covenanted Baptist Church at one of their yearly meetings, and hearing them talk she found they were her people, and became a regular attendant, and later told her experience to the church and was received, and baptized by the late Elder William Pollard, and the rest of her life was spent with them, believing that the Lord had brought her out and established her among her people, and, like Ruth of old, she often said, Entreat me not to leave thee, or to return from following after thee, for thy people are my people and thy God my God. Sister Walker was an exemplary member, we would say one above the average, both in the church and in the home, always ready to help the sick and the afflicted, and ready to give a reason for her hope. She will be sadly missed. The church has lost a counselor, in the home the mother is absent, the community has lost a friend, but we feel that our loss is her gain, and we do not wish her back. The appointed time has come, and he that rules in heaven and in earth has spoken, Well done, thou good and faithful servant, enter thou in the joy of the Lord.

The writer was called from Cincinnati, Ohio, for the funeral, and tried to comfort a large congregation of brethren and friends, using as a basis of his remarks the words of John, "I am the resurrection, and the life," after which the body was taken to the Duart Cemetery, and laid to rest beside the husband, to await the call of the Master in the resurrection. May the Lord bless all those who mourn.

ALSO,

Jessie Gillis Scott, daughter of Duncan and Margaret Thomas Gillis, Muirkirk, Ontario, was born September 10th, 1852, and was married January, 1879, to Donald C. Scott, who departed this life sixteen years ago. Mrs. Scott leaves a devoted family of five sons and one daughter. The sons are John D., Arthur J., Neal, Duncan A. and Don T., and the daughter, Flossie, at home, who did all that loving

hands could do for their devoted mother. Mrs. Scott had been in poor health for a few weeks with a weak heart, but seemed to be improving, but had a severe stroke and only lived about three days, passing away December 25th, 1926, to her eternal rest, where there is no suffering, pain nor sorrow. She was not a member of any church, but for a number of years was a regular attendant of the Covenanted Baptist Church, and it was her meat and drink to hear the dear Lord's name exalted above every name, but she always felt unworthy of a name among the Lord's people, therefore we sorrow not as those who have no hope.

The above was handed me by brother Deacon Gillis, of Muirkirk, Ontario, a brother of the deceased. I had met with Mrs. Scott once, but had never had much talk with her about the church, and I wish to thank the family, who are all of another faith, for sending for a minister of their mother's belief and carrying out her wish. May the blessing of the Lord be with them all. The friends gathered in great numbers to pay their last respects, and I tried in my weak, blunt, erring way to preach Christ, and him crucified, the way, the truth and the life. After I was through two of the neighborhood Presbyterian ministers spoke very highly of the character of the deceased. The remains were laid to rest in the Rodney Cemetery.

ALSO,

Emma Campbell, the subject of this sketch, was the widow of Daniel A. Campbell, of Ridgetown, Ontario. April 1st, 1926, she quietly fell asleep in Jesus at her home, Cunningham Ave., Ridgetown, at the ripe old age of 84 years. I was unable to get exact dates of when she received a hope and united with the Covenanted Baptist Church, in Ontario. She was baptized by the late Elder Pollard about forty-eight years ago, and remained a substantial member, loved by all who knew her. I visited her several times and found her to be of a cheerful disposition, well established in the doctrine. My last visit was just a week before she died, and we talked about an hour of the heavenly kingdom, and as I left her bedside I did not think her time was so near at hand. God's ways are not our ways; we know only as we go along. While we as a church will miss our sister, and her place will be vacant, yet we bow in humble submission to the will of God, who doeth all things well. May the Lord bless the children, grandchildren, friends and neighbors.

I tried to comfort the brethren and friends who had assembled to pay their last respects, using as a text the words of John, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c., after which, in one of the most terrific snow storms I ever witnessed, all that was mortal was laid to rest in the Greenwood Cemetery, near Ridgetown, Ontario.

ALSO,

William Kelly, youngest son of James and Mary Sams Kelly, was born September 8th, 1850. He was united in marriage September, 1873, to Miss Sarah Sutton, and to this union were born two children: Mrs. Mary Pendleton and Mr. Lester Kelly, who, with the mother, survive him. Brother Kelly was baptized in the fellowship of the Old School Predestinarian Baptist Church near Campbellsburg, Kentucky, in the year 1881, and all his life was a devoted member, who esteemed the meetings with the brethren above everything in this world, and his home was always open to them. The last year he had been in poor health and only three times was he able to attend meetings of the church where he was a member, the Cane Run Church, at Turners Station, Kentucky. February 2nd, 1926, he quietly fell asleep, and we laid his body in the old cemetery of the Sulphur Fork Church, to await the call of the Master in the resurrection. I was called from Cleveland to speak the last few words, and as they gently lowered his body in its last resting-place I felt to say, Well done, thou good and faithful servant, rest in peace; a soldier of the cross for over half a century. Lord, thou hast given, and thou hast taken away; blessed be the name of the Lord. May the blessing of the Lord be with all the friends who mourn, and enable us to say, Thy will be done.

GEORGE L. WEAVER.

Eugene Phillips Drake, son of Moses Stout and Eura Ann Hunt Drake, was born November 18th, 1860, died November 15th, 1925, making his stay on earth 64 years, 11 months and 27 days. He was married to Miss Lillian A. Updike November 26th, 1884, and to this union were born two children: Miss Lillian Drake and Mr. Eugene Drake, Jr., who, together with their mother, one brother, Mr. Fred Drake, and one sister, Mrs. Ira Blackwell, of Hopewell, N. J., survive to mourn their loss. He first united with the Presbyterian denomination, but being brought to see the way of the Lord in righteousness, came to the First Hopewell Old School Baptist Church and was received into their fellowship, and the ordinance of baptism was performed by the late Elder William J. Purington, April 26th, 1891, and to his convictions he was no hypocrite, but honest and sincere, and when he saw he had made a mistake he was faithful to correct and retract from it, which endeared him to his present pastor and many brethren and sisters. He was a man of considerable business ability and prospered, having the earnest and faithfulness of a good helpmeet and good children. The Hopewell Old School Baptist Church realizing his ability appointed him as a member of her Trustee Board, in which service he continued until his death. We all miss him in our meetings, socially and spiritually, but we should weep not as though he had no hope, and we

feel our loss is his eternal gain, and he has gone but a few days before us, and we should say, Sleep on, dear one. We feel that according to the fruit borne, he rests from all his labors. May it be God's will to comfort all who mourn.

His funeral services were conducted by the writer, and after prayer service in his home, near Ewingville, N. J., his remains were brought to the church meetinghouse in Hopewell, N. J., where a large gathering of brethren, sisters and friends assembled with the relatives to pay tribute to his memory, after which his remains were laid to rest in the family plot in Pennington Presbyterian Cemetery, Pennington, N. J., to await the resurrection to glory in the fullness of the consummation of faith and hope where he shall ever be with the Lord.

C. W. VAUGHN.

Sam Houston Williams was born December 5th, 1840, in Jefferson County, Texas, and departed this life at his home, in Coleman, Texas, April 2nd, 1926. His ancestors came to the United States from Germany and settled in Virginia, where his grandfather, Hezekiah Williams, was born. From Virginia moved to Mississippi, thence to Louisiana, thence to Texas in 1832. His father, Charles Williams, settled in Jefferson County, Texas, and with his family moved to San Saba County in 1854, thence to Bell County, Texas, in 1855, thence to Falls County, Texas, in 1857, where his father died in 1862. Sam H. Williams served four years in the Confederate Army at Galveston, Texas, a member of Co. No. 1, Cook's Regiment, with distinction. Charles Williams was the father of fifteen children, only one survive, viz: Judge M. M. Williams, of Coleman, Texas. Sam Houston Williams was united in holy wedlock with Miss Harrietta H. McDonald, daughter of the late Elder and Mrs. G. W. McDonald, in Bell County, Texas, January 6th, 1866, Elder William Thomas officiating. To this union were born three boys (all dying in infancy) and four girls, all married, and their names follow in their order: Dona W. Wood, Ettie W. Smith, Esther W. Copeland and Drue W. Stovall. Brother Williams with his family moved from Bell County, Texas, to Taylor County, Texas, thence to Coleman County, Texas, in 1881. Brother Williams received a good hope through grace in early life, and joined the Methodists. He became dissatisfied and joined Little Flock Church of Primitive Baptists, Bell County, Texas, and was baptized by the late Elder William Thomas, and was soon thereafter ordained as Deacon. Brother and sister Williams united with Hords Creek Church, in Coleman County, Texas, in 1896, where each of them led an exemplary life, standing firm for the Old School Baptist doctrine of salvation by grace through the atoning blood of Jesus. He filled the office of deacon with fidelity and ability. Later in years Hords Creek Church had a wave of conditional

time salvation to enter her borders and divide the church and mar her peace. Brother Williams stood firm for order with the Old School order against this new innovation. Later a local trouble came on (over order) and a second division came and brother Williams stood firm for order. Under the pastorate of Elder W. B. Sikes (who is a brother of Elder J. C. Sikes, internationally known) Hords Creek Church went into voluntary dissolution, letting out her members. Through age and infirmities he never used his letter, but remained firm in the doctrine and practice of the Old School Baptists to the end. Brother Williams had been an invalid for a number of years, but bore his afflictions with patience and christian fortitude, trusting in God's promises. His funeral was held at his late residence, in Coleman, Texas, his only brother and all his children save one being present, also his friends and neighbors came with uncovered heads to view the lifeless body of this great man. Funeral services were conducted by Elder J. R. Davis, of the New School, and Elder John Shipman, of the Old School, after which his body was conveyed to White Chappel Cemetery, near Coleman, and interred beside his wife, there to rest and await the call from heaven of our Lord to set his prisoners free from the tomb. Brother Williams was an exemplary man in all the walks of life. His children cared for him as children should care for their sainted father. I feel to make special mention of the care and sacrifice of his youngest daughter, Mrs. Drue Stovall, with whom he made his home, for her untriring efforts for the comfort of her father. The writer had known the deceased for more than four decades, and a more truly righteous man I never knew. We were almost a unit in all of our church work. To his children and grandchildren I commend his life worthy of emulation. May heaven's blessings rest upon the bereaved ones, is my prayer in Jesus' name.

Written by request of his children.

JOHN R. HAVEN.

Adda L. Rumbaugh was born in Clackmas County, Oregon, January 6th, 1866, and died April 20th, 1926, aged 60 years, 3 months and 14 days. Her father and mother E. T. T. and Hannah Fisher were old pioneers of Oregon, and both members of the Primitive Baptist Church, brother Fisher being clerk of the Siloam Association many years before his death, which occurred some twenty-five years ago. Brother and sister Fisher moved, with their family, near the present site of Albany, where the deceased was reared to womanhood. September 7th, 1899, she was married to Joseph A. Rumbaugh. At the time of her death their home was at Mist, Oregon. She passed away at the St. Vincent Hospital, following an operation for what is called cerebellar tumor, never regaining consciousness after the operation. She is

survived by her husband and three children, two sons and one daughter: Walter F., of New Orleans, Helen L. and Fred D., of Mist, Oregon; also her aged mother, of Salem, Oregon; two sisters: Mrs. Josephine Crooks, of Goldendale, Washington, and Mrs. Orpha Conklin, of San Jose, California, and three brothers: Earl L. and Hugh G. Fisher, of Salem, and Fred D. Fisher, of Nantes, France. Mrs. Rumbaugh was not a member of any church, but was a firm believer in salvation by grace. The writer was called to conduct the funeral services, which were held at the undertaking parlors of J. P. Finley & Son, Fifth and Montgomery Streets, Portland, Oregon. Interment in the Rose City Cemetery. May the good Lord be with the bereaved family.

S. B. MOFFITT.

William Wiley Gordon was born in Bolivar, Missouri, February 11th, 1839. In his early life his father's family moved to Arkansas. In 1859 he went to the Colorado gold fields, and in 1863 came to Oregon, where he lived most of the time since he first came, devoting the first few years to fighting and later to farming. He was married to Priscilla S. Huffman November 29th, 1868, and to this union were born ten children, eight of whom are living; five are in California and three in Oregon. He never made a public profession of religion, but was a regular attendant at the services of the Old School Baptists. His wife is a faithful member of the church, and he always seemed glad to be at the meetings with her. He was a kind husband and father and his children respected him. He took special delight in telling his friends of the hardships of early life as a pioneer in the new country of his adoption. He was never heard to complain in any kind of hardship or tribulation, but bore the burden of life bravely, as discerning the blessedness of a future inheritance. He died April 4th, 1926, at his home, near Elgin, Oregon. The following day the writer tried to conduct the funeral services, by pointing the way of life and salvation as set forth in the atonement of Jesus Christ, after which the mortal remains were interred in the cemetery at Elgin. May the sustaining grace of our God comfort our aged and faithful sister, and bring the scattered children to a knowledge of the truth as it is in Jesus.

C. W. BOND.

Miss Eliza Serviss, of South River, N. J., passed to her heavenly home, Sunday, March 14th, 1926. The funeral service was held at her late home at two o'clock, March 17th, and was conducted by Elder Emmett J. Case, of Plainfield, N. J., at one time her pastor. The text chosen for the occasion was the first verse of the twenty-third Psalm: "The Lord is my shepherd," &c. The theme: The gracious and eternal care of the divine Shepherd, dwelling espe-

cially upon the psalmist's expressions, "I shall not want," and, "I will fear no evil," "I will dwell in the house of the Lord for ever." Our Shepherd provides for all our wants, protects us from all danger, and safely leads us into his eternal fold. Two hymns were sung: "My Jesus, as thou wilt," and, "Face to Face." Miss Serviss was baptized in the year 1880, with ten others, by C. H. Woolston, pastor of the Tabernacle Baptists, of South River, N. J., later on she became dissatisfied with the doctrine that was contended for by that denomination, and on November 20th, 1911, she was baptized, by Elder Silas H. Durand, in the fellowship of the Old School Baptist Church of South River, N. J. In September, 1924, Miss Serviss passed through a very serious operation, and fears for her life were entertained by her friends at that time. She recovered remarkably from that ordeal, and appeared strong again, but was taken seriously ill about ten days before the end came. Her faith was strong in her Savior, and she was willing to depart and be with Christ, which is far better. She lived a consistent christian life, always thinking of others more than herself. She derived much strength and comfort from the precious word of God. We think of her as having gone home to be with her Lord.

Written by request of her former pastor, Emmett J. Case.

Sister **Ann McCravey**, wife of J. McCravey, and daughter of Henry and Rebecca Caps, departed this life February 4th 1926, at the age of 83 years. She was born in the State of Mississippi, and when quite young moved with her parents to Arkansas, where she grew to womanhood. Her father died in 1869, and she with her widowed mother moved to Upshur County, Texas, and in 1872 she was married to J. McCravey, who survives her. To that union were born five children: Mrs. Margaret Kimbrough, Mrs. Belle Gink, Samuel and James, one child dying when young. In 1870 she united with the Missionary Baptists, remaining with them until 1890, when she united with the Primitive Baptists at Mt. Zion, where she lived a faithful member. She was a dutiful wife, a loving mother and a good neighbor. She had been in ill health for about thirty-five years, and had lost her eyesight, and for about three years an invalid. Her suffering was excruciating, but she bore it with the patience of a saint of the redeemed of the Lord. She requested that Elder W. W. Slaughter conduct her funeral, which he did, and paid a beautiful tribute to her, and spoke comforting words to the bereaved, and to a large concourse of relatives and friends, after which all that was mortal was laid to rest in a cemetery near Gilmer, Texas, there to await the trump of the Lord, when he shall fashion them like unto his glorious body.

Written by her daughter,

(MRS.) MARGARET KIMBROUGH.

CHANGE OF ADDRESS.

Elder George L. Weaver having changed his address from 749 McMakin Ave., Cincinnati, Ohio, to 1310 E. 112th St., Cleveland, Ohio, requests his correspondents to address him at the latter place.

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

George Waldrip, Ariz., \$2.50; Simeon Hiltabrand, Ill., \$3; L. Z. Ross, N. Y., \$1; "A Friend," Okla., \$1; J. W. Corn, Mo., \$2; C. M. Adams, Texas, \$1.

M E E T I N G S .

The Delaware River Old School Baptist Association will be held, the Lord willing, with the Kingwood Church, Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June (June 2), and continuing three days. Those coming by train will take train leaving Broad Street Station, Philadelphia, at 3:25 p. m., and New York, at 3 p. m., arriving at Frenchtown at 5:18 p. m. All lovers of the truth are cordially invited to meet with us.

O. R. KUGLER.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (9th, 10th and 11th), 1926. Those coming from and via New York city will take Erie R. R. Ferry foot of West 23rd Street, at 4:20 p. m., or the Erie R. R. Ferry foot of Chambers Street, at 4:30 p. m., for train leaving Jersey City, N. J., at 4:45 p. m., on Tuesday, June 8th, or Erie R. R. Ferry foot of Chambers Street, at 7:02 a. m., on Wednesday, June 9th, for train leaving Jersey City, at 7:30 a. m. Get tickets for Howells, N. Y. These trains are operated on Daylight Saving Time. Those coming from and via Kingston, N. Y., will take Ontario & Western R. R. train leaving Kingston at 1:57 p. m., on Tuesday, June 8th. Get tickets for Winterton, N. Y. This train is operated on Eastern Standard Time. Trains will be met and friends cared for. Those coming by automobile will go to the home of Mr. Fred Beyea (The Old Homestead) on arrival at New Vernon. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON, Moderator.

The Washington, Oregon and Idaho, three days Union Meeting, will convene with Mizpah Church, at

Tonchet, Wash., beginning on Friday before the fourth Sunday in June, 1926. All are invited to attend.

WOODSON CUMMINS, Church Clerk.

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A L L W E L C O M E

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

S. B. MOFFITT, Pastor.

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

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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

C. G. MILLER.

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

E. A. MORELAND, Pastor.

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

A. S. ROWE, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

SUPPLY EXHAUSTED.

Our supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

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

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94.

MIDDLETOWN, N. Y., JULY, 1926.

NO. 7.

POETRY.

LOOK TO THE END.

Wait thou with patience! He whose love
For thee is everlasting, knoweth all.
These buffetings, so bitter, do but call
Grace, that hath richer deeps from him, to prove
His power to hold thee in thy greatest need.
Bitter indeed the cup thou drinkest, yet doth not he
know,
If sweeter draught would bring thee nearer him,
How easily his hand could set thee free?
But nay, he says, “For this is given thee.”
“Cast down, but not destroyed;” God’s hand is
strong;
Nor earth nor hell avail to pluck thee thence.
Do thou but wait dear heart; night may be long,
But morning surely cometh, though the sky
Hath yet no sign through all its darkened space.
Yet darkness shall not hide from him thy cry,
Nor thrust from lifted hands his swift-sent grace.
Endure thou, though the knotted scourge shall
bruise;
Despise not thou the chastening, though he use
Things thou would’st else call mean, to work his
will;
He for thy profit worketh all things still.
The rending nails must part the shrinking flesh,
Ere the victorious hands the palm can bear;
And thorns on patient forehead mark their place,
Ere yet the conqueror’s crown that head can wear.
Be not dismayed, O heart, so tried and torn,
From thee let not sweet strength be fully shorn.
Thy God is with thee, though thou see him not;
His own are ne’er forgot.
So let not tired hands hang sadly down,
So let not heaviness and sorrow be
Thy short day’s company.

’Tis but a little while, he saith, who knows
Each hidden conflict, each fierce battle now;
He knoweth well the rough set ways which run
Across the shrinking ground that holds thy life;
He knows the baffling questions which do set
Their many-sided weapons in thy path.
Measures and weights he hath,
Fashioned not as the world’s, which wear and fret
The longing spirit, cramped and hedged about.
God’s scales are set without the narrow bounds that
limit worldly ken.
Not as thoughts of men are his whose vision grasps
eternity;
Not as the thoughts of men, so doth his line
Span in its perfect measuring all thy days.
“Things which are seen,”—only the outward throws
Its grains within the world’s swift balances.
God hasteth not, dear heart, his righteous hand,
Tireless and patient, worketh on unseen;
Worketh unseen—so doth he ever stand.
Each hidden line that through thy pathway goes
Of sun or shadow, pain or weariness,
Each silent sacrifice, self-denial,
Each secret, bitter step through ways of trial,
God’s scales receive them all; not one shall be
Thrown out or lost when he shall succor thee.
Within his balances thy life is laid.
Dear heart, be not afraid!
The world says, “Loss, and unblessed cross and
pain.”
God says, “Unfading crown, and joy, and everlast-
ing gain.”

HE LEADETH ME.

“In pastures green? Not always; sometimes he
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be,
Out of the sunshine warm, and soft, and bright,
Out of the sunshine, into the darkest night.”

CORRESPONDENCE.

ORDER.

ORDER is heaven's first law, and perfect order is established through unity, which bringeth peace. When we scan the peaceful heavens above us and behold the great solar system, great worlds traveling through millions of miles of unmeasured space with more precision than has ever been attained by the most perfect chronometer which the highest skill of man has ever produced, that is order; and the mists rise and the rains fall; the trees and the flowers put forth and blossom and bear their copious fruits; the seasons come and go, bringing seedtime and harvest, year after year and century after century, this is order. All this order comes without restraint or confusion, through the great power of magnetism, or by being attracted or drawn and kept by the unity of the power of God, and in these things there is no strife for the mastery; but where the selfishness of human nature enters into control the very thought of self seeks an unfair advantage, and the attempt is made to drive instead of draw, then unity ceases and disorder and confusion creep in like a thief in the night, destroying our fellowship and robbing us of our peace, for unity brings order and peace; but majorities bring envy, hatred, disorder and confusion, and majorities are instituted by man, for nowhere in holy writ are majorities authorized to control the affairs of the church, for majorities are too often attained through strife; therefore no action in the visible church should be founded upon a majority, for only where there is unity can perfect peace prevail. Neither unity nor order can ever be long maintained through impatient and hasty action, but through patience and long-

suffering, gentleness, believing all and enduring all, which is charity, the greatest among the blessed three. When Peter came to the Savior and said, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven." This answer was not for Peter alone, but was for every member of the redeemed family of God everywhere for all time. You will recollect that at the last supper, although the blessed Savior knew who would betray him, even Judas was not forbidden to remain, and although Jesus knew that Peter would deny him thrice before the cock crew Peter was there, and breaking the bread and giving it to the twelve was only a symbol of that which he did there and which was to follow. But he said, Do these things in remembrance of me. He took the water and the towel with which he girded himself and washed his disciples' feet, the most humble and the most humiliating position which a friend or a servant could imagine or assume, and when he came to Peter, Peter said, Lord, doest thou wash my feet? He said, What I do thou knowest not now, but thou shalt know hereafter. He was there giving his followers for all time a lesson in humility, forgiveness, love and charity, through which order may ever be maintained, and which we should ever desire to maintain, and which example we should ever desire to emulate, and with this kind of order there would be no striving for the mastery, as then the desire of each among us would be to be counted as the least of all. Then all would be unity and peace, and order would prevail. Then again, at the crucifixion of the Savior, when he was reviled and buffeted of men and spat upon, and though they gave him the bitter cup to

drink, he said, "Lay not this sin to their charge;" and again, "Father, forgive them; for they know not what they do." Let us here ponder and question ourselves, are we following in his footsteps? His was a perfect example, are we emulating it? In his life and example we see that forgiveness, although not asked, was freely given, and in the visible church to-day where there is confusion and division, may it not be the result of trying to enforce order by laws laid down by men, which laws are of their own conception and invention, and which are the result of the decision of majorities, and not through unity nor founded upon any authority laid down in holy writ, nor in accord with the teaching and the example of our Savior Jesus Christ? For the flesh lusteth against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would. But be not dismayed, for though the outward man perish the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a more exceeding and eternal weight of glory. You will recollect that Joseph through all the trials of being sinned against by his brethren came forth more than conqueror, and while these trials brought with them lean years, when there was no corn, all of Joseph's brethren were forced to go down into Egypt on account of the famine, and Joseph forgave all, supplied them with corn and put their money back in their sacks. He still had fellowship for them and he restored order, for he forgave them all without the asking. But he said, Ye meant it for evil, but God meant it for good. There was reproof, but he gave God all the glory. While we deplore the evils which bring about these famines and this leanness, it is all in the eternal purpose of God,

and though it may be meant for evil God means it for good, for all things work together for good to those who love God, to those who are the called according to his purpose, and while we cannot see his face we can see his back parts as he passes by, and are then brought to see the blessing, and to exclaim, Surely his mercy and goodness have followed me all the days of my life. Let us bear in mind that in God's dealings with a child of grace that he draws him, for Jesus said, No man can come to me except the Father which sent me draw him; and again, And he that cometh unto me I will in no wise cast out. Also, that all the unity in this great universe is brought about by being drawn or attracted, also that the great Shepherd of the sheep calleth them by name and leadeth them out. He does not drive them out, they are drawn; that he not only leadeth them out and they follow him, but that throughtout his life here in the flesh he led them in service, for his whole life was a life of service. He led them in poverty, he was born in the lowly manger and later said, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. He led them in humility, for although he was God incarnate he washed his disciples' feet. He led them in trials and afflictions, for he suffered every human pain and trod the winepress alone, as for the people there was none with him. He led them in forgiveness, for he forgave those who betrayed him, and said, Lay not this sin to their charge. He led them in charity, he prayed for them who hated him and those who despitefully used him. He led them in mercy, for he healed the sick and led the blind, and said, I will be merciful to their unrighteousness, their sins and their iniquities

will I remember no more. He led them in love, for he died to redeem his people from their sins, and said, Greater love hath no man than this, that he lay down his life for his friends. Therefore may we through service, mercy, forgiveness, charity and love establish unity, and through unity order, and thereby endeavor to keep the unity of the Spirit in the bond of peace.

ALFRED TITUS.

HODGE CITY, Kans., April 25, 1925.

DEAR BROTHER LEFFERTS:—A few numbers back in the SIGNS OF THE TIMES some one asked for a letter on Genesis ii. 9, 16, 17, and as I was somewhat interested in this Scripture I sat down immediately and wrote a letter, and was then afraid to mail it, fearing it was all vanity and vexation of the Spirit, but now since no one else has felt like writing on this Scripture I will mail it, subject to your approval, and if you find it to be of the flesh cast it aside and pray for me that I may not grieve the Spirit of God.

With the exception of the first three verses we find this chapter to be a summary of the creation of God, more fully recorded in the first chapter, and the first three verses of this chapter, in which God testifies he was well pleased with his work. In the ninth verse we find that God had already created and placed in order all things; the garden was already set with trees attractive to the eye, and also those good for food. "The tree of life also in the midst of the garden." The word "also," which according to Webster means "in like manner," or "in addition to," would imply that the tree of life was in addition to the original setting of the garden. We find this tree only mentioned in two books of the Bible (Genesis and Revelation) and in both

books I believe it means the Spirit of God's salvation, Jesus Christ. In Revelation ii. 1-7, John, while blessed with the Spirit of revelation and writing to the church of Ephesus, said, "To him that overcometh will I [God] give to eat of the tree of life, which is in the midst of the paradise of God." Also Revelation xxii. 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This, according to my mind, could mean nothing but the clothing of the weary pilgrims with his robes of righteousness, the gift of a never-ending life, purchased by the blood of the "Lamb slain from the foundation of the world." "And the tree of knowledge of good and evil." The word "and" connecting this sentence to the foregoing one would make it also a portion of that which was added. In the second verse of this chapter under consideration we find, "And on the seventh day God ended his work which he had made," and in the third verse, "And God blessed the seventh day, and sanctified it." Now, although the Scripture does not say so in plain words, would it be unreasonable to suppose that God in the sanctification of the seventh day established with them (Adam and Eve) the manner of worship that seemed good in his own eyes? If so, any variation from the pattern, be it ever so small, would render it imperfect, and therefore could not be accepted by the perfect God. Thus I believe the worship of God was established, the pattern given, and their adherence thereto required just the same as with Noah, Moses, Solomon and all whom God had chosen to perform his works. Then we could justly call this "tree" the church, the bride, or the Lamb's wife, could we not? Now we

have before us the man and his wife, all things: that which is beautiful, those good for food, and things spiritual. In the sixteenth verse God has authorized them to partake of that which was good for food, but in the seventeenth verse he has withheld that which is spiritual, saying, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: [Please note "and," "for," two connecting links.] for in the day that thou eatest thereof thou shalt surely die." The first sentence gives the command, the second the penalty. The twenty-fifth verse reads, "And they were both naked, the man and his wife, and were not ashamed." Naked, says Webster, means bare, also having no means of defense or protection against an enemy's attack. As I view man in his primitive state he was pure and holy and without blame, but did lack the power necessary to resist the attack of the serpent, or adversary of God's word, as is clearly shown in the following chapter, but just why he was so constructed I do not know. They were not ashamed, because they had not yet sinned, nor received the knowledge of it, therefore their eyes were closed to the terror that accompanies evil acts. Knowledge comes only by way of comparison; for instance, could we measure our own evil acts except they were reflected in the lives of others? If all was heat how could we understand the word cold? If all was light how could we measure its true value without first being plunged headlong into deathlike darkness and all hope of escape cut off? If all was joy and happiness how could we weigh the crushing grief and sorrow that is lodged within when we helplessly see our infant, our first-born son, or a long loved companion, close their eyes in death? After we have experienced both, then, and not

until then, can we measure the beauty of one, the agony of the other. Was not this in the mind of the serpent when he said, "Then your eyes shall be opened; and ye shall be as gods, knowing good and evil"? There is a vast difference of opinion as to the real act by which sin entered into the world, but I believe a careful search of the Scripture will reveal the fact that it could have been nothing more nor less than improper worship of God, or to make a long story short, the help-your-self method practiced by Nadab and Abihu, Leviticus x. 1; the children of Israel, Numbers, fourteenth and sixteenth chapters; Saul, 1 Samuel xiii. 8-10, and 1 Samuel xv. 8-10, and so carefully outlined by the devil while tempting Jesus, and has now become the popular idea of the day, not waiting for the authority from the Giver of all good and perfect gifts, but taking upon themselves the task of moulding their own salvation, whose watchword is, "Save yourself before it is too late." But whatever the act might have been it brought with it the sense of shame and the knowledge of evil; their eyes being opened they could measure the corruptness of their sinful acts in the transgression of God's holy law as never before, and they knew they were naked and helpless before God. My dear reader, was there ever a time like this with you? and did you try to hide yourself with the works of your own hands (fig leaves)? and when the voice of God came walking in the garden in the cool of the day were you not afraid and tried to hide as Adam did? Had the Judge read the sentence of death to you then would you have questioned his authority or righteousness in doing so? Yes, we can all say with Adam, And I was afraid, because I was naked (helpless.) The serpent was also

speechless and accepted the penalty assessed by the most high Judge, the Court from which there is no appeal, as final. We at times eat our bread in sorrow and may feel as though we were cast away, but with the "still small voice" comes renewed courage, and a hope that God in his mercy has removed from us the fig leaf garments and has given us one of his own workmanship. Let us glory only in the wonderful work of God.

This letter has become too long already, but let us stroll for one moment more through God's creation, and standing beside the sea we ask, Did God create all these fish, and "every living creature that moveth, which the waters brought forth abundantly"? Do not some of the large ones swallow some of the small ones? Is this indisposition hereditary, or developed within themselves by the cultivation of selfish creed? As the case may be, the little ones suffer loss, do they not, for they are not vomited out the third day as the whale did Jonah? The fowls of the air, were they all created by him? "And every winged fowl after his kind?" Then who taught the hawks and owls to prey upon the chicken and weaker fowls? The serpents that bring the shiver to our bodies of clay as we stroll through the meadows and pastures, do they gather their food outside of God's creation? The wolf, does she still retain her primitive disposition, or has she become degenerate? After she has destroyed and scattered a flock of lambs is she suddenly seized with a deep sense of shame and repentance or acute indigestion? Does she not first satisfy her own creed and then nourish her own young at the expense of the flock? Is man just animal by nature, with superior mental powers and subject to spiritual gifts? At best he is a peculiar being, and

less than nothing compared with God. "Every purpose is established by counsel; and with good advice make war."

May the merciful God be mindful to me, a sinner.

R. L. DAVIS.

BATH, Maine, Jan. 27, 1926.

DEAR SISTER NELLIE:—I have thought since my experience came to me how I would love to write it for the SIGNS, but my courage fails me each time, for I do not know that I could write it any better than I could tell it when you asked me last Saturday to tell it. Coming home I thought how little I told of it, so I am going to write it to you. I would like to tell it to the glory of God, to whom all praise is due. As a child I used to love to have the time come when the Old School Baptists would come to our home, and as I grew older to hear father preach and declare the truth, hear him tell his experience, and often thought, Will I have an experience anything like his? and how will it come to me? I felt sure when it came that the love of all worldly pleasures would be taken from me; not of my own will, but of God's. I have played a large part in the pleasures of this world since I came to Bath, thirty years ago, but not before. Of late I began to ask myself, Where do all the orders, card parties and dancing take me? and began to get tired of them; they grew to look silly to me. When talking on the subject of religion, to me the Old School Baptists' belief was the only one that gave a person a chance in this world. After mother went, March 22nd, 1922, I felt an unrest in myself, and that I was of no account to myself or to any one else. I had often thought I could do better and live a better life, but things would come up to put me out, and I

would say, I will not do that way again, but when it came again I was just the poor weak-minded sinner, only that I felt worse to think I had made a "vow to God" and could not keep it. I felt so bad I thought I was sick. I was melancholy, and the doctors said my nerves were in a bad state. The doctors did me no good, for it was not the earthly physician I needed, but I had not been brought to the place to see it. Then I thought it was on account of losing mother. It was a great loss, for to know her was to love her. For a year I did not feel I wanted the pleasure I had taken part in. As I felt no better, I was advised to go out and forget myself and I would feel better, so I tried it and went a great deal. I was ashamed when I looked over my diary that I had joined so many worldly pleasures. They did not help, and after a while I began to hate to go, and would say I would never go again, then do the same thing over again. By and by it seemed to be a sin; everywhere I went and everything I did seemed a sin. I did not want to do those things, but it seemed almost that I was driven to do them; only God knew the state of my mind. Perhaps that is why I hate the things I once loved. "God moves in a mysterious way his wonders to perform." My mind was in such a state of torment I began to stay at home, and thought that if I got out of the orders I might feel better, and then they could not ask me to do the things I felt were a sin. I sent for a card, but instead I got a committee of four asking me to withdraw my request. I never had told any one my feelings, so I asked one of them what religion was? They told me it was not as it used to be; that I was old-fashioned. I asked them to explain this: "And be not conformed to this world; but be transformed by the renew-

ing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. xii. 2. I withdrew my letter, but did not go much. Then I began to hunt for a place to hear the word of God preached. I would look at the "church notices," but they ran this way: "A through ticket to heaven," "Putting one over on God." I said that was blasphemy. I asked one of the members why they put them in that way instead of using a text from the Bible. He said that was old-fashioned, and for me to get out of that way of thinking, for times were advancing. Again I wondered if I was wrong. Why were everything I did and everywhere I went such a sin to me? Why could I not do as others did? They went to the "Ladies' Aid" and "Sewing Circle" from the "church" and seemed to enjoy it, but I could not. The sermons the ministers preached were not deep enough; they seemed to be sliding over the outside. I wanted them to preach to the sinner, for it was at this time I was being made to see what a sinner was, and words cannot express the agony of mind and soul I went through during the winter of 1923 and summer of 1924. I would awake in the night so frightened, I did not know what at. I have thought that if I had only gone to father and told him of my fears he could have said something that would have been a comfort to me, but I was afraid to. I might have thought I was going to get through it without telling, but what did God say to Moses? "Who hath made man's mouth?" and he was to open mine at his own time. After father went I found a paper in which was a sermon he preached when the little old meeting-house at Bowdoinham was rededicated, and as I read it I was made to see what a sinner I was; still there was comfort there, for it said, "If you have been

called to weep, then you have walked in the footsteps of Jesus." It was then that I cried, "God be merciful to me a sinner." I did not see how God could forgive me, for I was too great a sinner. I wrote sister Attie Curtis, and her letters were a comfort; they had that joyful sound. I started going to meeting again, but had the same trouble, for there was nothing for a sinner like me. I felt that if I could get to Bowdoinham and tell them all would be well, but I was not allowed that comfort. That was a hard summer. I would awake in the night with the fear I had waited too long, and that I was too late. I found the Lord is merciful, for a way was made for me to go to Whitefield to the Association, where I told my troubles to the listening ear of God's people, who were so kind as to take one so vile as I to live among them. I cannot tell the peace that came to me that day. I can only say, Wonderful. There is something in my heart words cannot express. He brought me up out of that pit of miry clay, placed my feet upon a rock, put a new song in my mouth, even praise unto our God. It is as I thought, all the love for worldly things are passed out of my life. I feel to say as Paul, "For I am determined not to know any thing among you, save Jesus Christ, and him crucified." "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." "No man can come to me, except the Father which hath sent me draw him." I feel the Lord has dealt kindly with this poor sinner. I can say I love the brethren, and I pray I may walk in the light of his countenance.

With much love from your unworthy sister in hope,

RACHEL BEAL POTTER.

HOPEWELL, N. J.

DEAR BRETHREN EDITORS:—Inclosed please find check for two dollars for one year's subscription to the SIGNS.

Faith, hope and charity, of these three charity is the greatest. Charity vaunteth not itself. Charity endureth forever. "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. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity is love.

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

We love God because he first loved us. If God be for us, who can be against us? Be instant in season and out of season. Be kindly affectioned one to another. Do unto others as you would have others do unto you. Love your neighbor as yourself. Strive for peace at all times. Abstain from all appearance of evil. Be more Christlike; ask him to make you more humble. As many as are led by the Spirit of God, they are the sons of God. Have I been led by the Spirit of God? The flesh lusteth against the Spirit and the Spirit against the flesh; one is contrary to the other. In my flesh there dwells no good thing. In the fifty-seven years I have had a name with the dear brethren there have been times if I had been silent I would have made no trouble. How good and how pleasant it is for brethren to dwell together in unity. In unity there is strength, there is power, there is love. Peace I give unto you; peace I leave with you. "A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourn-

ing than to go to the house of feasting." The Lord thy God in the midst of thee is mighty, he will save his people from their sins. He is a God of truth, without iniquity, just and right is he, a perfect God, no guile is found in his mouth. Oh that he would lead me and guide my steps, both day and night. May I ever look to him for guidance. His throne is in heaven and the earth is his footstool. I am not ashamed to own my Lord nor to confess his name. Worthy is the Lamb that was slain to receive honor, glory, dominion, power and majesty. We are kept by the power of God through faith ready to be revealed in the last time. We have a Friend that sticketh closer than a brother. We have this promise: that he will never leave nor forsake one of his little ones. He is too wise to err, and too good to be unkind.

From your unworthy brother,

D. L. BLACKWELL.

SALT ROCK, W. Va., May 14, 1926.

DEAR EDITORS:—The first week in December I wrote you to stop sending my paper, but suppose you never received the letter, as the paper has come on to me regularly. I was so badly afflicted I could not read anything with satisfaction, but I have lived and suffered all this long while, and am yet badly afflicted with neuralgia in my breast and side. My dearest friends on earth, and the very salt of earth, your dear writings have cheered my poor sad and hungry soul, every word you say is truth, peace and joy to me, and I can say amen to every word, and bid you all farewell until we meet above. I look and long for my departure, and daily hope to go to rest. My age is nearly eighty-two years.

ELIZABETH JOHNSON.

CIRCULAR LETTERS.

(Written by brother D. L. Topping.)

The Baltimore Old School Baptist Association, in session with the Black Rock Church, at Butler, Maryland, May, 1926.

DEAR BRETHERN AND SISTERS IN THE LORD:—For many years past it has been our custom to address you with what is called a Circular Letter, and as we desire to be found walking in the old paths we feel that it is good to continue in so doing. Man may and does change often, but our God changes not. Since this is true there cannot be any change in the worship of God nor in the order of his house. You will remember that the Lord spoke to Ezekiel concerning the order of the house of God. In the forty-fourth chapter, fifth verse, we find the following: "And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." In this we see God, law and order; that is, they are inseparable. If an Elder should be a very able and forceful speaker, and holding the doctrine of Jesus, that which is most dear to the child of God, and yet not be found walking in the order of the Lord's house, then his preaching is in vain and can be of no profit to God's dear children. From such an one withdraw. In the nineteenth chapter of Acts we find that Paul at Ephesus found disciples who had been baptized by John. We note that they were disciples, but this of itself did not and could not fit them to become members of the church of God. They had been baptized unto repentance. This was not in accord with the order of God's

house. The Spirit of the Lord was mighty upon the apostles. Hence he must see to it that the law and order of God's house must always be kept as the Lord had commanded, and at no time do we find him preaching or teaching any doctrine to the neglect of another, but that it is all one glorious and grand inspiration of God to his dear children and nothing is to be refused. In the twentieth chapter of Acts, verse twenty-seven, he said, "I have not shunned to declare unto you all the counsel of God." Then there was not any portion or part of the doctrine of Christ that he did not glory in; nothing left out. In the ninth chapter of Romans it seems to us that some of the brethren were not established in believing in God's all-sovereign power. Be that as it may, it was needful for them, as it is for all God's people in all ages. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." Then all events are under his control and work out to the fulfillment of his all-wise decree, whether they be the rising or falling of nations or the falling of the drops of dew that revive the tender plant. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Coming to Hebrews vi. 1: "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Striving to obtain a more perfect knowledge of the truth as it is in Christ Jesus our Lord. Not laying again the foundation of dead works. That is, not putting a stumbling-block in your brother's way, but as children of the heavenly King be found worshipping God

in the beauty of holiness, and show forth your Father's praise in love, seeking after things that make for peace, for the up-building of Zion. So go on to seek to know the Lord, and practice what you know, that the whole body of Christ might be edified. "Leaving the principles of the doctrine." It is not that we will have no further need for them, but to continue along this one line to the neglect of all others would not be declaring all of the counsel of God, but only in part. All Scripture that is given by the inspiration of God is profitable for the Lord's people in all ages, that they may be thoroughly furnished unto all good works. To some of the brethren he wrote, "I am made all things to all men, that I might by all means save some." To the Jew, and to the Gentile, and to all men. The apostle does not mean that this saving power was within himself, for he nowhere teaches this. He is here speaking to the believer, to that little one who has not been brought to see all things in the same light that the apostle has. He would not cast such an one away, but was found striving that he might become more fully instructed in the things pertaining to the Father's kingdom, that joy and peace might abound throughout Zion, and to that end let us now draw near, that our joys may be full and the oneness that is found alone in Jesus may be ours to enjoy, that we together may be built up in God's most holy faith.

Dear brethren and sisters, we submit the above for your consideration, trusting that the Lord has been our guide in what we feel to be the truth. May the God of all peace be with you now and for evermore, is our desire.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

(Written by Deacon P. M. Sherwood.)

The Delaware Old School Baptist Association, now in session with the Rock Springs Church, in Lancaster Co., Pa., May 26th, 27th and 28th, 1926, to the churches composing the same, sends greetings.

DEARLY BELOVED IN THE LORD:—We may not be able to confine what we write strictly in bounds of what should be considered as a Circular Letter, but trust the impressions we have are given of the Lord, as we have been exercised seriously for a long time in the matter, for our consideration. Many of us have for over half a century attended and looked forward to these our annual associations with much pleasure and joy, when it was made manifest that we loved the assembly of the saints, and we could all feel to say, in beholding the beauty of the Lord, "We know that we have passed from death unto life, because we love the brethren." We recall that back in those early days, the days of our first love, that our ministering servants were more numerous, and we are compelled to believe that they manifested more interest in our associations, as they were more regular in the attendance of them than most of our ministers of the present day. There was that coming together, and apparently of one mind and of one accord, and in the spirit of humility, "with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 2, 3. The continuance of our associations now, as in the past, depends upon the attendance of our ministers and the interest and spirit they manifest in them, and in the love and fellowship for each other. "If we say that we have fellowship with him [the Father, and with his Son Jesus Christ], and walk in darkness, we lie, and do not the truth: but if we walk in the

light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 6, 7. During the past ten years there have been events which have done much to mar the pleasure and sweet enjoyment of our associations and cause many good brethren who love peace and harmony to look forward to them with apprehension for the future. We are now brought to the Scripture which has impressed us so deeply the past year: "I write not these things to shame you, but as my beloved sons I warn you, for though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be followers of me."—1 Cor. iv. 14-16. Also Heb. xii. 1, 2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Beloved brethren, cannot we truly say with the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it"?—Psalms cxxxix. 6. We humbly admit, we trust, that it is with fear and trembling we venture to call upon you to consider these sacred Scriptures, but Paul assures us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." What Paul was as an apostle at Corinth, he is the same today to the church of Christ, as an apostle, as an instructor and as a father, he says,

“For in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus [a minister, a man of God], who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.” Therefore 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.” “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men [“of men” is supplied] above that which is written, that no one of you be puffed up for one against another.” “But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.” “What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?” He comes as a father, in love, and with all longsuffering he re-proves, and with a rod, the Word of God, as spoken of by David, when he says, “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,” for “the Lord is my shepherd; I shall not want.” Paul was a workman that needed not to be ashamed, rightly dividing the word of truth, though he abased himself, in that he might be exalted. The preaching that has the effect of taking root downward beareth fruit upward, and we are made to kiss the rod and eat of the fruits of righteousness, and say, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past

finding out!” Paul in his humility says, “Wherefore be ye followers of me.” In what way are we to follow Paul? It is when we feel to say from the workings of the Spirit of truth, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief;” and, “By the grace of God I am what I am;” and, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” It was by grace he was enabled to say he was saved as the chief of sinners, and by grace he could say he was less than the least of all saints. It was by the grace of God that Saul’s name was changed to Paul, which signifies “little,” and Paul never was disposed to object to the name, and neither do we feel to object feeling like him, when clothed and in our right mind. At these associations we like to hear our gifted brethren in the ministry preach in the same spirit as commended by Paul. Associations are good when properly conducted. If it were not for these good meetings there are many of our able ministers in the past, as well as in the present day and time, that we should never have had the sweet privilege of hearing preach the unsearchable riches of Christ, which has been so edifying and comforting to God’s hungry poor. In the past many of us know that through the visiting of our most able and gifted ministers from the north and from the south to our associations, that many of our churches here in the east have called them and been served by them as pastors, and their labors have been blessed of the Lord. The Lord has blessed these meetings in many ways, as he is the giver of every good gift, and this is one of the ways he works, in sending his servants

into all the world to preach the gospel and in feeding his sheep. But at these associations, and at all times, it is well to suffer the word of admonition, or exhortation, which your attention has been called to as above. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us," &c. These witnesses Paul speaks of, by which we are surrounded, are the holy men of old. He speaks of the faith of Noah, Abraham, Isaac, Jacob, Joseph and Moses, and these, all having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect. Therefore Paul included himself by saying, "Let us lay aside every weight." He does not say here what these weights are, but he has mentioned many of them in his epistles. He knew that a word to the wise was sufficient, as he learned from his own experience when he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. xii. 7-9. Evidently this thorn was a great weight, and while he had no assurance that it should depart from him, he did have the comforting assurance that the Lord's grace was sufficient, and he was made to realize the Lord's strength was made perfect in his weakness. When we examine

ourselves may we not find that some of these weights we are to lay aside are "malice, and all guile, and hypocrisies, and envies, and all evil speakings"?—1 Peter ii. 1. Paul speaks of debate and deceit, and may we mention faultfinding and jealousy, and may not some of these be the sins that so easily beset us? We heard a dear brother in the ministry once confess that his greatest fault was faultfinding, and that he had tried to lay it aside, as it was a thorn in the flesh. When we come together we should endeavor to lay aside our personal differences, and avoid strife and contention. Paul says, "Some indeed preach Christ even of envy and strife, and some also of good will." If we walk worthy the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, and endeavoring to keep the unity of the Spirit in the bond of peace, there will be no occasion for friction, misunderstanding or explanations as to why a certain brother has not preached during the meeting, or excuses for any one to make for their conduct in order to be excused. Beloved brethren, we must remember and consider reverently, that it is Paul, as an apostle of Jesus Christ, who is speaking unto us as a father unto his children in the gospel of Christ Jesus, and we have been brought to a knowledge of it by experience and the teaching of the Holy Spirit, if not deceived, and it is the truth nevertheless, that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." He says, "Now then we are ambassadors for Christ, as though God did beseech you by

us: we pray you in Christ's stead, be ye reconciled to God." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live: as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." When these things are considered with understanding of the truth, and to know your high calling in Christ Jesus, who has counted you worthy to put you in the ministry, and to all who have been brought to know or trust they are new creatures in Christ, and we have the promise of being heirs, and joint-heirs with Christ Jesus, may we not say with the apostle, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"? In order that we should be able to run the race that is set before us, and to look unto Jesus as the author and finisher of our faith, it is necessary that we should have a clear vision in order to look, and that is by an eye of faith, and by an eye of faith we are enabled to see clearly how to lay aside every weight and

the sin that doth so easily beset us, and in this way we are enabled to see our own faults, and discover in that way we have a beam in our own eye, and that only a mote in a brother's eye, and as James says, "Confess your faults one to another, and pray one for another, that ye may be healed," and then in running or pursuing this race, or course, we can walk together and sit together in heavenly places in Christ Jesus, see eye to eye, looking unto Jesus the author and finisher of our faith, and of one accord be brought into his banqueting-house (the church) and his banner over us is love; and then we are enabled to lay aside every weight; to put off the old man, which is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness; then we can follow after the things which make for peace, and things wherewith one may edify another, "and above all these things put on charity, which is the bond of perfectness."—Col. iii. 14.

JOHN G. EUBANKS, Mod.

C. W. VAUGHN Ass't Mod.

P. M. SHERWOOD, Clerk.

J. B. MILLER, Ass't Clerk.

NOTICE.

Providence permitting, we expect preaching, by Elder H. C. Ker, in the meetinghouse at Oak Woods, (North Berwick) Maine, the third Sunday in July, at 10:30 a. m., and 2:30 p. m., Standard Time. An invitation to all lovers of the truth is extended.

JOSEPH HALL.

BROTHER A. P. Shelburne, of 6346 Parnell Avenue (Phone Wentworth 2860), Chicago, Ill., requests us to state in the SIGNS that he would like to meet all the Old School Baptists living in that city.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1926.

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.

DENOMINATIONS.

Many times I bear you in mind
 And many thoughts from your store-house I find,
 From the treasury given you to disperse,
 And would I could conversation rehearse.

But now I've a question to propose,
 Hoping it may past remarks expose,
 So I'll refer back to a conversation
 Held at Frying Pan, on "denomination."

Remember you that brother Spindle and I
 Had each asked of you an explanation,
 And you defined, to my comfort at least,
 "Denomination," that proved a feast.

Still, I don't recall all that explanation,
 So I send you a text on "denomination,"
 And ask you to write it for the "Signs,"
 For I'm sure 'twill feed the readers' minds.

I enjoyed it so, and I wish that your pen
 Might retrace about what you told us then,
 For the substance of it I'm sure you retain,
 And is well worth printing again and again.

I hope, dear brother, this is not an intrusion
 And that you'll remember the time and allusion
 To other sects spoken of in connection,
 That you remarked "Baptists" have a distinction.

It helped me so, it may help others, too,
 I can see no harm that all have your view,
 So I'm bold to request it as a text
 If you are able to write for the next.

(MRS.) RHODA LOUISE COOPER.

UNION, New Jersey.

In trying to follow out the sister's request, it is true we do remember the conversation to which she alludes. It would, however, be as impossible for us to reconstruct exactly that conversation as it

would be for us to create a world. At best, we can but write down here some of the thoughts which have been ours regarding the wide distinction which chasm-like exists and has always existed between the true Baptist Church and all other so-called churches and religious organizations and institutions. In this article, let it be understood that whenever we use the term "Baptists" or "Baptist Church," we mean only those Baptists of the Primitive or Old School faith and order, for we do not recognize that any other than Baptists of the Old School have any right to the term "Baptist." Others have forfeited their right to the name by their gross departures from the doctrine and order of the Baptists of the days of Jesus and of his apostles. This may seem like bigotry, but we cannot help it. We do affirm that the true Baptist Church is to be found in this present age only among the primitive or old school faith and order. These alone hold to the doctrine and order as prescribed in the inspired Scriptures of the New Testament. It used to be, a hundred and fifty or more years ago, that the name "Baptist" meant but one thing, and that thing was then just exactly what Old School Baptists stand for now: salvation by grace and grace alone. But during the past century and a half, Baptists became so divided and subdivided that the name came to stand for almost anything and a mantle to cover all kinds of sectarian sins. The International Cyclopedia gives a dozen different subdivisions of Baptists existing in the United States at the present time. Outside of the one thing of baptism by immersion, these have no right whatever to the name "Baptist," for, with the exception of the Old School or Primitive Baptists, they are all of them distinctly

Arminian in their preaching and practice. The one main distinguishing feature of the gospel of Jesus Christ and the one feature which embraces all and every principle of the doctrine of God our Savior, is that the salvation of the elect church of God is by grace first last and all the way through. No body of people in this day and time, aside from the Old School Baptists, are contending for this doctrine of salvation by grace and wholly by grace. It is the one mark which more than any other one thing distinguishes the true church from all other religious bodies or denominations. No person with an enlightened understanding can possibly read the Scriptures of the New Testament and fail to grasp the great truth of salvation for the elect wholly by the free and unmerited grace of God; and no body of people preaching any other doctrine than this can expect, nor ought they to expect, to be recognized as the true church of Jesus Christ. If we are to know religious professors by their works, there can be no surer way to judge them than by their confession. If they therefore, confess that which is antagonistically opposed to the teachings of Christ and his apostles, they must expect to be branded as deceivers and falsifiers. We cannot recognize them nor fellowship them if they advocate that which the Savior himself and his apostles did not. They must, therefore, be accursed so far as we are concerned. Let them be Anathema Maranatha. (1 Cor. xvi. 22.) That which proves Old School Baptists to be in line with Christ and his apostles is that we are to-day preaching and believing the same things taught anciently by them, and that we are the only people so doing at this present time. They came to be called Baptists at the first because they were baptizers; that is, they im-

mersed in water their candidates for church membership. John who baptized Jesus was called "the Baptist" because he was a baptizer or an immerser in water. He was the first Baptist of whom we have any record. Jesus commanded his disciples to baptize believers in water, thus making them all baptists. But if any one thinks he can hold to immersion and preach any other doctrine whatsoever than that which Christ and the apostles preached, and still be called a Baptist, such an one is in error. It takes vastly more than mere water-baptism to make one a Baptist. There must in priority, of necessity, be a baptism from above, a baptism of the Holy Spirit sent upon the believer by the risen and exalted Head of the church, Christ Jesus himself. Men can turn out Arminians by their thousands, but it takes God to make a Baptist. All the various denominations of the protestants and Catholic religious worlds to-day are distinctly Arminian in their teachings and tone, all of them without exception worship some phase of the idol "free-will." The true Baptist is not, and never has been "protestant," and it is a mistake for him to think of himself as a "protestant." His spiritual lineage goes much farther back than the days of the Protestant Reformation. All of the various protestant denominations of this present day had their inception and rise during the days of the Reformation when Martin Luther, John Calvin and many other bold spirits of that time revolted against the Catholic church and protested against its teachings and practices. For these reasons, these protesters were called "protestants." The Lutherans, Presbyterians, Methodists, Episcopalians and other religious bodies of that genus all had their rise in the days of the Reformation when a great and widespread revulsion against Catholi-

cism swept over Europe giving birth to these protesting bodies. But if Baptists think so little of their splendid heritage as to consider themselves on a par with these offshoots of Romanism, we feel sorry for them. As these came out from Romanism, and are unmistakably the daughters of Rome, the day will some time come when these wandering daughters shall return to their ancient mother and be again nestled fondly in her bosom. Baptists, however, for their origin go away back beyond the Reformation and back beyond the first establishment of the Catholic regime, to the very days when Christ walked this earth and was baptized by John in Jordan. Not that we mean John's baptism to have been gospel baptism, but that he was the first "baptizer." At the very time when Luther and Calvin were protesting against Romanism, Baptists were in Europe then preaching salvation by grace, and had been so doing ever since the days of the apostles. Baptists are an affirming people, not merely protesting ones. We should hate to spend our lives merely protesting. We must affirm, we must be positive. It does not satisfy true Baptists to be merely negative. Baptists do now and always have affirmed the illimitable sovereignty of Almighty God, they affirm his predestination and foreknowledge to be as boundless as his sovereignty, they affirm salvation to be wholly free to all his elect chosen in Christ Jesus before the foundation of the world on the one and only basis of grace and grace alone; they affirm the resurrection of the dead and the final and unfailing preservation of the saints to glorification at the right hand of God. True Baptists have a noble and splendid spiritual heritage, the only religious body of people on earth today that are the spiritual heirs of the apos-

tolitic church. All other so-called religious denominations were spawned by their mother, Catholic Rome, and will eventually return to her, even now they are making overtures to her in every conceivable way. There have been several historians who were haters of Baptists and yet who were honest enough to confess that their origin went back beyond the Reformation. For instance, early in the nineteenth century, the king of Holland appointed two learned men to examine into the origin and history of the Dutch Baptists and to report to him. Both of these men were members of the Dutch Reformed Church, not Baptists at all. One was professor of theology at the University of Groningen, the other was the royal chaplain. These men after due research and study reported their findings to the king in 1819. Here is what they reported: "The Baptists may be considered as the only christian community which has stood since the days of the apostles, and as a christian society which has preserved pure the doctrine of the gospel through all ages. The notion of the Catholics that their communion is the most ancient is erroneous." Is not this strong testimony for Bible Baptists from the pens of outsiders? Mosheim, the learned historian of the Lutheran Church, a man who hated Baptists, had the good grace to acknowledge that the true origin of Baptists is hidden in the depths of antiquity and is, of consequence, as he said, extremely difficult to ascertain. He goes on to say that before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the doctrine that the kingdom of Christ, or visible church which he established upon earth, was an

assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and further that this visible church of Christ has nothing to do with all those institutions which human prudence suggests, to oppose the progress of iniquity or to correct and reform transgressors. We ask, is not this exactly what Bible Baptists to-day believe? And this testimony, you must remember, comes from a Baptist hater. The Waldenses of the Alps Mountains in Switzerland, northern Italy and southern France, during the middle ages, were true Bible Baptists. They believed in baptism by immersion for believers only, and in their confession of faith, they state, "In him (Christ) all the fullness of the Godhead dwells and that by him alone we know the Father." "We believe in the Holy Spirit as the comforter who creates us anew unto good works, and from whom we receive the knowledge of the truth." Dr. Alexis Munston says, "The Waldenses of the Alps are in our view primitive christians or inheritors of the primitive church. It is not they who separated from Catholicism, but Catholicism which separated from them." Yet, Dr. Munston himself was not a Baptist. Nobody can possibly accuse any of the above historians of being unduly biased in favor of Baptists. In conclusion, therefore, we affirm Old School Baptists not to be protestants, but to be the present spiritual heirs of the apostolic church. They have never had any quarrel with Catholicism inasmuch as Baptists originated far back beyond the setting up of the see of Rome. We are not protesters, not merely deniers, not sitting on the negative side, but we are affirmers and we feel that we have an infinitude of glorious things to contend for with all our might.

L.

ISAIAH LXIII. 1-3.

"WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

The above referred to is of deep sentiment and given in prophecy portraying the true substance of salvation. We will first give you a short historical sketch of the principal word, "Edom." This word is the name given to the land southeast of Palestine, extending from the Dead Sea south to Elath, and Exion-Geber, while on the east the Arabian desert and on the west the river of Egypt, which gives the natural boundary and the length from north to south of about one hundred miles. The inhabitants were formed of a group of kindred peoples supposed to be the descendants of twin brothers. The earliest known contact of the Edomites, as they were called, with Israel, was when the kings refused the Israelites permission to go through their land, thus compelling Israel to take a circuitous route to Palestine through Moab. This brings us into the thought of God's people, of national Israel, coming out of Egypt, and according to the Scriptures Israel was led by the power of God, God directing all things by which His power should be manifested in the deliverance of Israel. Neither kings or kingdoms of this world should glory in her deliverance or salvation. This brings us to the deliverance and salvation of spiritual Israel, which we are made to declare, is of grace first and last and all the way. The way is of the Lord Jesus Christ and is a highway in which he leadeth. These

wicked kings were viewing the kingdoms of this world and the treasures thereof as very precious, and those Israelites as pilgrims and strangers were under the command and power of God and were being brought into the deep, and there to behold the power of the true and living God, which was keeping them while in the deep, that the billows should not swallow them up, but that he divided the waters and they stood as a wall on both sides and their enemies in close pursuit that they shall hold on their way. "The righteous also shall hold on his way." This God gives instruction in the deep, and when one is brought from the deep he is made to testify of all the way which the Lord our God has led him by which he can behold the horse and his rider swallowed up in the sea. Israel could not have declared that the Lord has triumphed gloriously, the horse and his rider is swallowed up in the sea, if they had not gone through the Red Sea and God closed the waters upon their enemies; hence they could sing the song of Moses and the Lamb. Our experience brings to us the way we have been led and the deliverance manifested, which we can truly say was not by the powers of kings or kingdoms of this world. This is he that cometh from Edom with dyed garments from Bozrah that spake and the powers that so incumbered his people are driven out. This nation called Israel is but the portrait in prophecy of spiritual Israel. Bozrah was the capital city of Edom, and fortified, and was viewed as a wonderful city naturally, as spiritual Israel in the Spirit of the Lord beholds the city of God as Mount Zion that cannot be moved and Jesus as the glory in the midst, and the light round about is the stronghold to them as God's fortified city with walls

and bulwarks about her, which is salvation. The prophet writing as the Holy Ghost opened to him spake of one coming from Edom, with dyed garments from Bozrah, that is glorious in his apparel, and traveling in the greatness of his strength, and the Holy Ghost knocking, the man Christ Jesus opens the door and she comes in and sups with him and he with her. So as the prophet beheld this wonderful One the answer to all these interrogations is, It is I that speak in righteousness, mighty to save. As Israel was made to look unto God as the one that spake from Mount Sinai, so spiritual Israel looks to Jesus, who is her righteousness, and from whence cometh every blessing, and she realizes he is her Savior, and he will save to the uttermost all that the Father hath given him, and she beholds him coming from the stronghold of heaven and earth, conquering and delivering his people, and of the people there was none to help. The Holy Ghost moved in the heart of the prophet, by which he beheld the kingdom of God and the One that speaks in righteousness. The Son of God as was testified as Christ the Lord throughout the law and the prophets was none other than the Son of God in the trinity that was to come and have the power of the Father manifested to him, and with him and the angels should minister unto him and be called our Lord Jesus Christ. Who should fulfill all his Father's will, which not only embraced the power and works of the Father as to the coming into the world, but the purposes of God from all eternity, by which Jesus stood, as it were, a Lamb slain from the foundation of the world, accordingly wisdom viewed him as red in his apparel. We note their blood shall be sprinkled on his garments and he will

stain all his raiment. We note here the pronoun "he," declares the decree of almighty God that he alone can save. All the vileness of raiment we are given to see, that we are enraptured in the cause of sin, is washed and made clean by the blood of the Lamb. Hence the language of the poet Newton:

"Since I can hardly therefore bear
What in myself I see,
How vile and black must I appear,
Most holy God, to thee.

But since my Savior stands between
In garments dyed in blood,
'Tis he instead of me is seen
When I approach to God.

Thus, though a sinner, I am safe,
He pleads before the throne,
His life and death in my behalf,
And calls my sins his own.

What wondrous love, what mystery,
In this appointment shine,
My breaches of the law are his,
And his obedience mine."

This, to our mind, was the mind of the Spirit in revelation to the prophet by which he beheld Jesus as one coming from a fortified city, and was surrounded by kingdoms which would have restrained him if possible, but the greatness of his strength was more than all the world, and in this greatness he triumphed over death, hell and the grave and led captivity captive. This triumphant power has brought his people off more than conquerors, into the sweet treasures of the kingdom of God's dear Son, which manifests the greatness of his strength, and his voice as spoken to his loved one is in righteousness and true holiness. We are made to rejoice in him because of the sweetness of his voice as the bridegroom of our souls, and behold him in his apparel as all glorious. May we be given eyes to hear and hearts to understand.

C. W. V.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, in session with the Black Rock Church, May, 1926, to the associations and meetings with which we correspond.

DEAR BRETHREN AND SISTERS:—We are having a very pleasant meeting. We are in peace, and our friends are exceedingly good to us, and the theme of those who have preached for us has been the same as that of our great apostle Paul: that Christ Jesus came into the world to save sinners; not to offer them salvation, but to save them, and those who have listened to the preached word with the hearing ear have rejoiced in it. We are glad of your correspondents, and hope to meet them at Harford at the usual time next year.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

The Delaware Old School Baptist Association, in session with the Rock Springs Church, Lancaster Co., Pa., May 26th, 27th and 28th, 1926, to the churches composing the same, and the associations with which we correspond.

DEAR BRETHREN:—We feel to proclaim aloud, The Lord still liveth, and he still reigneth in the army of heaven and among the inhabitants of earth, and that he still protects visible Zion with his everlasting arm beneath her. Your ministers and messengers have brought the sweet gospel of grace, peace and love into our hearts and we feel grateful for such sweet communion of Spirit. We feel to express this meeting has been very profitable throughout, with one continual flow of love and fellowship.

Our next session is appointed to be held with the Salem Church, at Philadelphia, Pa., during May, 1927, the Lord willing, where we hope to meet your messengers once more.

JOHN G. EUBANKS, Mod.

O. W. VAUGHN, Ass't Mod.

P. M. SHERWOOD, Clerk.

J. B. MILLER, Ass't Clerk.

CHANGE OF ADDRESS.

Elder George L. Weaver wishes his correspondents to know that he has changed his address from 1310 East 112th Street, Cleveland, Ohio, to 2231 Lee Road, Cleveland Heights, Cleveland, Ohio.

MARRIAGES.

By Elder H. H. Lefferts, June 12th, 1926, at the home of the bride's father, Herndon, Va., Eugene H. Piggott, of Vienna, Va., and Miss Ada M. Long, daughter of brother Isaac T. Long.

By Elder C. W. Vaughn, at his residence, Hopewell, New Jersey, May 12th, 1926, at 3 p. m., Mr. George M. Conner and Mrs. Elvira H. Sheppard, both of Hopewell, New Jersey.

OBITUARY NOTICES.

E. D. Elder, a prominent attorney and preacher, died at his home in this city Friday evening at 7:10 o'clock, following a collapse sustained several days earlier. Mr. Elder had been in ill health for the past years, but was up about and his condition was not regarded as serious, hope being entertained for his ultimate recovery. His sudden death came as a great shock to his many friends. Mr. Elder was a native of Moultrie County, having been born in Whitley township May 15th, 1865. His parents were John Elder, who came from Tennessee, and Jane Martin Elder, a native of Kentucky. Mr. Elder grew to manhood in this county and fitted himself for the life of a teacher. He followed that profession for eighteen years in Moultrie and Coles counties. While teaching he studied theology and law and was admitted to the bar of Illinois January 13th, 1892. In religious matters he was a Predestinarian Baptist, and at the time of his death was pastor of the Zoar Church, near Cooks Mills. For some years he farmed in Jonathan Creek township, but twelve years ago moved to this city, where he formed a law partnership with Col. J. E. Jennings. This partnership was dissolved about a year ago on account of Mr. Elder's health. April 24th, 1884, he was united in marriage with Miss Barbara Janes, who with five children survive him. The children are Jesse Elder, of Johnathan Creek; Ada, wife of William Hartman, of Mattoon; Lee Elder, of Jonathan Creek; Elsie, wife of L. B. Brown, of near Arthur, and Iva, wife of Waverly Ashbrook, of this city. He leaves nineteen grandchildren; also one brother, W. E. Elder, Sr., of this county; three sisters, Mrs. Lydia Hixon, of Houston, Texas; Mrs. Nicia Tolly, of Coles, and Mrs. Thomas Janes, of Mattoon.

Funeral services were held Sunday afternoon, conducted by Mr. Oscar Irwin, of Greencastle, Indiana. In the death of Mr. Elder this county sustains a great loss. His life was a useful one, filled with many activities. He was interested and active, not only in teaching, law, religion and farming, but also took an active interest in politics, being a staunch Democrat. He aspired to office at various times and some years ago served for a time as special Master in Chancery.

[The foregoing obituary notice of Elder E. D. Elder was published in a Sullivan, Ill., paper, and was sent to us by brother C. A. Hunt, of Enreka, Kansas, with the request that we give it space in the SIGNS.—Ed.]

Brother **Daniel Stillwell**, of Hensonville, Greene Co., N. Y., departed this life March 11th, 1926. He had nearly reached the century mark, as he was born April 13th, 1827. He was a member of the Old School Baptist Church more than sixty years. He united with the Gilboa Church September 14th, 1862, and was baptized by Elder Loren P. Cole, pastor of the church. In June, 1919, the Gilboa Church united with the Second Church of Roxbury, because of condemnation proceedings by New York city of Gilboa, where his membership was when he passed away. Brother Stillwell was a faithful member, firm in the doctrine and faith of the Old School Baptists as taught in the Scriptures, and was ever ready to defend the truth. As his daughter wrote me, he loved the SIGNS, the church and Bible, and loved to sing the songs of Zion. When the writer of this was baptized he was the first to take my hand as I came from the watery grave singing the hymn beginning, "O how happy are they." To me he has been a near brother for the truth's sake. In early life, he married Mary Clark, sister of the late Elder John Clark. She was a member of the same church. They then lived near Gilboa, and their home was ever open to their brethren and sisters, and many have partaken of their kind hospitality. They always filled their places in the church as long as they could. About twenty-four years ago they moved to Hensonville, and because of the distance, and declining health, they could not do as in former years. His wife died in October, 1903. Since then his daughter Elvina has kept house for him, and tenderly and lovingly cared for him. About five years ago he was seriously ill with pneumonia, and during the past winter he was feeble, and longed to go home. He was confined to his bed about two weeks, and passed peacefully away. He leaves three daughters, one son, grandchildren and great-grandchildren. Often I have heard him say, I have such good children and grandchildren. We cannot mourn as though he had no hope, for we believe he is at rest with God his Savior. His funeral was held from his late home Sunday,

March 14th, 1926. Elder George Ruston was called, but a previous appointment kept him from attending. Mr. DeMon, a neighbor and a minister of the place, officiated. His body was placed in a receiving vault until May 8th when interment was in Gilboa Cemetery, to await the resurrection morn.

Written by request.

HULDA J. LEONARD.

By request of the daughter I am sending a notice of the passing from earthly scenes April 5th, 1926, of **Mrs. Frances (Lane) Bogardus**, widow of Elder Charles Bogardus, whose labors here were ended October 12th, 1923, and whose obituary appeared in the SIGNS December following. The subject of this notice was married to Charles Bogardus April 1st, 1862. She received a hope in Christ and united with the same church with her husband, White Church, in Tompkins County, N. Y., where she ever remained a faithful member, and a true and faithful wife and mother. After the death of her husband she with her only daughter, Mrs. Bertha Beard, and only granddaughter and husband, Mr. and Mrs. Victor Borst, Jr., lived in the old home in Brookton, N. Y. Her death was very sudden and unexpected. Although she had passed her eightieth birthday she was unusually smart and active until some time in the winter she had a fall on the ice, from which she had not fully recovered. On the morning of April 5th, after dressing and preparing herself for breakfast and going to the table she said, "O dear." The daughter said, Mother, what is the matter? She said, I don't know. The daughter seeing she looked pale went to her side, and then and there she passed away in the arms of her daughter. Although it was a great shock to the family they do not mourn as those without hope, for they believe God has taken her to dwell with him forever. Elder George Ruston officiated at the funeral, which was held at the home and largely attended, after which the body was laid to rest by the side of her husband.

(MRS.) ADDIE LIVINGSTON.

Mrs. John D. Smith (nee Emma Finch) was born December 13th, 1852, and departed this life March 8th, 1926. She was not a member of the visible church, but gave unmistakable evidence to those who are qualified to judge of her acceptance in the Beloved. In the last years of her life she was terribly afflicted, but she bore it with such fortitude and patience as to cause those who visited her to wonder at the manner in which she seemed reconciled to her lot. She loved to read and converse upon heavenly things, was strong in the faith and gave God all the honor and praise for her salvation. The writer was called to conduct the services, and felt to realize while speaking the purpose of our all-wise God in afflicting her as he had, was to show his people how

one could suffer for the sake of Christ and to the end that his people should bear with one another in all gentleness and tenderness in love. Interment was in the cemetery at Warwick, N. Y. May the Lord comfort those who mourn and direct them into the way of his truth, is our desire.

R. L. D.

BETHLEHEM CHURCH MEETS.

Pursuant to a call of Bethlehem Church to change its place of meeting, and to arrange to have meetings more regularly, and for the convenience of more Old Baptists to visit the church, met at the residence of W. H. Meek, at 1705 West 16th Avenue, Pine Bluff, Arkansas, and held services Saturday night. Preaching by Elder John T. Everett; followed by Elder V. R. Harris, after which agreed to meet Sunday morning at the residence of Mr. John Brock, and at which time the church would transact the business as appointed.

Sunday morning (Fifth Sunday, May 31st, 1926).—Met according to arrangement, and after preaching by Elder John T. Everett, followed by Elder V. R. Harris, organized into conference:

First. Elder V. R. Harris was chosen Moderator of the meeting and Elder John T. Everett Clerk.

Second. Called for the peace and unity of the church by the Moderator. The church reported in peace, however they had had no meeting for some years, but was in peace and unity when last services were held, and so remains.

Third. Invited our brethren and sisters who were present to seats in council with us, trusting in Him who is our Counsellor to prepare our hearts for a meeting in spirit and in truth.

Fourth. All being in peace, and the council fully organized, we invited those of our faith and order who live near and convenient to the church to place their letters with us. At this point there were some who had membership in Florida and other parts of the country who desired to become members of this church and promised to have their letters to place with us next meeting time (fifth Sunday in August, 1926). An open door was then declared to those who had not attached themselves to any church who had a good hope through the mercy of our God and who love his house and its grand and good orders, which are love and devotion to him and sweet fellowship one with another, but none presented themselves, although we feel sure the Lord has many here who love him and have been born again and are children of God, and we feel that the Lord adds to his church such as shall be saved, and that he will put it into their minds to deny themselves and follow him.

Fifth. It was suggested that this church at her next meeting prepare and present to the South Arkansas Association her petitionary letter for recep-

tion into that body of Old School Unlimited Predestinarian Baptists, which Association will meet with White Water Church, fourteen miles south of Fordyce, on the Rock Island Railroad, the third Sunday in September, 1926, beginning Friday before.

Sixth. Appointed our next meeting to be held at the residence of W. H. Meek, 1705 West 16th Ave., Pine Bluff, Arkansas, the fifth Sunday in August. Also that a copy of these Minutes be spread upon a book record of the church's action, and that we send a copy to the SIGNS OF THE TIMES and the *Lone Pilgrim* for publication, that others may see it, hoping that the Lord will stir up their pure minds to visit us, and that they may again be revived as they once were when that dear old faithful soldier of the cross, Elder Daniel Westall, was their pastor and so faithfully stood by them. They have been made to feel that the Lord was in the matter and that again he would send his refreshing shower upon them.

This meeting then closed with much good feeling and interest of friends who feel to do all they can for the assistance of this little body of Old Baptists.

We feel to say that any Old Baptist minister of the regular Old or Unlimited Baptist faith would find a welcome home among these people, and that if it be the Lord's will to send some minister there he will be well received and find a welcome home.

There being no further business for this time, the conference closed.

V. R. HARRIS, Moderator.

JOHN T. EVERETT, Clerk.

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

J. A. Crutcher, Tenn., \$1; Thomas W. Records, Mo., \$4; Edna A. Clark, Iowa, \$2; Mrs. Sarah V. Curry, Colo., \$1; Earl T. McAlister, Tex., \$5; P. M. Sherwood, Del., \$1; Mrs. Sarah Gaudy, N. J., \$8; Mrs. Melissa Grimes, N. Y., \$1; "A Friend," Mich., \$1; Mrs. W. K. Truitt, Md., \$1.

MEMORIALS.

(DELAWARE ASSOCIATION.)

WHEREAS, through the dispensation of God, another of our dear brethren, **Elder J. C. Mellott**, has been removed from this sin-cursed world to his reward with his heavenly Master, therefore, be it

Resolved, that, we bow in humble submission to his will, believing by faith it was his set or appointed time to be called unto him who created him, and loved him with an everlasting love; and while the separation is keenly felt in our hearts, and hard to be reconciled thereunto, yet we feel our loss is his eternal gain. And be it further

Resolved, that, a copy of this Memorial, be spread

upon our Minutes, and a copy be sent to our dear sister, Alice H. Mellott, whose loss and bereavement is more severe and greater than the churches with which he was associated.

JOHN G. EUBANKS.
P. M. SHERWOOD.
JOHN B. MILLER.

M E E T I N G S .

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

ALL WELCOME

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

C. G. MILLER.

SUPPLY EXHAUSTED.

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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94. MIDDLETOWN, N. Y., AUGUST, 1926. NO. 8.

CORRESPONDENCE.

MATTHEW XXII. 37-40.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”

The law demanded perfect and perpetual obedience. If you offend in one point ye are guilty of the whole. It is a fact that we cannot be justified by the law. In Galatians ii. 21, it says, “For if righteousness come by the law, then is Christ dead in vain.” Again, Galatians iii. 21, “For if there had been a law given which could have given life, verily righteousness should have been by the law.” Romans vii. 4, says, “Ye also are become dead to the law by the body of Christ.” In Romans viii. 3, Paul says, “For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” With these texts before us will any one say we can comply, or do what the two commandments tell us we must do? Then if we cannot satisfy the demands of these two commandments, we must look for some one to do for us what we cannot

do for ourselves, or we are all lost, world without end. If we can only find one upon whom these two commandments and all the glory of the Father's house are hung, one to take our place who has the power to satisfy the law's demand in our place, all is well, and I say with one of old, “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.” The greatest trouble Paul had with the believing Jews was to get them to turn away from the law, which he called the “yoke of bondage,” and to look to and trust in the finished work of a once crucified and now highly risen and exalted Savior, so Paul says in Galatians v. 1, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” “Only use not liberty for an occasion to the flesh, but by love serve one another.” Again, Paul says, Colossians ii. 14, “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Now the law is satisfied. It demanded the life of all men, and it got the life of all the people of God. He, Jesus, is the life of all of God's elect. So Paul says,

Romans vii. 2, "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband," &c. Fourth verse, "Wherefore, my brethren, ye are also become dead to the law by the body of Christ." A man under death sentence found dead in jail is never executed. Paul says, "When Christ, who was our life, shall appear, then shall ye also appear with him in glory." In Colossians Paul says, Christ hid our life, then the law got our life. I do not love my neighbor as well as I do myself. If one of us had to be bitten by a seven-foot rattlesnake I would say, Let it bite my neighbor. I do not want my neighbor bitten, but I had much rather my neighbor be hurt than be injured myself. When you were born of the Spirit you felt like you loved every one. So did I, but this did not last all the time. The Lord demanded perfect faith and perpetual obedience. You thought when you received hope in Jesus the sin was all gone, and your troubles were all over, but ere long you found you were mistaken. The clouds of doubt and fear began to gather thicker and thicker, and you grew colder and colder, and were filled with dismay, and thought, Oh I was mistaken, I have no hope, no promise, it was all a delusion. As peal after peal of thunder shook the spiritual foundation you thought you stood upon, as the poet wrote,

"When storm and tempest loudly howl,
And clouds obscure the sky;
When lightnings flash and thunders roll,
Be not afraid, 'tis I."

"While Satan aims a fiery dart,
Temptations make thee sigh;
Believe in me; I'll keep thy heart;
Be not afraid, 'tis I."

"'Tis I who lived, 'tis I who died,
That thou mightest reign on high,
Behold my hands, my feet, my side,
And be convinced 'tis I."

The reason you loved every one when you were born of the Spirit was that the fruit of the Spirit is love. Every child is like its parents, but your flesh was not born of the Spirit. That which is born of the Spirit is spirit," and "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." You soon found the battle had just commenced. The conditionalists say when you join the church your trouble is all over. When the boys were drafted was the trouble and suffering over? Ask the boys who lay in the trenches, the mud and water, ask those who went over the top, they will tell you the greatest suffering came during the awful battles. So it is with the children of God, the world, the flesh and the devil never cease to thunder against you and you have to pass through awful, dark nights. Weeping endureth but for the night, joy cometh in the morning. I well remember before I had seen an Old Baptist to know it, when the awful storms of my flesh began to rage and all was darkness, I had no one to go to who could tell me what it meant, but I came across a hymn, the first one I ever learned. It said:

"Oh for a glance of heavenly day,
To take this stubborn stone away!
And thaw, with beams of love divine,
This heart, this frozen heart of mine.

The rocks can rend, the earth can quake,
The seas can roar, the mountains shake,
Of feelings, all things show some sign,
But this unfeeling heart of mine.

To hear the sorrows thou hast felt,
Dear Lord, an adamant would melt;
But I can read each moving line,
But nothing moves this heart of mine."

"But something yet can do the deed,
And that dear something much I need;
Thy Spirit can from dross refine,
And move and melt this heart of mine."

Then I learned a lesson that could not be undone. You will find that the battle between flesh and Spirit will rage until your vile bodies are changed and fashioned like unto the glorious body of Jesus. The fortieth verse of this twenty-second chapter of Matthew says, "On these two commandments hang all the law and the prophets." Here are two commandments that all the law and the prophets are hung upon. Now if we can find what these two commandments with their burden are hung upon we have the key to this language of the Savior. In Isaiah xxii. 22, 23, it says, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house." Then we have a nail to hang the two commandments on, with all that hangs on them, and this nail is fastened in a sure place, and all the demons out of torment cannot pull it out, for he said, I in the Father, and the Father in me. Now I ask the question, Is he an old rusty nail? He is an old nail, but not a rusty one. The prophet says, "Whose goings forth have been from of old, from everlasting." It is a wonderfully bright nail, for in the first chapter of Hebrews it is written, in the third verse, "Who being the brightness of his glory [His Father], and the express image of his person." Then he is a bright nail, and a wonderfully bright nail. "And upholding all things by the word of his power." Did you ever hear of such a nail? He is able to hold up the two commandments and all that was hung upon them. He said, No man taketh my life from me. I have power to lay it down, and I have power to take it up again. "When he had by

himself purged our sins, sat down on the right hand of the Majesty on high." He did it all by himself. No one helped him; not even Peter, who said, Though all men forsake thee, yet will I not. In Isaiah lxiii. 3, he says, "I have trodden the winepress alone; and of the people there was none with me." Yes, he purged our sins. Purge means to cleanse, to purify, so when he did this he sat down. Then it all depended upon him. Everything was hung upon him. Isaiah xxii. 24, says, "And they shall hang upon him all the glory of his father's house." The law was a part of the glory of the house of God. 2 Cor. iii. 7, 8: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?" This text says positively that the law was glorious, but was to be done away. So if all the glory of his Father's house was hung upon this nail the law was hung upon it. Now read Isaiah xxii. 25, "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall." So Jesus bowed the heavens and came down, and said, I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which the Father hath given me I should lose nothing, but raise it up again at the last day. Therefore it is written, Gal. iv. 4, "But when the fullness of the time was come, God sent forth his Son," &c. God removed him and sent him down here to save his people from their sins. This nail is to be removed, be cut down, and fall, and the burden that was upon it shall be cut off,

for the Lord hath spoken it. Zechariah x. 4, reads, "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." So God sent him, and the two commandments were hung upon him, and all the law and the prophets were hung on the two commandments, and the whole was hung on the nail. All depended upon his keeping the law for his people, because the flesh was too weak, "For what the law could not do, in that it was weak through the flesh," &c. He did for them what they could not do for themselves: he magnified the law and made it honorable. Matthew v. 18, reads, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luke xxiv. 44: "That all things must be fulfilled, which were written in the law of Moses." So when he had fulfilled all things the law demanded, and satisfied the law, then the burden that was upon the nail was cut off. The Lord laid on him the iniquity of us all. (Isaiah liii. 6.) Everything depended upon his power, and thank God he had the strength to obey the law and rise again. If we have to love God with all our hearts, and our neighbor as ourselves, and keep these two commandments which we cannot keep, what was the use for Jesus to come and suffer and die? The burden was cut off, therefore he could rise, and said, I am alive for evermore, and as I live ye shall live also. So they crucified him and put him in Joseph's new tomb, put soldiers to guard him, put the seal on the stone, but they could not hold him. The burden was off, so he went up in the presence of a large company of the people of God. He changed the whole form of government, as it is written, "For the priesthood being

changed, there is made of necessity a change of the law."—Heb. vii. 12. Again, "For if that which is done away was glorious, much more that which remaineth is glorious."—2 Cor. iii. 11. He established a new covenant, that says, I will be merciful to their unrighteousness, and their sins and their iniquities I will remember against them no more, and I will put my laws into their minds, and write them in their hearts. (Heb. viii. 10, 12.) The law given on Mount Sinai was written on two tables of stone and contained all that is in the ten commandments, and if you offend in one point you are guilty of the whole. The law demanded the life of the transgressors is the reason it was called the ministration of death. They had to go up to Jerusalem to have the priest teach them, but now the laws are put in your mind and written in your hearts, and you shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for they all shall know him from the least of them to the greatest. It makes no difference where you are on earth or on the sea the law is there in your mind to warn you. Under the old law there was no forgiveness. Now if my brother trespass against me seven times shall I forgive him? Jesus said unto him, I say not unto thee, Until seven times, but, Until seventy times seven. (Matt. xviii. 21, 22.) Are you not glad the Savior changed the form of government? Now you can sing,

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

Now let us "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with yoke [law] of bondage." "Only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. v. 1, 13.

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

Your brother in hope of mercy,
ISAAC R. GREATHOUSE.
TAMPA, Florida, March 16, 1926.

HARDING, W. Va., Feb. 15, 1926.

DEAR BROTHER BARTLETT:—I have thought many times of writing you during this snowy wintry weather, but put it off because I felt I had nothing to write that could be of interest to a minister of God, and while that is still in my mind, yet another motive moves me to write (perhaps it is a selfish one), but I hope not, for I am writing because I want to hear from you all, to hear how you are standing this snowy winter, hoping that while this weather may be confining you closer home that God is opening up to you all the time some spiritual import of his word, some glad message which you will deliver to some poor, fainting, weary ones to cheer and comfort them. If this be so I hope you are realizing and receiving in your own heart the full joy of its spiritual import, that you may be comforted with the same comfort wherewith you comfort the children of the precious Redeemer. I sometimes dread the cold winter weather, but not as I dread the winter time of the soul, when the cold blasts of our natural lives seem to cover up, as it were, with a snow all the warmth and light of the Spirit, but as winter cannot last, neither can this winter time of the soul, for the pure water of life, which is ever flowing into the hearts of God's children, will melt away the ice and snow and bring forth bud and blossom that will ripen into the precious fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Although I have

a great desire to show forth some of those fruits of the Spirit in my life, that it might be to the praise and glory of God, I scarcely realize it, but can behold those heavenly graces in the lives of my brethren and sisters, and as I have full fellowship for them my hope is strengthened.

I have been reading some statements made by some of the leading men of science and published in the newspapers. One man's statement leading into infidelity, another in trying to uphold the reputation of his friend says, "There is more truth to be found in nature than in the Bible, for nature will not lie." It is true that men have been enabled to bring into use the things which God had prepared for temporal blessing for the world, and in doing this they get an exalted opinion of their works, and deny God and his word. This is the work of the flesh, not the fruit of the Spirit. But this is one demonstration of where Satan is transformed into an angel of light, and the glare of that light blinds those who are guided by it, and leads in the opposite direction from the lowly manger in which was laid Christ the Savior. What a vast difference there is between that satanic light and that soft but ever radiant glow which emanates from the holy Son of God and shines in the hearts of his people. Christ, when speaking to his disciples about it, said, Let your light so shine that all around may see your good works and glorify your Father which is in heaven. This, then, must show up which is truth. If what we do and say glorifies the heavenly Father it is of the Spirit, but if it denies him and his power it is of the flesh. But we can take comfort in the thought that if we have felt the power of that holy light in our hearts our lives are hid with Christ in God, the Christ who is our salvation, and now

reigns in heaven, and no earthly power, however high it tries to exalt itself by climbing up some other way to rob him of his glory, can ever dethrone him, and when he who is our life shall appear, then shall we also appear with him in glory. Then, oh then, who are those whom he says will call for the rocks and mountains to fall on them to hide them from his face? Does he mean those rocks and mountains into which the modern world is delving for proof or disproof of his written word? If so, will they be able to hide behind them then from his righteous indignation? The Lord knows, and we must leave it all with him, feeling that the God of the whole earth will do what is right.

Husband and I have kept up very well during the winter, except slight colds. I hope you are in good health and able to attend your meetings. My husband joins me in regards to you and family, also to the brethren and sisters of Mount Olive, and we would be glad to hear from you.

Will you please write your views on 2 Peter iii. 18? How are we to discern that growth in grace, and what does that growth in the knowledge of our Lord and Savior Jesus Christ teach us? I hope the Lord will give you light to write at length on it.

Yours in fellowship,

E. E. WORKMAN.

PHILIPPI, W. Va., Feb. 17, 1926.

DEAR SISTER WORKMAN:—I received your good letter by to-day's mail, and was surely glad to hear from you, and to see from the reading of your letter that you are still deeply interested in spiritual matters, still an inquiring child of God, as God's people always have been. I am glad you and Mr. Workman are keeping up well, and in answer to your inquiry as

to how I am standing this snowy winter I will say, fine for a man of my age. My health and strength seem to be improving, and I wonder why the dear Lord blesses me so bountifully, and I hope graciously, with health and proper exercise of mind, even down to old age, and above all a desire to worship him. It surely is all of his grace, for I feel to be oh so unworthy of all his blessings. Yes, this cold weather confines me at home, so I cannot go among the churches as in summer, and it seems to be winter in my soul. I have been able to attend the meetings of my home church regularly, but do not feel at liberty as I would like to. It often seems to be a dread to me to try to preach, and though I read and read, I realize that without Christ I can do nothing. I feel to realize that preaching should be in demonstration of the Spirit and with power, and in order to thus preach we must have the Spirit and the power given to us.

Now by your request, I will try to write on 2 Peter iii. 18, which reads as follows: "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." When I read your request my first thought was, What a beautiful subject to write upon, and the next thought was, Oh may God in his mercy give me wisdom to write upon it, and that is my desire now. O, my dear Lord, help me. Grace is the unmerited favor of God, and is the opposite of works, and if by grace, then is it no more of works; but if it be of works, then is it no more grace. All of our salvation in time or in eternity is by the grace of God. All the spiritual blessings bestowed upon us are by his grace, and all the natural blessings we receive are by his providence. We can merit nothing. We are by nature poor

helpless creatures. "In me, (that is, in my flesh,) dwelleth no good thing."

Now your question: "How are we to discern that growth in grace?" I answer, By his blessings. He has blessed us by his grace with the Holy Spirit, with spiritual life, spiritual knowledge, sight and hearing, and all the good works we do are by and through the working of his Holy Spirit, according to his grace. We worship God in spirit. We pray in spirit. The Spirit helpeth our infirmities. By his grace we are given faith to believe on him, trust in him. By his grace we are given hope and charity (love). Hope of heaven, love to God and his people. We grow in grace by our experience of more and more of his grace. Without growth in grace we would be dwarfs. I often think that if I had never been given any more evidence of God's grace only my first experience of it I surely by now would have no faith, hope or prospects of heaven. But he has kept us by his power. He has not left us nor forsaken us. He has comforted us in all our afflictions. He in our poor and needy condition has blessed us with the spirit of prayer and true devotion. He has heard when we cried unto him for mercy. He knoweth of our groans and tears when we cry unto him for mercy. The Spirit itself maketh intercession for us with groanings which cannot be uttered. Also that same Holy Spirit beareth witness with our spirit that we are the children of God. So by God's grace we are comforted in all our afflictions, and through this comforting our faith is increased, hope strengthened and our prospects brightened, and we grow in grace. In all this experience there is an experience more and more of grace, and by this experience we grow stronger and stronger.

Your next inquiry is, "What does that

growth in the knowledge of our Lord and Savior teach us?" I believe a growth in grace and a growth in knowledge of our Lord Jesus Christ go together, that we grow in knowledge of Jesus as we grow in grace. The more grace is given us the more knowledge we have of the gracious Giver. This knowledge of him is by being taught of the Lord. "All thy children shall be taught of the Lord." And Jesus said, Learn of me. When we are taught of the Lord and learn of Jesus we are taught and learn to know him whom to know aright is life eternal. He reveals himself unto us. He manifests himself to us as he does not unto the world. Through this revelation we are taught to love and worship him as the chiefest among ten thousand, and the One altogether lovely. This knowledge teaches us how to pray, and what to pray for. It teaches us to know the truth, and gives us a desire to walk in the way of truth and righteousness. Again, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Hence the necessity of the gospel ministry to feed the sheep and the lambs. To feed the church of God which he has purchased with his own blood "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." I believe that perfect man is the whole body of Christ, he being the head, for he does not say "perfect men," but "a perfect man." The body of Christ is the church, all the elect, all the redeemed of Christ. So you see all the several great gifts which he

has given to us are for the edification of the church of Christ, that in all this we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and forever. Amen. In this letter I have endeavored to give God all the glory, for it all belongs to him and I have tried to attribute it all to him.

I am, as ever, yours in fellowship,
J. N. BARTLETT.

GRANVILLE, Ohio, May 28, 1926.

DEAR BRETHREN:—I am mailing you under separate cover a copy of the *Hopkins Journal* (Missouri) with an account of Elder Carmichael's seventieth wedding anniversary, also a letter written by him to me. He is ninety-two years old, and is a very sound Old School Baptist minister, and is very dear to the Baptists wherever he has preached. He has suggested that I send it to the SIGNS, and I had been thinking of doing that very thing myself. I know that the Baptists would be delighted to see it, but that is just with you.

Mrs. Carmichael died May 5th, 1926.
In christian love,

KATE RUGG.

WEDDING ANNIVERSARY.

More than one hundred and twenty-five years ago in an old family Bible were recorded the names of Archibald Carmichael, born Nov. 23d, 1801, and Martha Pennington, born Jan. 27th, 1803, both being born in Surry County, North Carolina, near the historic Pilot Mountains, these being the parents of Elder C. J. Carmichael, of Hopkins. Elder Carmichael and his wife last Sunday celebrated their seventieth wedding anniversary, being married October 18th, 1855, in Green County, Indiana. Mr. Carmichael was

born August 12th, 1833, in Monroe County, Indiana, making him past ninety-two years of age, while his wife, whose maiden name was Mary Ann Hostetter, was born in Stark County, Ohio, May 8th, 1840, being now in her eighty-fifth year.

Elder Carmichael is of Scotch-Irish descent, his grandfather being born in Scotland and his grandmother in Ireland, while his wife is of German extract, her grandparents both being born in Germany. Mrs. Carmichael has been an invalid for a year or more, but Mr. Carmichael is wonderfully well preserved for a man of his age, going only two weeks ago to Indianola, Iowa, where he filled the pulpit of the Baptist Church. He is a devoted, self-denying man, and has often gone at his own expense to labor in the Master's vineyard. In his youth there were none of our modern day conveniences, and but few schools, so those seeking knowledge got it as did Abraham Lincoln, through their own efforts and sacrifices. At that time the Red man roamed the forests, even in Indiana, and wild game was plentiful, bear, wild cats, large grey wolves, &c. He remembers his mother driving deer out of the wheat field and wild turkey from the garden. He cast his first vote for James Buchanan in 1856, being a Democrat in politics. Nine children have been born to Mr. and Mrs. Carmichael, five of whom are living: Martha Magdalene, born June 21st, 1857; Rachel E. Parks, born August 11th, 1867; Joseph D., born July 17th, 1869; Jacob, born August 7th, 1872, and Isaac, born May 6th, 1875. Besides the children, the couple have thirty-five grand and forty-six great-grandchildren. In speaking of their marriage, the grand old patriarch said to a reporter for the *Journal*, "To me seventy years ago seems as yesterday. Before the ceremony I had bought a

piece of land which had on it a one room log house, a small orchard and a spring, some of the land having been cleared and ready to cultivate. The house had a clay and stick chimney. We had no cook-stove, they were scarce in those days, so we cooked by the fireplace, baking bread on the hearth in a skillet, and endured many hardships, yet we enjoyed life. In the early years of our married life we were both converted and united with the Baptist Church and His saving grace has been precious and helpful to us during all these years. But those days of happiness had to turn to gloom and sorrow with the coming of the Civil War. I was drafted, but hired a younger man to go in my place, costing us over \$1,000, which necessitated selling my home. Then it came in our minds to go west, with Missouri our objective point. We fixed up a two-horse wagon with bows and sheets for covering and with a party of five other families started for our new home in April, 1865. We were twenty-eight days on the road, although the distance is only about six hundred miles, or a matter of a day and a half in these days of the auto. We camped out, sleeping in the wagon at night. Much rain fell, making the mud very deep, no hard surfaced roads then, and we sometimes had to hitch four and six horses on a two-horse load. We finally reached Nodaway County and after only a few day's rest, set about to plow and plant to provide a living. Corn sold here then at \$1.00 per bushel and flour was \$7.00 per hundred. In the early 70's I felt I was called to preach, and was willing to try in my humble way to tell of the love of Jesus, and have been trying to tell of it for over fifty years. I have tried to tell the story of the cross and of Christ crucified, in eleven states of the Union. I now regret

that I did not begin in early life to keep a sketch of my ramblings, baptisms, marriages, funerals, miles traveled, &c., but it is now too late. We cannot stay here much longer and regret in a way that we have no earthly treasures to leave as a legacy to our children, grandchildren and great-grandchildren, but we have a wish and a prayer, if it be God's holy will, that we may all finally meet in the sunlight of God's eternal mercy."

Mr. and Mrs. Carmichael have been residents of Nodaway County since 1865, with the exception of a year or two in Nebraska and some years in Ohio, having lived in Pickering and Maryville, as well as in Hopkins, and number their friends not only in Nodaway County, but throughout northwest Missouri and southwestern Iowa, where Elder Carmichael has faithfully served different churches, and it is the wish of all that this grand old couple will be permitted to live to celebrate their diamond wedding.

HOPKINS, Mo., May 26, 1926.

BELOVED SISTER KATE:—Your good letter of sympathy and respect came yesterday, and the kind words filled every cavity of my poor old heart, mind and soul, yet could not heal a broken heart or bring "Mother" back that I might hear the precious voice that had spoken words of comfort to me for so many long years. I sat by her bed of suffering and saw her last breath, dying very easily, just as a lamp goes out, and she looked good in death. I now have nothing on earth to live for, and want to go and be at rest. Dear sister Kate, I may not have fought a good fight, but I have kept the faith, if indeed it was ever given me. I have loved the doctrine of God our Redeemer and the practical course he laid down for his believing children to walk in, having

an eye single to the text, Then are ye my disciples, when ye do whatsoever I command you. But I feel I must lay my armor by and go the way of all the earth. We both loved the dear old SIGNS OF THE TIMES. It comes every month laden with good things.

"Mother" had six of her grandsons serve as pall-bearers.

Give my love to brother and sister Dorey. I still remember their kindness to me. I regard Howard Stevens as a true child of God. Write again.

In bonds of love and fellowship, your aged and poor brother,

C. J. CARMICHAEL.

PLEASANT HILL, Mo., May 23, 1926.

DEAR BRETHREN:—I am sending two dollars for my subscription which will soon be due, and I feel to tell you of our wonderfully good meeting the second Saturday and Sunday, and Friday before, in May. We had not had any ministers for two months, but were surely blessed at that time, for Elder J. R. Hardy, of Kingman, Kansas, and Elder L. L. Schenck, of Topeka, Kansas, were with us, and with our pastors, Elders W. L. Hall and T. E. Attebery, we felt indeed blessed, for there could be no sounder ministry. There was no discord anywhere, and such wonderful preaching it seemed nothing but union and peace could ever be. When there is so much discord around we feel glad, and I hope thankful, for so safe a ministry. I find words fail me.

With the best of wishes that the SIGNS will ever be upheld as now and in the past, I am inclosing a letter I received recently from sister Bonnie Chick. It seems so full of beauty I felt the many readers would enjoy it as I have. Use your pleasure about it, as also this one.

With love to all the household of faith,
I am, I hope, your little sister,
(MRS.) J. W. TAYLOR.

REISTERSTOWN, Md., May 14, 1926.

DEAR, DEAR SISTER:—What a wonderful letter you wrote me. The account of your meeting is marvelous. Sister Ellison had written about Elders Hardy and Schenck going to a meeting, but never once did I think of it being near you. Sister Anna Diel is here with me and I told her your letter seemed just like a continuation of sister Ellison's. Indeed one is blessed to have sound ministers and to be in peace and harmony. How I should have loved to be there. Then, too, I would have enjoyed helping you get ready, and also doing for the ones who came. Somehow your letters breathe the atmosphere of a true home in every sense of the word. I feel sister Rowe is much like you, and her pleasant, easy manner makes all feel right at home with her. I often tell her she is a sister to me both spiritually and naturally. It seems as if strong cords drew us together.

Dear little Elizabeth, my heart fairly aches for the child, and for you, too. As I read I said to Anna that perhaps her father's and mother's hearts ached more than hers, for there is not the suspense and anxiety in a child's heart that those who are older feel. Surely, dear sister, I know all too well how often the way seems dark and how we grow discouraged, but, as you say, when the Lord restores unto us the joy of his salvation we rejoice right in the midst of tribulation. His presence disperses our gloom.

I feel to tell you a little experience I had day before yesterday. On Sunday brother Rowe had spoken from the words, "How beautiful upon the mountains are

the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." The last three words had come to me over and over, but Wednesday afternoon I was lying on the bed thinking of all of them, and also about the many Scriptures that had come to help me through days of sadness and suffering, when suddenly a lighted path through darkness came before me and I saw it lighted by His word, and then I was made to see it was the path I had had to come. Oh I cannot tell it, for it was so beautiful and wonderful. Then came the words, "Thy word is a lamp unto my feet, and a light unto my path," and oh how beautifully this Scripture opened up to me, and I saw I had seen the truth of the words right in my own experience, for I saw his word strewn all along this narrow, light path, and I could hope it had guided my feet through the wilderness and lighted my path in the darkness. Monday morning while dressing the words came into my mind, He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and I was very glad when I found such words recorded in the tenth verse of the fiftieth chapter of Isaiah. One Sunday brother Topping spoke of the woman whose daughter was tormented with a devil and her faith appeared so wonderful. Even after the Savior spoke words that surely would appear to be a crushing rebuke she could tell him that even the dogs ate the crumbs that fell from the masters' table, and I thought what must her joy have been when she heard him say, "O woman, great is thy faith: be it unto thee even as thou wilt." It made

me feel that surely I do not have faith, for there are times when I cry and cry, and it does seem the cries are wrung from me, but I have to go on and on in the trial, while her daughter was healed that selfsame hour. Then, too, I think of the words, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," and, "Shall not God avenge his own elect; which cry day and night unto him, though he bear long with them?" If the vision tarry wait for it. It is yet for an appointed time. We would long to trust him and even though the way seems hard know that he doeth all things well, that he is too wise to err and too good to be unkind.

If all is well we hope to attend meeting at Black Rock next week, and then go to Hopewell the first week in June, and may come back here and start for Maine from Baltimore, as Alice feels she would like to have us here when she and her eldest daughter start for their trip abroad. It does seem I have had a strange experience about going to Maine this year, but the way seems to be opening. Surely, "Thy God reigneth." With great joy there ever come great trials that we may not forget the Giver of all and become unmindful of the Rock from whence we are hewn.

Deepest love from

BONNIE.

NOTICE.

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

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1926.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORSElder 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.***ZEPHANIAH III. 17.***"He will rest in his love."*

While these blessed promises in the prophecy of Zephaniah had their significance for the children of God in the day of Israel's approaching captivity at the hands of Babylon, yet they contain much beauty and comfort for spiritual Israel in this present age in which the church is now living. Zephaniah was one of the last to speak to Israel as the mouthpiece of God before that nation was taken captive by Nebuchadnezzar and he sings of the judgment and mercy of God: of judgment, because Israel's going into captivity was the just punishment for her many breaches of the covenant made with her by the hand of Moses; of mercy, because the Lord will appear for her deliverance at such time as his purpose in her punishment shall have been fulfilled.

We shall not further dwell upon the primary application of our text to the literal nation of Israel, for it is with spiritual Israel we are concerned, and the love of God as manifested in the work of his Son is vastly more important to us than the shadow of the true seen during the age of prophecy. How vast and immeasurable is the love of God! No angel has ever plumbed its depth nor has seraph

ever comprehended its height. God rests in his own finished work. That which his own right arm has successfully brought to pass, that alone is of such complete satisfaction to the Almighty that he is said to rest in it. He rests in his own love. There is as much difference between human love and divine love as there is between earth and heaven. God is not willing that men should love him with that imperfect human passion with which they love one another, but he wills that they love him with the reflection of his own perfect love shed abroad in their hearts. Nothing short of the return to him of his own perfection given them, is restful to the Lord. This is the very keynote of the gospel. In all that God requires of his saints, he never once exacts anything that he himself does not accomplish in them. When he commanded the man with the withered hand to stretch forth his hand unto him, Jesus did not expect nor did he require the cripple to do so in his own natural strength. To have expected such a thing would have been to exact what the crippled man could not possibly have done of himself. But when Jesus commanded the man to stretch forth the withered member, life accompanied the word of Jesus so that the command carried with it the quickening ability to obey. It was the very same way when the dead were raised, when the deaf were made to hear, when the lame walked and when the lepers were cleansed. In every miracle which Jesus wrought, not one was exacted to be performed in the strength of the sinner being wrought upon. The word of Jesus was such, and is still such, that life and healing accompany it to the fulfillment of all that is commanded to be done. No man is called to preach the gospel, nor any sinner called to believe

it, in his own human ability. The power to believe in God and in his Son Jesus Christ is the effect of the same power working in the soul as wrought in Christ when it raised him from the dead. Thus the Spirit and power of Christ's resurrection quickening our mortal bodies is the qualification necessary unto a spiritual life. No real spirituality can prevail within us otherwise. As God rests in "his" love, not in "our" love, so he may truthfully be said to find his satisfaction in the fruit of his own Holy Spirit, not in any fruit of the human spirit. There is a spirit in man by which a man knows the things of a man, but this is earthly and cannot lead a man to any knowledge above man. Nothing that this human spirit can produce of itself is restful or satisfactory to God. Without faith there can be no pleasing God. This faith is the fruit of God's own Spirit and cannot come about in the soul save by the working of that divine and holy principle. Whenever and wherever God sees this faith of his in exercise, he gladly accepts the fruit it bears. God's love ordered all the steps in the way of salvation decreed within himself before the world was. According to that love, he chose his people in Christ and ordained that Christ should be the offering for all their sins. That all his elect should in due time come to be sinners, God perfectly foreknew. To that end, when the time came, he placed all under law to himself. By this law which was impossible of obedience by human efforts, the church came under condemnation. Now, being under condemnation, the elect of God were in a prison from which they could not free themselves, because not one of them had it in him to pay the price which the law demanded in order to free them. On the other hand, his people under condemnation due to the just penalty of their sins, God would not free them at the expense of justice. Justice must be satisfied. At the same time, Mercy must have its sway. Now, Justice and Mercy seem irreconcilable. It was this apparent contradiction between justice and mercy, that made Job ask how then should a man be just with God. The solution of this mystery is with God and with him alone. In order that Mercy should flow to his condemned people, God took it upon himself to answer all the demands of his own Justice. Therefore, Christ was verily God and verily man. God came down to earth as a man, and as such he was called Jesus. This Jesus had imputed unto him by the Father all the sins of his elect, so that against him came all the demands of justice on account of the church's transgressions. Jesus offered himself to God in the death of the cross as the propitiation for the sins of his people. This offering of Jesus Christ, which was God offering himself to himself, was accepted by divine Justice as full and complete payment for all which the elect of God owed to Justice. Justice being in this way satisfied, Mercy comes to the chosen of God on the behalf of Christ and because of what he has done for them. God, after doing all this work of salvation in the person of Christ, entered into his rest at his own right hand. Something of this is what the Spirit intended when that Spirit caused Zephaniah to say, "He will rest in his love." The faith of the prophet caught the triumph from afar. His faith vanquished time and space and beheld the finished work of Christ in the salvation of his people. It is said that after the six days of creation, God rested from all his works on the seventh day. It may with equal truth be said, that God having

atoned for the sins of all his children in the person of Christ, arose from the dead and ascended unto glory and there rests in his love. It is this love in which believers rest when they are brought up from under the law into the gospel of the grace of God. This is a measure of God's likeness in which believers live while here below. As God is not, and cannot be satisfied with anything short of that which his own right hand has brought him, so his children find it impossible to approve that which does not bear the imprint of his own Holy Spirit. Hereby may we know that we are of God when we love the things God loves and hate the things he hates.

L.

THE "SIGNS" TO HAVE A HOME OF ITS OWN.

It gives us pleasure to announce to our readers that on or about September 1st we hope to move the SIGNS' office into a home of its own, where we will have things more convenient for doing our work. The quarters we have been occupying for the past three years are not at all suited to our needs, but were the best we could find when forced to move from our old location, where we had been for about thirty-three years. We were only given about five weeks in which to find a new location and get moved, so had to do the best we could under the circumstances, and took the place where we have since been located, and at a rental of more than three times what we had been paying in our old office. Of course we shall have to borrow money on a mortgage for our new building, but what we are paying rent for the place we are now occupying will go toward paying the interest on the mortgage, &c., and we will have a much more convenient place to carry on our work. Our new office is

to be located at 5 Linden Avenue, where we shall be glad to have our brethren and friends call upon us when in Middletown.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson.)

The Warwick Old School Baptist Association, convened at New Vernon, Sullivan Co., New York, June 9th, 10th and 11th, 1926, to the churches of which she is composed, sendeth greetings in the Lord.

DEARLY BELOVED BRETHREN:— It shall be our purpose at this time to set forth for circulation among our correspondents and kindred in Christ what we understand to be some of the fundamental principles of the doctrine of God our Savior, which we believe and whereupon we stand. The Scripture we shall consider is a portion of the tenth verse of the second chapter of Job: "What! shall we receive good at the hand of God, and shall we not receive evil?" We are told this man was "perfect and upright, and one that feared God, and eschewed evil," that "there were born unto him seven sons and three daughters," and that his substance was great, "so that this man was the greatest of all the men of the east." This fact is further emphasized by the Lord in asking Satan on two different occasions: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Job frankly confessed that all he possessed came from God. He said, "Naked came I out of my mother's womb," and also, "The Lord gave," so there was no question in his mind but that the Lord was the giver of all his blessings, the spring of all his joys and the life of his delights; God was sov-

ereign in the bestowal of his gifts. In reply to the Lord's question, Satan asked, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Then follows the account of the different messengers coming and telling (1) "The oxen were plowing, and the asses feeding beside them, and the Sabeans fell upon them, and took them away." (2) "The fire of God is fallen from heaven, and hath burned up the sheep." (3) "The Chaldeans made out three bands, and fell upon the camels, and have carried them away." (4) "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead." It is evident to us that these losses were real, and not imaginary, as some claim, and this conclusion is borne out to our mind by the declaration in the last chapter of this book: "Also the Lord gave Job twice as much as he had before," and further by his naming at that time the three daughters which he had. It hardly seems probable that he would have waited until this time to name his original three daughters, which it is said by some never really died. Assuming, then, that he actually did lose his children and all his earthly possessions, he proclaims God's sovereign right to take it all away, saying, "The Lord hath taken away." Truly, his sorrow was great, for the record is he "rent his mantle, and shaved his head, and fell down upon the ground, and worshipped." Among the things he said, we find this language: "Blessed be the name

of the Lord." In experiencing the loss of all things and having the very foundations of the earth shaken asunder, he realized that it was God who had sent prosperity, and it was this same God who had brought upon him this adversity, and that he was sovereign in all his works and ways, that not a single shaft shall hit, except the God of love sees fit, and so he worshipped, saying, "Blessed be the name of the Lord." Satan having exercised all his power over what Job had and finding his attempt to shake his faith an utter failure, for the Lord said of him, "And still he holdeth fast his integrity, although thou movedest me against him, to destroy him without cause," asks that he might touch his person, which the Lord granted: "So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." Again, we would say his humiliation, degradation and suffering were real; his wife said unto him, "Curse God, and die," but he rebuked her, saying unto her, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." The trials of Job were for a purpose. His life was hid with Christ in God, beyond the reach of Satan; it was safe and secure, and it was to be made manifest to him that the very gates of hell could not prevail against him. The great Shepherd said concerning his sheep: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The Lord was not experimenting with Job to discover something he did not already know, but he was proving to him that his grace was sufficient for every need. It would have seemed the losses he had sustained, his humiliation as he sat among the ashes, and the suffering he endured from "sore boils from the sole of his foot unto his crown," were enough, but not so, for at this very time there appear his three friends (?) to torment him further with their doctrines of conditionalism. Each one had come from "his own place;" they were not the messengers of God, but came with the wisdom that man teacheth. Miserable comforters were they all. Eliphaz reasoned that Job was to blame for his predicament, asking, "Who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same," and this notwithstanding God had said to Satan, "Thou movedst me against him, to destroy him without cause." Again, Eliphaz, while admitting man is born unto trouble, as the sparks are to fly upward, tells Job he would seek unto God, and unto God commit his cause, as though his very soul had not been poured out, like water which cannot be gathered, in prayer to God. Such reasoning as this only increased his burden and aggravated his woe, and we hear him exclaiming, "Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" Thus he shows the re-

ality of his trouble. These very so-called friends were used by the Almighty as his arrows to pierce still deeper the heart of his servant, and he recognized them as coming from God's bow, the poison whereof drinketh up his spirit. This was only a portion of the cup which had been allotted to him. Like David, he is made to cry, "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword." Thus was the seriousness of his condition laid heavily upon him, and yet he must listen to Bildad: "If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." And how plausible did the reasoning of Bildad with regard to God's judgment and justice sound to the natural ear, but Job asked: "How should man be just with God? If he will contend with him, he cannot answer him one of a thousand." Job knew when God spake there was none who could answer him. How foolish, then, to him was all this argument of Bildad. It only vexed his soul more and made Job more weary of life. The last of the three to come was Zophar, and he asks: "Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes." Thus was Job accused of lying and mockery, and then his accuser had the effrontery to offer this advice: "If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and

shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid," &c. Is this not the doctrine of works, of the do and live system, personified? How full the world is of it to-day. To all of this, Job replied: "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?" He acknowledges the omnipotence of God, and tells Zophar to "ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind." We see in the life of Job the experience of the church as she is in Christ Jesus; there is none like her in all the earth; she is the fairest among women, the undefiled one, the only one of her mother, and when the Lord shall have brought her through the fire she shall be as gold; she will know what the world knows, and more, for she will have meat to eat that the world knows not of, and all she has in a way of providence and in grace she will freely acknowledge "cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The pathway of Zion is laid out

before her and she shall come to all that the Lord hath appointed, all for the lifting of the name of Jesus on high. She will be stripped of all her self-righteousness; her dross will be consumed in the fire of God's wrath against sin and she shall be as a brand plucked from the burning, saved by grace. The apostle tells her to think it not strange concerning the fiery trial which is to try her, as though some strange thing happened unto her, "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." Her life is one of change: one thing is set over against another, adversity vs. prosperity, sickness vs. health, clouds vs. sunshine, winter vs. summer, darkness against light, unfaithful and false brethren vs. brethren who are true and faithful. All of these things are in the plan which the infinite wisdom of our God hath designed:

"His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke
Fulfills some deep design."

By the experience of this Zion is made to know "all things work together for good to them that love God, to them who are the called, according to his purpose;" that nothing takes place in vain, and when she is tried she is made to trust in the Lord, for in the Lord Jehovah is everlasting strength. When the Lord passes by and gives her to behold his backparts she knows for herself and not another that he is her God. Like Job, she says, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes," for "I know that thou

canst do everything, and that no thought can be withholden from thee." "Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he;" therefore, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Brethren, let us "ask for the old paths, where is the good way, and walk therein." "For other foundation can no man lay than is laid, which is Jesus Christ," "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Let us, therefore, take courage, my beloved brethren, and be strong in the Lord. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," contending earnestly for the faith which was once delivered unto the saints.

And now, may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

R. LESTER DODSON, Mod.

R. M. STRONG, Clerk.

(Written by Elder C. W. Vaughn.)

The Delaware River Old School or Primitive Baptist Association, in session with the Kingwood Old School Baptist Church, at Locktown, Hunterdon County, N. J., sendeth greeting and love in the Lord to all associations and churches with which she corresponds.

DEAR BRETHREN:—We are reminded of His tender mercies of which as an association we have been the partakers, and viewing these mercies we are reminded to call your attention to the penned expression of the prophet Isaiah, xxxiii. 20: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." As we write to you our hearts are filled with love, which is according to the love of God with which every inhabitant of Zion is loved. We have a Zion referred to in the Old Testament, which was a hill in Jerusalem on which the palace of King David rested, and all the inhabitants of his kingdom were directed to this place because of the resting-place of their king. As to exercise of the feeling in which we are addressing you our Zion is the resting-place of the palace of our King that reigns in righteousness, and to undertake to describe him and his palace seems too great for us. But a few words to you, dear brethren, if his Spirit taketh thereof and showeth it unto you will be sufficient, as you will behold Zion the resting-place of our King, but the King in his glory will appear in Zion, and all the glory round about will be of his work, beauty and perfection in holiness. As to the preaching of men, in a natural and carnal mind they are continually pointing to the palace of King David and

Jerusalem in which it was their capital city of David, but this Delaware River Association is pointing to a city that hath foundations that are not built by the wisdom of men and the sound of hammers and iron tools heard upon it, but just the opposite. As wisdom has builded her house she hath hewn out her seven pillars. (Prov. ix. 1.) She dug deep and the foundation of the King's palace is upon that foundation-stone that God hath laid in Zion, elect, precious, chief cornerstone, and the tabernacle thereof shall never be taken down. The pronoun here used in the feminine brings to us that all the wisdom of God in his foreknowledge in the salvation, redemption and perfection of the saints to glory through grace, which is the fullness of the consummation of faith and hope, is but feminine compared with God in his masculine, and the wisdom of God conceived is of the Holy Ghost, and it jointly and compactly unites his hands and his power in the masculine and is manifested in her preservation: that tabernacle shall not be taken down, for it is in God's house, and is the true tabernacle which the Lord pitched, which speaks in prophecy the wisdom of God in Christ Jesus in the quickening, teaching and speaking forth of the church of God in the gospel. Jesus declared, Upon this rock I will build my church, and the gates of hell shall not prevail against it. We feel to assure you this is the power and love that has rested with us as an association, hence we are what we are to-day. As an association we have been kept from using the cunning craftiness of men and made to contend earnestly for the faith once delivered unto the saints, and the Spirit that has rested with us has tried every man's works, and as the people are exercised by the workings of his mighty

power we are drawn to them, and that which is of the flesh this Spirit turns us from. For this cause we are united in love and fellowship and our hearts are drawn out to embrace all of like precious faith. We sometimes feel the strengthening of the stakes of our tabernacle, which we hope the Lord has pitched in our hearts and that the cords that unite us in him shall not be broken. This dear uniting love will not let us part. In this fellowship and love we greet you, and as the Lord has so abundantly blessed and favored us as his church, so he blessed all of Zion. What a great solemnity seems to enfold us as we now are in the depths of thought of the city of God and Zion the palace of King Jesus, and what a high privilege we have to be brought into this beautiful city, and also into the King's palace, and hear the voice of him speak and assure us of our sonship through him, and it all according to the purpose and grace of God given us in Christ Jesus, and not by works of righteousness which we have done. We feel to testify unto you that it is by the grace of God we are what we are, and we hope to be kept and directed that we may continue in true apostolic teaching and practice, and our glorying be in the Lord. This faith that was manifested by the fathers we are persuaded was the gift of God, and as we are made to continue with them we feel their God is our God and will be our guide throughout all our pilgrimage here. The peace, love and fellowship of Zion in our hearts are all through Christ Jesus our Lord, and this eternal life is the habitation of God, and the tabernacle and cords of love that bind us shall never be severed in any way. Amen.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in joint session with the several churches composing the said Association, convened in the meetinghouse of the New Vernon Church, Sullivan County, New York, Wednesday, Thursday and Friday, June 9th, 10th and 11th, 1926, to our sister associations with whom we correspond, sends greetings in the Lord.

DEAR BRETHREN:—We have been favored with another annual meeting, in which peace, harmony and love have prevailed. Your messengers have been joyfully received, and a goodly number of ministering brethren have been with us, who have borne faithful testimony to the truth as it is in Jesus, so that we have felt comforted and refreshed. The churches of our body, while they report but little or no ingathering, are at peace, and steadfast in the faith of the gospel. We desire a continuance of your correspondence, both by letters and messengers, for it is pleasant and profitable to us.

Our next session is appointed to be held on Wednesday, Thursday and Friday before the second Sunday in June, 1927, the place to be announced later through the "Signs of the Times," when we hope to greet a goodly number of your messengers and receive your messages of love and fellowship. May the blessing of God abide with you and all who love the Zion of our God.

R. LESTER DODSON, Mod.

R. M. STRONG, Clerk.

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

D. M. Gillis, Ontario, \$2; Mrs. A. B. Engell, N. Y., \$5; Mrs. Mintie B. Mapes, N. Y., \$2; Mrs. Fannie Muir, N. Y., \$2; Mrs. Lydia Stewart, N. Y., \$2; Mrs. Kate Lunsford, Ky., \$1.

MARRIAGES.

By Elder H. C. Ker, in the meetinghouse at Snow Hill, Md., June 26th, 1926. Marion S. Jones and Hazel J. Holland. Both of Pocomoke, Md.

OBITUARY NOTICES.

Elder John G. Eubanks passed away Sunday afternoon, July 18th, at two o'clock, funeral Wednesday afternoon, July 21st, at 1:30 o'clock, at Welsh Tract meetinghouse. A suitable obituary will be published later.

Mrs. Silena Hough, wife of John Hough, died suddenly at her home in Trenton, N. J., December 6th, 1925. She, being as well as usual, made arrangements the night previous to attend meeting that morning at Hopewell, but God ruled otherwise, and she passed away about eight o'clock. She was born June 10th, 1860, being in her sixty-sixth year of age. She was baptized by the late Elder William J. Purrington June 25th, 1892, in the fellowship of the Old School Baptist Church, of Hopewell, N. J., of which she was a worthy member at the time of her death.

The funeral services were held at her late home in Trenton, N. J., Wednesday, December 9th, conducted by her pastor, Elder C. W. Vaughn, who spoke words of comfort to the bereaved family, after which she was laid away in the cemetery adjoining the church of which she was a member. She leaves a lonely husband and four sisters, besides many friends, to mourn their loss. She was well-known among the Old Baptists as she traveled a great deal among the different associations, which she much enjoyed.

ALSO,

Her sister, **Mrs. Ada M. Holcombe**, wife of Jacob Holcombe, died at her home, near Ringoes, N. J., September 27th, 1925. She was born July 27th, 1865, being in her sixtieth year at the time of her death. June 13th, 1896, she was baptized in the fellowship of the Old School Baptist Church, of Hopewell, N. J., by the late Elder William J. Purrington, of which church she remained a firm believer.

The funeral services were conducted by her pastor, Elder C. W. Vaughn, who preached the gospel with power to the family, Jesus the way, the truth and the life, after which she was laid away in the Ringoes Cemetery. She leaves a husband, one son and four sisters, besides many friends to mourn their loss. Our hearts are made sad, but we do not mourn as those who have no hope, but desire to be reconciled to his will, and say, Thy will be done, for we believe our loss is their eternal gain, that they have gone a little before us to enjoy those things which God prepared for his people before the foundation of the world. For Jesus said, I go to prepare a place for you, that where I am there ye shall be also. We be-

lieve they have awakened in his likeness, and are satisfied, for they shall see him as he is and go out from his presence no more for ever.

Written by their unworthy brother-in-law, also brother in hope,

W. S. BOND.

Mrs. Louise Holland Mariner was born June 10th, 1856, and died May 9th, 1926. She was married to W. S. Mariner May 5th, 1875, and to that union ten children were born, seven boys and three girls. Five survive her: C. E. Mariner, Wilmington, Del., A. W. Mariner, New Church, Va., G. F. Mariner, Silva, Va., Mrs. J. A. Levins, Norfolk, Va., Mrs. R. A. Pilchard, Greenback, Va. She leaves to mourn, husband, five children, eleven grandchildren and three great-grandchildren. The time of her married life was fifty-one years and four days.

Her daughter,

(MRS.) J. A. LEVINS.

SOUTH NORFOLK, Va.

Mrs. Mariner had been in failing health for some time prior to her death. She manifested great fortitude during her illness and at last passed quietly away into everlasting rest. She was a good woman, all that wife, mother, neighbor and friend means. She was not a member of the church, but a firm believer in the doctrine of salvation by grace, and was ever present at our meetings when possible for her to get there. We all loved her for the truth's sake and shall miss her very much. The husband and children have our deepest sympathy in their great loss. The writer conducted the funeral services at her home near Pocomoke, Md. A very large company had gathered to pay the last tribute of respect to their neighbor and friend. The interment took place in the "new church cemetery." The Lord comfort all that mourn.

H. C. KER.

Mary Jane Buckwalter passed away at her home in the Needmore neighborhood, Sunday noon, June 6th, 1926. She had been ill several years, and her condition became serious last Monday, when the latest attack developed. Death was due to complications. Miss Buckwalter was born March 13th, 1877, and had been a lifelong resident of that vicinity. Her mother died January 13th, 1926. She is survived by her father, Joseph, and the following brothers and sisters: James R., George, Elizabeth, and F. M. Buckwalter, all at home. It has been my pleasure to have been acquainted with this family for a number of years. The home was known as a stopping-place for the Baptists, and Mary, as well as all the rest of the family, always enjoyed their company, and never were there too many. She would often say, There is always room for one more. Mary was of a quiet dis-

position, having little to say, but a ready talker with her pen, having a gift to write, and by her pen had given evidence that she had passed from death unto life, but she felt too unworthy to offer herself to the church. During the last years of her life she suffered much, but bore her afflictions with patience. Her faith was strong in the Lord, and she often said, His will, not mine, be done. We shall all miss her. Her place is vacant in the home, but we know the Lord doeth all things well, and we bow in humble submission to his will. He hath given, and he hath taken away, blessed be his name. May the blessing of the Lord be with the aged father, brothers and the lonely sister, also with the many friends.

I tried to comfort the friends with the ability the Lord gave me, both at the home and at the church-house, after which the remains were laid to rest beside the mother in the Jamestown Cemetery.

GEORGE L. WEAVER.

Mrs. Jane Lewis Davis Martin, daughter of Mr. and Mrs. David Lewis, was born May 27th, 1847, in Wales, and departed this life at Grant Hospital, Columbus, Ohio, Tuesday, June 24th, at 3:30 p. m. She was one of a family of seven children. At the age of three she came to Ohio and her early life was spent in Oak Hill, Jackson County, April 1st, 1884, she was united in marriage with James W. Martin, and came to the present home site, where she lived a conscientious and neighborly life. Surviving relatives and other particulars will be noted in the obituary following. Elder L. E. Stephens and the writer conducted funeral services.

ALSO,

James W. Martin was born September 28th, 1841, and died April 2nd, 1926. He was married to Lucretia Main in 1866, and to this union were born three children (one died in infancy): Mrs. Charles Morgan, who died in 1915, and Mrs. Sarah Sawyer, who still survives, also three grandchildren. Mr. Martin married Mrs. Jane Lewis Davis in 1884, who preceded him in death June 24th, 1924. He had one step-daughter, Mrs. Bertha Brenttinger, and a foster-daughter, Mrs. Hazel Ufferman, of Delaware, Ohio, who with her three children, James, Albert and Betty Jane, survive. Mr. Martin was a member of Co. C, J. O. V. While neither Mr. nor Mrs. Martin ever identified themselves with the church they were firm believers in divine revelation and salvation by grace, and surely bore the fruit of the good tree, and by their fruit ye shall know them. They were always ready to assist Pleasant Hill Church and their home was a home for all orderly Baptists and ministers.

Funeral services were conducted by Elder L. E. Stephens, of Delaware, Ohio, and the unworthy writer, with burial in Mulberry Cemetery. While we all feel our great loss, we can say with Paul, we sorrow not as those who have no hope, for we believe

that our temporary loss is their eternal gain, and may we all bow in humble submission to the will of him who doeth all things well.

C. E. JACKSON.

GOLCONDA, Ill., July, 1926.

DEAR BRETHREN:—I am inclosing a tribute to my late husband, Dr. J. W. Parmley, which I would like you to insert in the SIGNS OF THE TIMES. He was a firm believer in the doctrine set forth by the Primitive Baptists.

Your sister, I hope, MARY E. PARMLEY.

TRIBUTE TO DR. J. W. PARMLEY.

Dr. J. W. Parmley was born near Rock, Pope County, Ill., June 11th, 1845, and departed this life Wednesday, May 20th, 1925, aged 79 years, 11 months and 9 days. He was the oldest son of Ellsberry and Nancy Jane Parmley. His ancestors came from England to the New England States, and later removed to Tennessee, and from there to Pope County, Ill., in which place the family home has been for over one hundred years. When only a boy of eighteen years of age, he enlisted during the Civil War in the service of his country in the 13th Ill. Cavalry, where he served until he was honorably discharged at the close of the war. He loved to talk of his experience as a soldier, and his children have many pleasant memories of his reminiscences. He was married to Mary E. Ellis, of Rock, Ill., November 15th, 1866, and this devoted couple shared the pleasures and storms of fifty-eight years. To their union were born nine children, four of whom preceded him to the life eternal, namely: Albert Green, Belle, Cordelia and Lura E. Those left to mourn the loss of the beloved husband and father are his aged companion and five children, namely: Mrs. Allie Austin, Mrs. Olive Gibson, George Parmley, Jr., Mrs. India Wade and Mrs. Grace Abbott, together with seven grandchildren, four brothers and other relatives and friends.

At the age of thirty-two years he entered the American Eclectic Medical College of St. Louis, Mo., and graduated in May, 1878. He came home and began the practice of medicine and continued in active practice for more than forty years, until failing sight and bodily infirmities caused him to have to give up his loved profession. Practicing as he had for more than forty years, he was intimately associated with practically all of the present generation of the surrounding country within a radius of fifteen or twenty miles. Through snow and rain, sometimes with sleet frozen on his face, he rode at all times, day and night, to relieve the suffering of the people of the community, and often during sieges of sickness was gone from home for days, sometimes leaving sickness in his own home to minister to others' needs. His faithful wife was always his help and reliance at such times, and bore her share of the hardships

which such service calls for. No one gets closer to the home life of the people than the family doctor, and he will be long remembered by those to whom his coming was a help and comfort, for they knew that he would go when called upon, regardless of compensation. He was converted about forty years ago, and although he never united with the church, his life was a living example of true religion as expressed by the apostle James, pure religion and undefiled before God is this, to minister to widows and orphans in their affliction. He was ready and willing to go, and died rejoicing in a Savior's love. He was a member of Golconda Lodge, No. 131, A. F. and A. M. for many years. He bore his last illness of seven weeks with patience and christian fortitude, and was surrounded by every loving care and attention that his loving children could give him, for which he often expressed his appreciation.

He was laid to rest in Mt. Zion Cemetery, near Rock. The funeral was conducted by Mr. Newt Rogers and Mr. Maynor, with Masonic rites at the cemetery. A short talk was also made by Uncle Bailey Floyd, representing the G. A. R.

MEMORIALS.

(WARWICK ASSOCIATION.)

Since our last session, the Lord in his infinite wisdom has seen fit to remove from their fields of labor our esteemed brethren in the ministry, **Elder J. C. Mellott**, Salisbury, Md., and **Elder J. B. Slauson**, Ridgeway, Ontario, Canada:

RESOLVED, therefore, that it is the desire of this meeting that we express to the churches of our correspondence whom they served our deep sympathy in the loss which they have sustained, praying that God may, according to his own will and purpose in grace, provide undershepherds to go in and out before them.

Resolved, further, that we extend to our bereaved sisters our heartfelt sympathy in the loss of their dear husbands, so highly esteemed by us for the truth's sake, and that a copy of this memorial be sent to each of them.

R. LESTER DODSON, Moderator.

R. M. STRONG, Clerk.

MEETINGS.

The annual all-day meeting of the Brookfield Church at Slate Hill, N. Y., is appointed to be held on August 20th, Friday before the fourth Sunday. Elders George Rnston and T. W. Walker are expected to be with us. Lovers of the truth and friends will be welcomed.

R. LESTER DODSON.

Commencing with the third Sunday in July the Olive and Hurley Church, Ashokan, N. Y., will hold

their services, Daylight Saving Time, morning at 10:30, and afternoon at 2 o'clock.

GEORGE RUSTON.

Hazel Creek Association of Regular Predestinarian Baptists will meet, in her seventy-second annual session, with Providence Church, near Plano, Appanoose County, Iowa, on Saturday before the fourth Sunday in August, 1926, and continue the two following days. A cordial invitation is extended to all lovers of Bible truth, and we desire an exchange of Minutes of other associations, that we may judge of our unity of faith and order to the end that we might correspond by Minutes and letter, if not in person. We deem it a great blessing and pleasure to know our best friends, and to hear from them directly. It builds us up in the most holy faith once delivered unto the saints.

J. M. CATE, Clerk.

The Middleburg Old School Baptist Church expects Elder George Ruston to meet with them the fifth Sunday in August (29th), 1926. For convenience service will be held, the Lord willing, at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., at 11 a. m. and 2 p. m. All welcome. The D. & H. Albany and Binghamton train arrives and leaves in convenient time for the meeting.

ADDIE LIVINGSTON, Church Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of brother W. I. Zinn, three miles south and one-half mile west of Meriden, Jefferson County, Kansas, September 10th, 11th and 12th, 1926. Those coming on the Santa Fe, get off at Kilmer Station. On Union Pacific get off at Grantville, seven miles south of place of meeting, or come to Topeka and change to Santa Fe. The last train leaves Topeka for Kilmer at 5 o'clock p. m., and the first one in the morning at 8 o'clock. It would be well to notify brother Zinn, if intending to stop at Grantville. Address him at Meriden, Kansas, for any further information, or write to me at 1243 Polk St., Topeka, Kansas. If more convenient to stay over night in Topeka write or phone 7535 after you get here.

MARY ELLISON, Clerk.

The Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Church, Friday before the second Monday in September, 1926, and continue three days, (September 10th, 11th and 12th). We expect brother Dodson to be with us. All who love the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

TOPSHAM, Maine.

The eighty-fifth annual session of the Regular South Arkansas Primitive Baptist Association will

convene with White Water Church, Friday, Saturday and Sunday, September 17th, 18th and 19th, 1926. White Water Church is two miles northwest of Tinsman, Arkansas, on C. R. I. & P. Railroad. Those coming from east and west will come on Cotton Belt Railroad to Fordyce Thursday, take Rock Island train for Tinsman. Those coming from north and south come over Rock Island to Tinsman, where conveyance will meet all trains Thursday and Friday. We invite all genuine peace-loving Old Baptists of the unlimited predestinarian faith to meet with us, especially the ministers.

W. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

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 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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Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

ALL WELCOME

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

E. A. MORELAND, Pastor.

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

A. S. ROWE, Church Clerk.

THE 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 in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

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

SUPPLY EXHAUSTED.

OUR supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

13 Center Street, MIDDLETOWN, N. Y.,

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. 94. MIDDLETOWN, N. Y., SEPTEMBER, 1926. NO. 9.

CORRESPONDENCE.

I PETER I. 1, 2.

“PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied.”

The spiritual import of the above quotation is so great that it is not only beyond the reach of natural minds, but many of us who feel that we are subjects of God's grace are often unable to see but little of its beauties. However let us be assured of one thing: that here the apostle's words are not different from all other Scripture, in that they are profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be thoroughly furnished unto all good works. Now I do not intimate that any of our people would attempt to gainsay Peter's declaration that he is an apostle of Jesus Christ, but in considering the first words of his first epistle we may commence this letter in a way which shows Christ to be the author and finisher of Peter's as well as that of being the author and finisher of all our own faith, as he is of all other things pertaining to

his kingdom, which kingdom is not of this world and not by observation, so we now say, and must keep on saying, that Peter never did anything which was acceptable in the sight of the Lord, unless he was moved to do so by Christ's Spirit. Christ and his Spirit were one and the same then, as now, and shall remain so through eternity. God is the Father of them both, and they all are one. So our God is a triune God, for we know that he made this so, as it was his good pleasure to do. We first find Peter to be a fisherman, and it was while following his vocation as a fisherman that he was called to follow the Lord, and this he did, even unto death. I do not pretend to say just what were the exercises of dear old Peter's heart prior to the time of his being called of the Lord, but the doctrine of the eternal vital unity of God and his church (His people called out of the world) teaches us that Peter was foreseen, foreknown, predestinated, ordained of God the Father, from before the foundation of the world, for I am fully persuaded that he who created heaven and earth, and all things pertaining to each of them, the countless thousands of visible and invisible planets which surround

this lump of clay and sand upon which we exist, including the millions of things infinitely great, also the innumerable millions so infinitely small that neither eye nor ear can perceive, which things all the genius of men cannot invent instruments which may disclose the real truth about them, thus rendering unappreciable the wisdom of the greatest savants that ever lived, could not only foresee all things, but did predestinate every act of Peter's life. No, I cannot see how a child of Israel can deny absolute predestination in Peter's case unless he has been turned over to Satan to be sifted, as was Peter. I do not see, but the Lord knoweth. Now you are making God the author of sin, says some one. It is your carnal mind that accuseth me, and I know that your natural mind is dark. The author of sin is the doer of sin, and God is not the doer of sin. You will not deny that God brought up Pharaoh to do as he did, and that God hardeneth whom he will, and that the Lord well knew just what Peter was going to do, for he told him so, and later events proved the truth of our Lord's words to Peter, just as present day events are proving his truthful sayings.

I did not start to write this letter in defense of the doctrine of predestination, which doctrine is most glorious, and is the doctrine of salvation by grace alone, but I found myself in it while writing, and I love it, for it ascribes all power, praise, honor and glory to my Master, and in him I find my rest (sabbath). This is real rest, and it matters not what my temporal troubles may be I continue to enjoy the sabbath, and no power here or elsewhere seems to be able to disturb this rest. Now, are we to be careful and take heed unto all words of the apostle Peter, and unto all others of Christ's apostles? Yes. Hear the Lord say,

"Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 20. Notice that word "shall," and remember its potency, for it is of the potential mode. So we shall believe on Christ through Peter's word, and at the same time be the blessed beneficiaries of his sweet mediatorial work (prayer to his Father). So when we receive the true spiritual import of his words, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," we are then ready and willing to confess that all obedience of whatsoever kind that we render unto God is of our Lord, and not of our own creature efforts. If it were otherwise he would not be Lord. So may the Lord lead us unto such sufficiency of grace as will give us strength to reject any and all doctrines which attempt to discount his power, honor, glory and grace, such as trying to subdivide his salvation. "Time salvation" is taught of men. The Holy Spirit does not teach it, neither does the Bible. The carnal mind finds much in the Bible that God's Spirit does not teach. Carnal constructions are oft-times taken as truth, but are always opposed to truth, so the child of grace can do nothing but look unto the Rock of his or her salvation for all (not a part) of the needs of his or her soul. May we read his blessed word with understanding hearts, having the guidance of the Holy Spirit as much as is the divine will of God to give us. Let us not be discouraged, but contend for the faith once delivered unto the saints. I feel that we all know who is the great Head of the church, and that we are made willing by his Spirit to trust in him for all things which are for the good of his church. We know that

there is a falling away from the truth, but God's eyes are not holden that he cannot see. We are in the minority, but numbers do not prove anything; the numerical strength of a congregation does not prove that it is the church of the living God, for the teachers of false doctrines always have big congregations to hear their preaching. No man is more unpopular than the preacher of the truth, the truth that makes God's elect free.

Now I conclude by saying that if I have written any truth, that such truth is to the church. I am not writing to the world, but to those who are God's people, whom I love. Pray for me, and cast the mantle of charity over my many imperfections.

E. V. LASSITER.

ATLANTA, Ga., March 7, 1926.

EL PASO, Texas.

DEAR EDITORS:—As my subscription has expired I am sending money order for three dollars, two dollars for my paper and one dollar to use as you see fit. I want to tell you of the joy and comfort I have had in reading the dear old SIGNS OF THE TIMES, for it has contained many letters comforting to a poor wandering sinner like me, for I am far from any church or people of our faith. I do not get to hear any preaching here, and have no one to talk with that can understand me, but I hope I am truly thankful to the Lord that he has so wonderfully blessed the editors and others with the gift of writing for the comfort of the poor lonely scattered strangers and pilgrims on the earth. At this time I feel like writing a few lines about my travels and experience, which goes back forty-one years, when I was only fourteen years of age. I was in the field at work, and not feeling well, and being

very tired I went out and sat down under the shade of a pine tree. I soon fell asleep, but in a short time awoke and all seemed to be darkness and my sins began to appear unto me, and I felt that I was the most sinful being in all the world, but thought this darkness and awful feeling of sin was because I was not feeling well. I got up and went about my work, thinking it would leave me, but how miserable I did feel. It was then that I began to see myself a lost and condemned sinner before God, and as I thought of my sins, which appeared to be many, my first thought was to call to the most high God to stop my sinning, as I had heard that in order to be saved we must turn from our sins to God, so I began to try and put evil thoughts from my mind, but the more I tried the more it seemed evil was present with me and that I was justly condemned before God. I did not tell any one of my feelings or troubles and in a few days this feeling began to leave me, and for a few months I had but few thoughts of my sins and condemnation before God, but then they appeared unto me again, and it seemed as if there was no hope for me, as I could not do good. So time passed in this way until the summer in which I was seventeen years old, and at that time the Missionary Baptists held a revival meeting which I attended. I had never heard a Primitive Baptist preach, so depended upon my good works and upon an arm of flesh for salvation. I remember one day while the preacher was preaching, it seemed that I must sink into an everlasting hell, as I felt so miserable and sinful. I got up and went out to a lonely spot and fell upon my knees and tried to pray to God to have mercy upon me and save me, but it seemed as though my prayers were in vain and there was no hope for me, so I

arose and went back to the meeting-house, and soon the services were over and I went home. That evening I spent most of the time in a lonely spot weeping and mourning because I could not cease sinning and had about lost all hope of ever being saved. That night I went back to their services and my hopes were to some extent revived, as I was determined to use my entire strength and efforts to give up sinning and be saved. I went in gloom and darkness, under an awful weight of guilt and sin, feeling that this was my last chance. That night when they called for mourners I went up, feeling just as if I were going to the altar to be slaughtered. I fell down upon my knees and began to pray as best I could, and depending upon the preachers to pray for me, but felt no relief, and could see myself a lost and condemned sinner. I gave up all hope and could see nothing but an everlasting hell awaiting me. It seemed that I began to sink and lost all view of the world and man, and that there was a high wall around me and I was cut off from the world and from the help of man, and I must then perish as there was no help and my strength and hope were gone. Then there seemed to appear a great light from above, but I could see no man or anything of the world, as this great wall had cut off the view of all the world, and it seemed as if I were alone, but I could see the light, power and glory of the Lord, and it did then appear unto me that salvation is of the Lord, and I believe and hope I was there made to stand still and see the salvation of the Lord. Oh how happy I did feel, and was made to rejoice and praise God, from whom all blessings flow, as I then did not feel the guilt of sin. I felt that my sins had been forgiven, but not according to my own works of righteousness, for I had been brought to the end of my own works and was made to see a complete and finished work in Christ Jesus our Lord. Then it seemed the great wall was removed. I looked around and one of the preachers was standing near me, and I told him what great things I hoped the Lord had done for me, but he could not understand me, and told me that my talk might discourage others, so I said no more. The congregation was soon dismissed and I went home and went to bed, but could not sleep for some time, but still felt to be rejoicing in the Lord for the great things I hoped he had done for me. The next morning I was thinking of the things that had taken place the night before, and thought of what the preacher had said to me, and again began to doubt and fear that I was mistaken and deceived. I did not go to the meeting that day, but stayed at home with doubts and fears, and went out to a lonely spot in the woods and sat down on a log and thought of the things that passed the night before, and in great doubt and fear fell down upon the ground with my face to the earth and prayed to God to give me light and understanding and deliver me from doubts and fears. The joy I had the night before appeared unto me again and I felt to rejoice in the Lord. I went back to the house feeling the Lord had been gracious to me, and that my sins were forgiven. That night I went back to the meeting and listened to the preaching, but it did not correspond with my experience. I still felt I had been blessed of the Lord, and wanted to join the church and follow our Lord in baptism, but when they gave an opportunity for members I did not go, but there were others who did, and I listened to their experience, which did not altogether correspond with my own, yet I

wanted to join the church. So the next day I went back, and when they gave an opportunity for members I went up and told them a part of my experience and was received, that being on Friday, and on Sunday following I was baptized, and believed I was in the church, but could not believe all of their doctrine, as it was not according to my belief or experience. Time passed on and I attended very regularly for about two years, and then visited some friends in an adjoining county. It being Sunday they told me it was meeting day for the old "Hard Shells," and asked me if I wanted to go and hear them. As I had never heard an Old Primitive Baptist preach I told my friends I would like to go, so we went out to the church-house, which was a small log house. There were only a few there, but they kept coming in until there were about twenty. Some one said, The preacher is coming. I looked out and saw an old man riding upon a mule. Some of the people got up and went out to meet him, and they seemed very glad to see him. Then all came into the house, and it being time for preaching to start he took his hymn book and Bible out of his saddle-bag and walked up into the old board pulpit and took his hymn book and read "Amazing grace, how sweet the sound," and they began to sing. I noticed the tears began to run down the cheeks of one old brother, and after this good old song this old and feeble preacher got down on his knees and prayed a different prayer from any I had ever heard. He then read a text, which was, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." There I heard the gospel of Christ preached for the first time in my life. The dear old brother was blessed with a gift from God, and did know and preach

Christ as a complete Savior, and then my poor soul was made to rejoice in the gospel of salvation; not the gospel that saved me, for if saved at all I was saved before I heard the gospel. I then could see why I was fenced in with this great high wall: it was to show me I was cut off from the help of man, and I could not get out to help myself, and was left there to perish, so far as my own strength or the help of man was concerned. But, blessed be God, when I had gone to the end of my strength, and the strength of the arm of flesh had failed, God in his great power, love, mercy and grace did show me of that love and mercy, and my poor soul was made to rejoice to know that they had reached me a poor vile sinner. So this is my only hope of eternal salvation. I do not know why, but I again became entangled with this people of the "do and live" faith. I could not forget that Old Primitive Baptist meeting, but every one seemed to think they were so few, and ignorant, that they could not be the church of Christ. I tried to put them out of my mind, and "do and live," but I soon found I could not even do that. Then my hope failed, and I soon came to the place where I doubted if I had ever had a hope, and for several years I had no interest in any denomination, but had become attached to two fraternal organizations, and was satisfied with them for a few years, and then again I wanted to go back to the church, so I once more went back to the Missionary Baptists, as they did not object to those secret orders. From 1914 to 1917 I was a member with them, and tried to work with them, but could not see as they did, and they could not see as I did. In the fall of 1917 they were holding a revival meeting and I was going every night. One night the

preacher took his text, and was trying to preach on the prodigal son, and made him out a very bad boy, and said he never was a christian or a son until he decided to go home and do good, then his father owned and blessed him. It was at this time that I saw myself as a prodigal son, and I had even wandered much farther in sin than he had. This preacher was trying to preach and these people were worshipping an idol god, who could not do anything. Then these words came to me: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," so before I knew what I was doing I was out of the house and on my way home. When I got home my dear wife, knowing it was not time for the services to be over, asked me why I had come home. I confessed I hoped I had been turned from worshipping idols and had been turned to the living God. Since that night I have not felt any fellowship for those people. Being at Fort Worth, Texas, at that time, and the Primitive Baptists having a church there, my dear wife and myself often went to their meetings and enjoyed their preaching, but I had not given up my secret orders, so did not ask these dear people for a home with them. December, 1919, my dear wife's health having failed the doctors advised us to come here to El Paso. After coming we found there was no Primitive Baptist Church here, so our sweet privilege of hearing the gospel had passed. As some of you will remember, November 18th, 1924, my dear wife passed from this world of sin, cares and trouble, and I have a sweet hope that she is now at rest, while I am still here in this lonely world, away from the church and the people I so dearly love. I have given up my fraternal orders, and now stand alone in the world, like one

who has no friends, or any resting-place, yet at times I am made to believe and hope that beyond this world of sin and sorrow there remaineth rest for me. Is not this a sweet hope for one so sinful and unworthy as I, to know that salvation is by grace, and not by works, for if by works, then I have no hope?

Well, as I have already made my letter too long will bring it to a close. Do with it as you think best. If you see anything in it you think would be of comfort to any one publish it in the SIGNS; if not, cast it into the waste-basket, and forgive me for troubling you with it. If this does appear in the SIGNS and any Old Baptists ever pass this way, please remember my address is 3115 Sacramento Street, and you will make glad the heart of an unworthy sinner by calling on me. May the SIGNS continue to comfort the lonely, scattered and afflicted poor in hope of God's mercy.

C. M. ADAMS.

FREEWATER, Oregon.

DEAR BROTHER LEFFERTS:—I have had a longing desire to write you in way of expressing my hearty endorsement of the principles of the gospel as set forth by you and the other editors and writers of the SIGNS OF THE TIMES, but a feeling sense of my inability to express myself as I would has so far deterred me. I have now decided to throw myself upon your charity and make the attempt. I have been a reader of the SIGNS for a long time, and the principles set forth by the editors to-day are the very principles on which dear old brother Beebe founded it: salvation by grace, and grace alone. I do believe that God is a sovereign and works his will not only in the army of heaven but among the inhabitants of the earth, and none dare say, What doeth

thou? I have had some very comforting thoughts on the apostle's letter to the saints and faithful in Christ Jesus, as recorded in his letter to the Ephesians. After introducing himself to them, he gives vent to the fullness of his heart in these words, which plainly show the fruit of the Spirit, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus." Paul seals the fact that all spiritual blessings to the saints are in Christ. Everything which is profitable and blessed to the saints is treasured up in Christ, and the apostle is very careful to not leave us to guess why this is so. It is according to God's election, according as he has chosen us in Christ before the foundation of the world. So this forever puts a seal on the notion that some of these spiritual blessings depend upon what the saints might do. It does not say God has blessed us with spiritual life then leaves us to get our spiritual blessings here in time by our obedience. Paul says "all" spiritual blessings, which complete our salvation for time and eternity. The purpose of all this glorious work of God is that we should be holy and without blame before him in love, and well might the apostle say there is nothing able to separate us from the love of God which we have in Christ Jesus. Dear ones, it was all given to us in Christ before the foundation of the world, and I firmly believe that every one who was chosen in him shall enjoy the fullness of all these spiritual blessings treasured up in Christ. The apostle continues with the security of these blessings, and tells us that God, who chose us in Christ, in whom we enjoy all these heavenly blessings, has predestinated us unto the adoption of children, and then

says that all this wonderful work is according to his will. He then comes to the very heart of this blessed work, and declares that it is all to the praise of his grace wherein we are so gloriously accepted in the Beloved. Oh how good and rich to the soul to enter in as did Esther before the king and have the sceptre handed out until her trembling fingers could touch it, and to hear the king gently say, What is thy request? Then the soul answers, If I have found favor before thee come thou to my banquet. The apostle opens up to our poor troubled soul more of the riches of grace: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Sins, not only one, but many sins. As John has recorded it, The blood of Jesus Christ cleanses us from all sin. Oh I am so glad that the atoning blood of the Son of God is complete and full to meet every demand of the law. Such sweet and heavenly blessings my soul doth find in Jesus. He has abounded to us in all wisdom and has made known to us the mystery of his will, and this wisdom is made known to us according to his good pleasure which he has purposed in himself, and we find that all this glorious purpose of God was to the end that he might gather all things in one (in Jesus), in whom all God's spiritual blessings are treasured for his suffering Zion, both them which are in heaven (Jewish heaven) and those who are on earth (Gentiles). Jesus said while here on earth, "Other sheep I have, which are not of this fold: them I also must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Then in the eleventh verse of this first chapter of Ephesians Paul declares that it is in

Jesus we have obtained an inheritance, and this being by the predestinated purpose of God, who works all things after the counsel of his own will. There are some among the Old School or Primitive Baptists who say God predestinated all the good things and who declare that all the bad things are against and contrary to the will and purpose of God, and they set their poor imperfect minds against the perfect mind of God and tell us what is good and what is bad. They seem not to realize that all God does is good and right while much of his works with his creatures seem evil to us. None dare say that Job's afflictions were sent upon him for his disobedience, for God said to Satan, who was to tempt or afflict him, Hath thou considered my servant Job, a perfect and upright man, one who eschews evil and does that which is good? Now this forever seals the fact that Job was no greater sinner than the rest of mankind, but if we by faith follow the trials of Job to the end we shall see God's purpose in every event which was working to this end. After all Job's earthly possessions were taken and he was afflicted in person, so wretched was his condition that all earthly friends, even his wife, so abhorred him that she asked him to curse God and die. This is just what Satan said he would do. But listen to the tried saint, he said to his wife that she spoke as one of the foolish women. He said, If we have received good at the Lord's hand, shall we not receive evil? Job's earthly blessings were good to him, but his afflictions were evil. No chastening at the time it is administered seems good to us, but is grievous (evil).

I wish to call attention to one more passage of Scripture and then try to

conclude. In the ninth chapter of John is recorded one of the greatest miracles Jesus performed while here. It was to open the eyes of a man who was born blind, and the question was asked, Who hath sinned, this man or his parents, that he was born blind? Jesus says, Neither has this man nor his parents sinned that he was born blind. Now this being so, we must look for some other cause, for there is bound to be a cause for every effect. Listen to him whose words are Spirit and Life. He says that the cause is that the works of God should be made manifest. If we could look for God's works to be made manifest in all our deep heart exercises, instead of marking out the way God should do, we, too, like Job, could say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Let us step back to our text, where all our heavenly blessings are, and see that they were all stored there for us before the world was, and we were chosen heirs of all these blessings there. It is according to the will and purpose of him who works all things after the counsel of his own will, and we firmly believe that the great purpose of our God in all things is the salvation of his elect people, whom he chose in Jesus before the foundation of the world, and every link in that golden chain from the beginning of time is only manifesting to that dear people God's fixed purpose or decree, to the end that his blessed name shall be glorified in all things. In Jesus I hope I see the purpose or predestination of God in all things, and to him be glory, honor and power, now and eternally.

In christian love,

J. T. BARNES.

RANDOLPH, Maine, Oct. 21, 1925.

DEAR BROTHER DODSON:—I would love to talk with you on the things of our Father's house, but my insufficiency looms up before me, and I feel like shrinking from what would otherwise give me pleasure.

Our meeting at Whitefield, to me, was one fraught with much comfort, and I would that I could live it over again, such a wonderful manifestation of the power of our God. No missionary had been laboring in our little band for the salvation of souls, nothing exciting had been talked to the children, but they came, drawn by the cords of love, came in humility and with nature shrinking from the steps they were taking. It was all so wonderful, not even a minister among us since your last visit, one year before. How plainly it shows that our God is not dependent upon the puny arm of flesh, that when he says to the north, Give up, and to the south, Keep not back, they do come, and I feel there are others who will soon follow. We have had a long, dark, dreary winter, and it looked as if the Whitefield Church was about to lose her visibility, not an addition for twenty years, and my anxiety has been so great concerning her welfare, and my love for her so fervent, I have feared I was overzealous and might be likened unto those who tried to steady the ark, but for all that I far rather remain as we were than have some one come with an uncertain sound. Our little meetings this summer have been sweet to me. I have felt afraid something would come to mar the love which has flowed like a river. It must have looked foolish in the eyes of the world to see us journeying such long distances to meet together, only a handful, with no minister to address us, but surely the Lord has been with us,

and we have found ourselves strengthened. Brother Tedford has served us according to the ability God has given him. Sister Attie Curtis has an excellent gift, as also has sister Belle Dunlap, and so we have found it sweet to meet together and sing and talk of the wonderful works of our God. I see so much here in my lonely home. God is very near to me and I have sweet communion from the throne.

"Alone, yet not alone, am I,
Though in this solitude so drear;
I feel my Savior always nigh,
He comes the lonely hours to cheer."

And when he comes there is cheer, something this world cannot give, neither can all the devils in earth or in hell take it away. How quickly this glorious truth would be swept away if Satan could do it. How he does torment us at times, and we seem captives, but thanks be to our God, He led captivity captive. We are free sons and daughters of God through the finished work of our dear Savior. "This people have I formed for myself; they shall shew forth my praise," and they do; they are the only people who do show forth the glory of our God; none others can, for they know him not, to them he is not precious. We talk about the things we have seen, heard and felt, and to the world they are darkness; it is no wonder we seem peculiar.

Not long since, during a storm I saw a small flock of doves on a building top; they were all sitting facing the storm, and it was a most beautiful picture to me. I saw the little church facing the storms together, not one had turned its back. Soon they flew off, and soon down to the ground, where they were eating their scanty food; all eating the same food, no strange bird among them. They were quiet, too, facing the storms of adversity. As they flew from the roof I heard only

a call or two, and they all went to the deserted garden, eagerly eating whatever found; and do not we? Oh the storms, dear brother, that it has been my lot to face. I have been overwhelmed, as it were, and sunken to the depths of despair, not as quiet as the dove, oh no, but down, down to the very depths of human misery. But even in that I have been comforted, and a feeling given that rather than have God's will changed (if it could be so) I would rather suffer, for if one thing could be changed all could be, and so I have found he can sweeten the most bitter cup; there is nothing too hard for our God, and in the seasons of deepest distress he is not forgetful of us. He kills and he makes alive, he wounds and he heals, the Lord doeth these things, and now after all these years I can say,

"Though I have him oft forgot,
His loving kindness changes not."

I have, as it were, tested his promises and found him faithful. We are in a safe place, in the cleft of the rock, and no harm can befall us.

Now, dear brother, may God be with you, sustain and uphold you. Fight the fight of faith, fearing not the face of clay. May you be found with your face set as a flint, looking always to the God of Israel. Be faithful, bearing the reproaches of man rather than desiring the approval of the world, and at eveningtide it shall be light. Your flesh can do none of these things. Oh how weak we are, just nothing at all.

Unworthily, in hope of rest beyond,
NELLIE M. PALMER.

NORTH WHITEFIELD, Maine, Sept. 16, 1925.

DEAR SISTER NELLIE:—How I wish I could be with you now, for I have no one to talk with, only my own thoughts. Oh if I could only have told in the social

meeting what since has come to me. I have lived over in a way my whole experience (if so be I can call it that) from the very first. You know how Elder Dodson spoke Sunday: that we go down to hell in our experience, &c. I had never used that word only to myself, but surely I was in hell for months; it was all I could compare it to at times. I felt I suffered the pangs of hell, and while there I had to stand still, like Israel, pleading for mercy, hedged in on every side, no way of escape, until in his own good time and way he brought me up out of that awful place of miry clay. I wish I might be able to write it all like I have seen it since Sunday. I have been made to recall much since, but I can say God's people are the only people I love or feel at home with, and I do wish my husband were able to get along alone for a few days, so I could be with you and tell you everything as I live it over again. I do not mean I am in that hell again, but am able to go back and see it all, that it has all been brought back to my remembrance again. I have been much in the dark, and been so cold, even careless in my feelings, vile. I go back to that again; in other words, must I soon experience that coldness and hardness of heart again? I hope not. I am glad you are where you can see some of the brethren and those just brought into the fold. Surely the God of Israel reigns. I did not know but Etta would come, but never thought of Sanford, and I believe Helen (Etta's sister-in-law) will come soon. She certainly is under conviction, but she must travel the whole road to the Red Sea. God's grace is sufficient for us all, and I am glad it is by grace he saves us all, and that we are not left to save ourselves by works. We are all great sinners, but he is a great Savior,

able to save to the uttermost. He knows no failure. All glory belongs to him. He is the resurrection and the life. He is all and in all to his people, and some day we will be free from this old sinful self, and this body shall be changed and made like unto his most glorious body. It was this old sinful body that he died to save, for that is the sinner, and as surely as he died to save it, so surely will he raise it up in the appointed time. (Elder Ruston wrote upon that subject in one of the "Minutes" in the Circular Letter.) We are glad it is so, for if we had hope in this world only we would be of all men most miserable. I have asked myself, Where is heaven? He called the firmament heaven; he also set the planets in the heavens; but the only answer is, Where He is is heaven. "It is heaven below, my Redeemer to know."

I cannot help thinking of the letter you wrote for us, what a wonderful one it was, and how the Lord did speak through you. It made me look smaller than ever. I have not even the one talent; if I ever did have it it has been taken and given to him who hath many.

I almost felt condemned to have Sanford bother with me as he did, for I did not feel as if I ought to stay Saturday night. I hope if I live until another association I can leave everything and go.

Do you dread winter? I do sometimes. We get along all right if husband is not sick, but it comes to mind now, Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. I will never leave thee, nor forsake thee, but you know it is in nature to worry sometimes, and when I think of winter I feel a sort of dread.

Lots of love from your unworthy sister,
 MARTHA E. GLIDDEN.

HOPEWELL, N. J., Oct. 20, 1925.

DEAR SISTER PALMER:—Your letter came yesterday and seemed so good to me. I read it over twice and felt that I could sit right down and answer it. It was too bad that you could not have a meeting, but in a way you did have a meeting after all at sister Attie's, did you not? and by Attie's letter you are hoping to have another meeting before winter sets in. I do hope you can meet during the winter at Aunt Mabel's, or your place, or somewhere, for it is good to talk of these things, and we know that where two or three are gathered together in His name He will be in their midst, and it is sweet to know this. We had a very pleasant meeting Sunday. Brother Hill spoke with great liberty from Genesis vii. 6-17. He took for his text, "And the Lord shut him in." He brought it all out beautifully. I found myself lost in his preaching, lifted up out of my natural state, and did not feel conscious of my natural being. When he stopped talking how I wished that he might talk on and on, for I felt I could never tire. I could have sat there indefinitely, listening. How Noah sent out the raven, (typical of our earthly natures) blackest bird, ready to feast upon the floating carcasses, wandering here and there from one thing to another, but satisfied to eat dead things, as our earthly natures are ready to feast upon dead things (things pertaining to the world). Our natures are as black and restless as the raven. When Noah sent out the dove (the spiritual being) she returned to the ark, for she did not find rest for the sole of her foot, but the third time he sent her out the waters had abated and she did not return to the ark, for the storm had passed, and, like us, after the storm is over we are ready to leave our Savior

and wander into the world again. It is in trouble that we seek him, and when his light shines upon the cloud we see the rainbow of promise, but we cannot see the rainbow unless his light shines upon the cloud. How wonderful it all is. I have been living, it seems, in the book of Genesis lately. I read and read and could not seem to leave it. It seemed so wonderful to feel that the God of Abraham, Isaac and Jacob is my God, too, and when I think of the wonders he performed, and all for them, I feel that I can never doubt, but sometimes when I am tormented with doubts and fears I have to cry with Rebecca, If it be so, why am I thus? and, like Rebecca, two nations (natures) are struggling within me. The hymn, "It is I," flashed into my mind as I awoke the other morning. I awoke with a start and the words startled me, for they seemed to come before I was quite awake, and with such power and such sweetness I felt the Lord was dealing with me. I have been much burdened lately, harassing doubts and fears have made my very being shake and tremble, and when these words came, as though spoken to me, I felt a rest and peacefulness hover over me. But now and then the clouds appear and I am afraid again, and as they pass over, then comes the beautiful rainbow, "It is I," and I am assured that he is nigh, and that I am his and he is mine, and that the devil and all his angels cannot separate us, no matter how terrible they appear to us. God is our strength, and he is our shield and buckler, and who can harm us? He can make us as strong as a lion, and in an instant can make us as helpless as a baby.

I had a letter from Dorothy Weeks this

morning, and it surely manifested her love for her Savior, and her desire to be like him. It was a wonderful letter and could not have been worded or expressed more beautifully by an older and more educated person. This shows the power of God more than ever. The Lord has given her a keen conscience and a clear understanding, and all I could think of was innocence and purity as I read her words. They were sweet and beautiful to me. I have a deep, deep love for her. I always thought I had a keen conscience, but not so keen but that I would try to deceive myself into believing that I could see no harm in what I was enjoying, but Dorothy's conscience is so keen that she cannot even try to convince herself she enjoys things when she knows she does not. I was trying to satisfy my fleshly desires, and I knew it, but did not have strength to resist, for my natural desires got hold on me and the devil came in his sleek way and told me it was harmless, and tried in many ways to show me how innocent it was, and as I saw all the others (who were possessed of him) there dancing around (the beautiful flames), it looked enticing to me. I only saw the glare, the gorgeousness of the flames, but did not know they were hot and would scorch me as they touched me, but I soon found that they were as cruel as they were alluring, and always when I went I felt the flame of wickedness scorching me, my conscience hurt me and I hated myself and was cast into darkness, and had to cry to the Lord for help. I had to cry for him to deliver me from the lions' den and lift me out of the fire the devil had set to consume me. He heard my cry of agony and lifted me out with every assurance that he would not leave

me to be devoured by the flames of destruction, but that the fire would consume the dross and refine me, melt me down and make me purer and purer, and when all the dross is consumed I will be one in him, and spotless before God, and will live forever with him and never know suffering again. How wonderful to feel this. It seems we can go through hell fire and everything, only to be with him and know that we are his and he is ours. I feel I could drop to my knees this moment and cry with an unworthy but thankful heart to him and pour out my feelings before him, but he knows our hearts and we do not need words where he is, but I feel at times he makes us fall on our knees in prayer, and how sweet it is if we can do this, but it means terrible suffering. He can make the bitter sweet, and does. The memory of my bitterest times are the sweetest to me. It is in trouble that we flee to God and find sweet comfort in him. Then he puts his loving arms about us and we long to fall asleep enwrapped by his protecting arms, resting on his bosom, only to awake in his likeness, never to suffer pain and torment again. It makes me long to leave this dreary world and return, as the white dove, to the ark of grace forever.

It seems that I have rambled from one thing to another, but I have written as my pen has been directed, for when I sat down I did not feel I could write anything, but I longed to tell you how I appreciated your dear letter. It seems a burden has dropped off since I have written this letter, and I feel like singing, "Praise God, from whom all blessings flow," a sweet solemnity seems to surround me.

With deepest love, your little sister,
ANNA DILL.

NIAGARA FALLS, N. Y., April 13, 1926.

DEAR EDITORS:—It becomes necessary for me to write you in order to send in my subscription. You will find inclosed four dollars for my renewal, and please send the SIGNS to Albert Smith, Cassopolis, Michigan, for one year, and discontinue his at the end of the year. As for me, I shall try to take it as long as I rejoice in reading it as I have heretofore. It is of great comfort to those who feel themselves alone and have no opportunity of hearing the gospel preached as it is set forth by the Old School Baptists. A dear lone pilgrim came to my house and introduced herself by saying that she had read my article in the SIGNS, that she never knew there was an Old School Baptist living here besides herself. We had a good visit, and I hope she comes again, for it is a great pleasure to meet one of the Lord's little ones whose trials are legion. No people on earth are tempted, tried and bruised as are the people of the Lord, hence they seek companionship, and desire to tell of the great things that the Lord has done for them. It is fightings without and foes within, and God has left in the midst of them an afflicted and poor people, yet in all their affliction he was afflicted and the angel of his presence saved them; in his love and in his pity he redeemed them and he bare them and carried them all the days of old, for they are mine saith the Lord. Again he says, This people have I formed for myself, they shall show forth my praise. This same Lord gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works, and so he and his people suffer together. If ye suffer with him ye shall also reign with him, for unto you it is given not only to believe on his name, but also to suffer for

his sake. He said, In the world ye shall have tribulation, but be of good cheer I have overcome the world. Oh what cheering words are these to the sin-tossed and tried, those who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Every one that loveth is born of God and knoweth God; he that loveth his brother abideth in light. Now have we not noticed a peculiar drawing toward those people we believe to be the children of the heavenly King, and do we not feel a great love for him when we think of that great love wherewith he loved us even when we were dead in sins, having forgiven us all trespasses, and do we not feel to say, like one of old, He took me up out of the mire and clay and placed my feet upon a rock, he put a new song in my mouth, even praise to my God? Or like the virgin Mary, she said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. If we have felt this way is it not a witness to us that we are his? In the Lord's sermon on the mount he tells his disciples how they might know how they were blessed, nine different ways to test themselves. Blessed are the poor in spirit. When we were without strength, having tried all our own power and failed, surely then we felt poor in spirit. Try them all and you will find the Lord knew just what attitude you would be in when enlightened to know the truth, even when men shall revile you. Such things the world knows nothing about; it knows us not, because it knew him not, and being ignorant of God's righteousness go about to set up their own righteousness, and have not known of the righteousness which is of God, therefore they are always ready to dispute with the people who know the Lord by experience, always

ready to persecute and overawe the Lord's little ones, who have so many things to contend against, and more especially their own inward sins bred and born in their flesh, the temptation of Satan, who accuses them day and night, the persecutions of wicked and sinful men. Yea, all who will live godly in Christ Jesus shall suffer persecution. It is so fixed, whether men understand it or not, and ye shall be hated of all men for a testimony against them and the Gentiles, and when all these terrible deeds are done to them it shall turn to them for a witness. We have many witnesses, yet we are always saying, If I only knew I was his. The trouble is we seek an outward sign, while all the time the witness is inward. He that believest that Jesus is Christ hath the witness in himself. He that believeth on the Son of God hath everlasting life and shall not come into condemnation, but is passed from death unto life. When men persecute you and say all manner of evil against you falsely for his sake, rejoice and be exceeding glad, for great is your reward in heaven. Now I say that all of these things do turn to us for a witness, and let us thank God and take courage, for we shall soon be called home, where there will be no more sickness, pain or death, where God shall wipe away all tears and where the wicked cease from troubling and the weary are at rest.

May the Lord bless those who control the SIGNS OF THE TIMES, and may judgment be given unto them to conduct it to the good and glory of his name.

Remember I do not ask you to publish this, for I feel you will know best, and I shall be satisfied with your decision.

In love to all the household of faith,

W. E. BLUE.

POCA, W. Va., March 15, 1926.

DEAR KINDRED IN CHRIST:—As I have spent this long and dreary winter at home it has been to me very lonesome, so this morning I feel I would love to speak with my pen to all the faithful in Christ Jesus. I have been reading in my Bible the prophecy of Isaiah, which has given me quite a bit of contemplation, feeling as I do that the spiritual import of this wonderful prophet has its application to the Israel of God in this gospel dispensation as well as to ancient Israel in the oldness of the letter. The letter kills, but the Spirit makes alive. Surely the turning of things upside down by those who take bitter for sweet and sweet for bitter are becoming very numerous. As it was with ancient Israel so it is now, there seems to be a state of confusion brought about by designing men who are striving for the mastery. The prophet says, "Therefore [for this cause] hell hath enlarged herself, and opened her mouth without measure." I think a state of confusion and disturbance brought about by designing men for the purpose of getting to themselves a following is the hell under consideration; that spirit seems to be as prolific as foxes, as she hath opened her mouth without measure. It is not confined to the law dispensation, neither to the prophetic age, but without limit, without measure. It has its prevalence in this gospel day with those who are carnally minded. The prophet seems to be contrasting between the true and the false worshipers of God, he says, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." We see God has been pleased to reserve to himself a remnant according to election and grace given in Christ Jesus before the world began.

Referring to the gospel day, he says, "And in that day seven women shall take hold of one man [the man Christ Jesus], saying, We will eat our own bread [conditional bread], and wear our own apparel [self-righteousness]; only let us be called by thy name, to take away our reproach." The wrath of man shall praise God and the remainder he will restrain. All things work together for good to them that love God, to them who are the called according to his purpose. When Balaam would have cursed Israel for Balak "the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. * * * How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" Paul, in the ninth chapter of Romans, referring to the Israelites, says, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel." With the testimony of Paul I feel safe in saying that not all who claim to be Primitive Baptists are of the Primitive faith. Again, "For from the top of the rocks I see him, and from the hills I behold him: lo, the people [elect] shall dwell alone, and shall not be reckoned among the nations."—Num. xxiii. 5, 8, 9. Sin is hell begun, as religion is heaven anticipated, the gates of hell are the power and policy of Satan in setting up men-made institutions; dividing and subdividing seems to be the policy of the evil spirit seeking whom he may devour. He came to Jesus with his temptations and "taketh him up into an

exceeding high mountain, and sheweth him all the kingdoms of the world [the kingdoms of antichrist], and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The service of God is a pleasure to the true and faithful followers of the meek and lowly Lamb of God. When the saints of God can meet for the purpose of praising him from whom all blessings flow, all in peace and harmony, with one accord, their hearts being tuned by the Spirit of Jesus to sing, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," the love of God is shed abroad in their hearts for the welfare and prosperity of Zion. Such are refreshing seasons from the presence of the Lord. God sends these refreshing dews upon the tender plants, the right hand planting of the Lord. Jesus says, "Every plant which my heavenly Father hath not planted, shall be rooted up." It seems to me that there are some in this gospel day who have the title of "Elder" who disregard their title as an officer of peace. Such seem to be ready runners, as was Ahimaaz, who was anxious to run, and Joab gave him to run, and he ran by the way of the plain. Not being burdened with the word to the king he overran Cush, and all he could tell was that he saw a great tumult, but knew not what it was. So it is with those of a tumultuous spirit, which is a disorderly spirit striving for numbers, seeking for quantity instead of quality, for the majority and confusion rather than the minority and peace among the true and faithful followers of Jesus.

Your brother in bonds of affliction,
J. W. McCLANAHAN.

SUMNER, Wash., Sept. 14, 1925.

DEAR ELDER LEFFERTS:—I have been a reader of the SIGNS for a great many years, and while I am not a member of the visible church, I do believe what the SIGNS stands for. Some of my people are members. Your editorials are very comforting to the poor lost sheep of Israel, as I feel myself to be. I feel as if I were in a waste howling wilderness, and the things of this world seem so vain, everything seems so mixed with sin. Your editorial on Zaccheus was certainly a revelation to me. I hope I have a sound belief of the things the Bible teaches. I have wondered if my belief was natural or spiritual. I know I am a sinner and if I am ever saved it will be by the grace of God. I never can put any trust in man, poor frail creature of the dust. I know the Lord can bring me low, and I hope with all my heart that he will reveal his love to me in a way I will know that I have passed from death unto life and have an advocate with the Father. The letters in the SIGNS are very comforting. I hope you will cast the mantle of charity over this, for I feel to be poor and little.

Your unworthy friend,

JENNIE CLIFFORD.

CHANGE OF ADDRESS.

Elder J. B. Bowden having changed his address from Weslaco, Texas, to Route F, Box 59, San Antonio, Texas, requests his correspondents to address his mail to the latter place. His health has been such this year that he has not been able to do any work, and he would be pleased to hear from any of the brethren who feel to write him.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1926.

EDITOR

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ISAIAH LIV. 1.

"SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

A member of the Christian Science order has asked an Old Baptist for an exposition of this Scripture, and we, in turn, have been requested to give our views. That it has to do with the church of the true and living God, there is not the shadow of a doubt in our mind. There are but two ways spoken of in the record of divine truth: Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; but strait (difficult) is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. If Old Baptists had nothing else in their favor, the above would be weighty evidence, but when we come to consider the household of faith, and to trace her history down through the channel of time, we soon discover that this vessel of mercy has from time immemorial sailed the sea "wherein shall go no galley with oars, neither shall gallant ship pass thereby." Sarah, the wife of Abraham, spoken of as the father of the faithful, to whom the Lord had said, as the stars of heaven for

number, "So shall thy seed be," was barren; she was old and it had ceased to be with her after the manner of women before even the promise was made; according to nature all hope had expired, so much so that she laughed at what seemed to her the absurdity of the thought, nevertheless "at the set time of which God had spoken" she bare Isaac, (there is a set time for God to favor Zion) and when he was weaned, or separated from the consolations of the breasts of his mother, Humanity, Abraham, the man of faith made a great feast. The word which had gone forth out of the mouth of the Lord, which he declared should not return unto him void, had accomplished his pleasure in the thing whereto he sent it, and the barren was made to sing unto him who works and none can hinder. Abraham, who, by faith, staggered not at the promise of God, saw his day, the Lord's day, the day of his power, and was glad, worshipping as he did at the altar when God staid his hand and provided himself an offering in the ram caught in the thicket; what a time of rejoicing and singing and crying aloud there must have been at the "great feast" which he made. When Abraham sent his servant to seek a wife for his son, Isaac, he commanded him, saying, "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." He further told him that "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee; and thou shalt take a wife unto my son from thence." The success of the journey

proved conclusively the selection to be of the Lord, but when Rebecca was brought unto Isaac and became his wife, behold she was barren, "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebecca his wife conceived." What a beautiful type we have here of Christ and his church: she is barren and destitute, but she has a Friend, yea, an Husband, whose prayer is always heard by the Father, and through the work of the Holy Spirit causes her to conceive, travail and bring forth, according to the seed of promise, and, oh, what a struggle there is. As with Rebecca, so with her: two nations are within her, and she is made to inquire of the Lord, "If it be so, why am I thus?" Dear child of God, do you not realize that to be fruitful unto the Lord you must be killed all the day long? Oftentimes, no doubt, your prayer is that the Lord will cause you to bring forth fruit to his name's honor and glory, and it may be you ask, if it be his will, that he use you to the comfort and edification of the saints, not knowing that if he grant your request it will necessitate your passing between the upper and nether mill stones; that you must, through great darkness of mind and depravity of soul, suffering persecution, peril and sword, be conformed to the image of his Son. How very different is the case of Ishmael, Abraham's son by Sarah's hand-maiden, Hagar: The sons of Ishmael were "twelve princes, according to their nations," with their castles. How fruitful and prosperous they were. It is true of the "ites" to-day. They are numerous and abundant in good works, so-called, but it is also that the bride, the Lamb's wife, "My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare

her." She does not appeal to the nature of man; by nature he sees no beauty in her and nothing to attract him to her. Solomon said, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" How blessed the thought that the Rose of Sharon shall take note of her, that he shall come in unto her and entreat our heavenly Father on her behalf, and that he will cause her, though barren as the desert, to be fruitful and to blossom as the rose. Surely she can say, My beloved is mine, and I am his; he is the chiefest among ten thousand, the one altogether lovely, and, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." What about her children? It was said concerning national Israel, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." The flock of God to-day is a "little flock," and they are "little" in a two-fold sense: so few in number that they are not reckoned among the nations of the earth, and so little and helpless and dependent that of themselves they can do nothing, the Father doeth the work, and so by experience they are barren and can bring forth no good thing except the Lord be entreated of them and bless them in fruit and in store. And when she does bring forth it is with great travail, the flesh lusting against the Spirit and the Spirit against the flesh, the warfare of two great opposing members, the flesh serv-

ing the law of sin, and the mind serving and delighting in the law of God after the inward man. Out of this strife we are made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" with no alternative but to "thank God through Jesus Christ our Lord."

Let us now consider Rachel, the free wife of Jacob, whom he loved. The record is that Leah, the bond wife, was fruitful and she bore Jacob sons, but Rachel, seeing that she bare Jacob no children, "envied her sister; and said unto Jacob, Give me children, or else I die." How desperate was her case. But "God remembered Rachel, and God hearkened to her, and opened her womb, and she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph." What a wonderful field for thought appears here. Time and space demand that we confine ourself to certain bounds, but we would like for our readers to pause and consider the true substance of which this is but a shadow: how that when we were wrought upon by the Holy Ghost, and our spiritual Joseph, which is Christ the Lord, was conceived in us and born the hope of glory, we were no longer barren, but fruitful, and our reproach was taken away by the Lord Jesus. It is in him we stand clothed upon with that righteousness which is from above; it is the merit, and that alone, of the fruitful bough which ran over the wall to the Gentiles, those who were barren and afar off, without God and without hope in the world, bringing them nigh unto God by his blood that causes them to sing and cry aloud the praise that is his due. It is the Lord who brings his people up out of the land of bondage and liberates them from the hand of Pharaoh, enabling them

to sing the song of his glorious triumph. It was King Jesus who sat down with the Father in the council of eternity and figured out all the cost that would be entailed through the sufferings and death necessary to redeem and pay to the last farthing the debt of his loved one, by which she was to be released from condemnation and set free, whereof it was declared of her, "If the Son therefore shall make you free, ye shall be free indeed." As Joseph served seven years, or a perfect number, for Rachel, even so must the service of Christ for his bride be perfect, and all other sacrifices and offerings being but a shadow of good things to come, by "one offering," and that himself, hath he himself perfected forever them that are sanctified. He, then, is the true Vine, and the fruit he bore was the laying down of his life for his friends. Of himself he said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Though rich, he became poor; though "all things were made by him; and without him was not any thing made that was made," yet he testified, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Shall it be said of the servant that he is better than his Lord and Master?

In conclusion, it would seem to us that the church among the Gentiles is being considered here in an especial manner. Truly, she was barren and didst not bear; she did not travail with child, for the man child, Jesus, was born of the church under the law, the Jews, and yet, since he came to make of the two flocks one fold, or gospel church, she, the Gentile part of the church, as well as the Jews, must perform all of her six day's labor and of necessity be brought by the great

schoolmaster, the law, to Christ, who tells her what she knows inwardly, that she is no longer married to any of her former five husbands of the law; she knows only too well that they cannot provide for her needs, for having been stripped and shorn of all her righteousness under the law, which was proven to be nothing but filthy rags, her only hope now is GRACE, the unmerited favor of God, and she is made to desire that this living water shall be a well springing up unto eternal life, and we have thought that the children of this married wife, the gospel church, embracing both Jews and Gentiles, or every nation, kindred and tongue, are but a remnant of God's people as compared to those who are still in Babylon, under the law, or the children of the desolate. Many are called, but few are chosen as the visible church to fight the battles of the Lord under the leadership of him who shunned not to declare the works of his Father. He will not leave himself without witnesses, and when he brings them out of an horrible pit, out of the miry clay, creature works under the law, and sets their feet upon a Rock, and establishes their goings, they that were barren will sing praise unto our God. Those whom he calls out and separates into a visible organization are said to be as a city that is set upon a hill, whose light cannot be hid, and when he teaches them the pure language known only in Zion they will break forth into singing. The poet says:

"Let those who inhabit the Rock,
And out of his fullness receive,
Proclaim him the tower of the flock,
Still precious to them that believe:
Our prophet, our priest and our king,
'Tis life everlasting to know;
His blood and his merits we sing,
For Christ is the end of the law.

'Tis here, when with sorrows oppressed,
Believers in Jesus should flee;

For those that are weary, here's rest
For sin-burdened sinners like me.
If justice pursues thee for blood,
His righteousness stands without flaw,
And he that redeemed thee to God,
Is Jesus, the end of the law.

The types and the shadows are fled,
With all that prediction foretold,
Since Jesus on Calvary bled,
His sheep shall return to the fold:
Shall build upon him as a Rock,
Nor fear, when the tempest shall blow,
And nothing the building shall shock,
For Christ is the end of the law.

How sweet and delightful the strain,
Salvation by grace to repeat;
Shall sinners redeemed e'er refrain,
Who stand thus in Jesus complete?
From him as the Fountain of life,
His saints their existence shall draw,
And live, though encompassed with strife,
For Christ is the end of the law."

R. L. D.

OBITUARY NOTICES.

Elder John Greene Eubanks was born near Union, South Carolina, September 8th, 1843, and his mortal life was ended July 18th, 1926. He was married to Mary Massey Rogers October 5th, 1865, in Dallas, Georgia. His wife preceded him in death February 15th, 1924. He leaves a family of five sons and four daughters: James R. and Sylvester Hassell, of Louisville, Ky., Wm. Beebe, of Washington, D. C., Oliver Perry, of Wilmington, Del., Benj. T., of Newark, Del., Miss Eugenia, of Newark, Del., who was his faithful nurse and companion to the end, Mrs. George Pyles, of Hudson, Kansas, Mrs. Henry H. Townsend, of near Phoenixville, Pa., and Mrs. Dorothy Lee, of Wilmington, Del. Seventeen grandchildren also survive him. At the age of three years his family and his wife's people removed to Georgia, where they took up a grant of land as pioneers, among the Indians at that time. At the age of ten he was bitten by a rattlesnake and his life despaired of for a time. He was drafted into the Confederate army at the age of eighteen and served until captured, the latter part of the war, and removed to Fort Delaware, where he was a prisoner for ten months and twenty days, after which he was exchanged, but did not reenter the service. He was burdened and convicted of sin at about the age of twelve. One day while walking in the woods these words came into his heart: "Created in Christ Jesus unto good works." He had never read a Bible, for at that time, and for years afterward, he could read and write but very little, and ever after he often remarked he was convinced there was no other way for the salvation of sinners but by

the life of Christ in the sinner: salvation by grace. He first united with the Missionary Baptists, but soon found that salvation by grace was not taught in that school. They saw a gift in him to preach, but on his first trial he failed miserably, and decided never to try it again. He secured a position on the railroad and did not enter a meetinghouse for several months. One day his train was derailed and he was thrown under the cars, but was miraculously protected from death by his Creator, and while in that precarious position these words came sweetly into his mind (as he has told it many times), "Are you willing to be a little preacher?" and his reply was, "I am willing to be God Almighty's anything." He immediately left his position and returned home, was baptized in the summer of 1865, and was ordained at Acworth, Georgia, in November or December of the same year. He served Sardis, Maloney Springs and Mt. Zion Churches until about 1876, was then called and served Shoal Creek, Holly Springs, Buleah and Jack's Creek Churches until about 1890, when he was called to Campbellsburg, Kentucky, to serve Sulphur Fork, Mays Lick and Mount Pleasant Churches. In the spring of 1902 he was called by Welsh Tract Church, Newark, Delaware, and served her until his demise. He was an ever faithful watchman on the walls of Zion, and the principles and doctrine of God our Savior were ever promulgated by him. He was blessed with a unique gift, doctrine and experience were so sweetly and originally blended that it seldom failed to reach some, if not all, the hearers. Hymn 233 was one of his favorite poems, and expressed better his belief than he could have written it himself. He was a master of vocal music in his time, and his voice will be sadly missed in leading the singing by many of the churches and associations. It can be truly said that a great gift in the church militant has fallen, but our loss is his eternal gain. Eternity and space with him was awe, and of late he often dwelt upon Paul's words: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed." He firmly believed this by the faith of the Son of God if ever man did believe it on earth. He suffered much for forty-eight days and endured it patiently until the end, not one word of complaint did he utter, and a few hours before his death he repeated his Savior's words: "My God, my God, why hast thou forsaken me?" but not in a spirit of complaint, for he seemed to look to him all of the time for support and endurance to the end.

The funeral service was conducted by the following brethren in the ministry: Elders Rowe, Ker, Vaughn, Lefferts, Ruston and Dodson, who spoke feelingly of him, and, with the sad hearts in the congregation, keenly felt the passing of this dear brother and gift in the church. His favorite poem, "Death is only a dream," was read by brother Rowe. It was befitting to such a character, and now he realizes it in fact,

He was laid away in mother earth, there to await the change; his spirit has flown to rest with Jesus.

Much more could be said, but he would rather not have it that way if he could be questioned.

Written by request of the family.

J. B. MILLER.

Deacon Archibald McAlpin was born October 3rd, 1856, and died May 27th, 1926, at his home near Bothwell, Ontario, in his seventy-first year. In the year 1877 he was united in marriage to Miss Christena Myers, and to this union were added three children: Maud, now deceased, Henry Harvey, on the homestead, and Mrs. John H. McKeown, of Sarnia, Ontario, who with the widow, Sarah, one brother, John, and one sister, Barbera, are left to mourn. Brother McAlpin was twice married; his first wife departed this life in March, 1887. In the year 1901 he married Miss Sarah McAlpin, who survives him. In the spring of 1890 he received a hope in Christ and was received into the fellowship of the Beulah Old School Baptist Church, and was baptized by the late Elder William L. Beebe. February 28th, 1892, he was chosen Church Clerk, and June 10th, 1910, he was appointed and ordained Deacon. The church was his greatest pleasure, and nothing but sickness would keep him from his meeting. As a counsellor he was considered one above the average. The appointed time had come, and in the triumph of a living faith the Lord has called him home.

I tried to comfort the brethren and friends who had assembled to pay their last respects to one they loved, preaching Christ, and him crucified, the way, the truth and the life, salvation by grace, and grace alone. After services at the residence the body was conveyed to the cemetery near by and all that was mortal was laid to rest, to await the call of the Master in the resurrection. May the Lord reconcile us all, and enable us to say, Thy will, O Lord, not ours, be done.

GEORGE L. WEAVER.

Elder W. J. Stephens was born in Morgan County, Alabama, August 29th, 1874, and died May 16th, 1926. In early life he with his parents moved from Alabama to Texas. His parents were Elder S. N. and Fannie Stephens, sound Predestinarian Baptists. Brother Stephens was baptized in the fellowship of the Hopewell Church, Erath County, Texas, at the age of eighteen years. August, 1902, he was ordained to the full work of the gospel ministry, and was indeed an able defender of the truth, uncompromising as to truth and error, rejoicing in the omnipotence and omniscience of the eternal God, was kind, patient and forbearing with his brethren, and delighted to have them visit in his home. January 2nd, 1895, he was married to Miss Stella Fewell, and to that union three children were born, one dying in

infancy, two survive, with the mother. Brother Stephens died from lung trouble, with which he suffered greatly for several years, feeling all along that his pilgrimage was hastening to a close. He often stated that he was ready and willing to go, only awaiting God's will, but that he regretted leaving his wife and children. The bereaved have lost a kind and affectionate husband and father, and the church a sound and faithful pastor. Elder Stephens lived in Farwell, Texas, for the last five years, until he was called home to his reward, which is an inheritance of eternal life. Those of us who live will miss him, but our loss is his eternal gain, and while we sorrow, yet it is not as those who have no hope. Our hope is that we shall see him, with all the redeemed of the Lord in their glorified state, around the throne of God, singing praises to his holy name for ever and ever. May it please the Lord to reconcile us all to the dispensation of his providence in all things, and may we be enabled to say from the heart, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Written by request of our bereaved sister.

W. S. BOURLAND.

J. C. Spruill, our dearly beloved brother, was born in the State of Alabama September 16th, 1851, and was called to his eternal home May 6th, 1926. Later in life he moved to Mississippi, where May 13th, 1879, he married Miss Sarah Isadora White. To this union were born ten children, two of whom preceded him in death, leaving eight, together with his dear wife, to mourn his departure. Our brother professed a hope and joined the Primitive Baptist Church in the year 1894 (name of church not known to the writer), where he remained a faithful member in full fellowship until dismissed by letter November 7th, 1907, which letter was received by Friendship Church, Carroll County, Mississippi, where he lived until death. He was ordained to the office of Deacon, officiating in that humble and godly way that so beautifully adorns that office. He was a plain, unostentatious man, ruling his family in that godly, fatherly, loving way that begets obedience and love. He lived to see four of his children united with the dear old church of his membership, where they still remain. He leaves two brothers in the flesh, one of whom is a Primitive Baptist minister. He has gone. God has called him to his reward. We loved him and were loth to give him up, but hope that by the grace of God we are made to humbly bow in submission to the will of him that does his will in heaven and in earth, and can truthfully say, Blessed are the dead that die in the Lord. His dear wife and children have lost a loving husband and father, the church a faithful member, but we believe that heaven has gathered a jewel home.

The humble writer tried in much weakness to

speak a few words of comfort to a large company of grief-stricken relatives and friends, after which he was laid to rest in our Friendship Cemetery, there to await the resurrection day. May God's holy presence fill up his absence and bless and comfort the bereaved, is the prayer of his humble pastor,

J. H. RICKS.

A LETTER.

The Snow Hill Old School Baptist Church, of Snow Hill, Md., to the churches composing the following associations and meetings: the Salisbury, Baltimore, Delaware, Delaware River, Warwick, Lexington-Roxbury, and Virginia Corresponding Meeting, sendeth greeting in the Lord.

BELOVED BRETHREN:—We earnestly desire that you send Elders and Deacons to sit with us in council, the fourth Sunday in November (28th), to consider the advisability of setting brother G. E. Coulbourne apart to the full work of the gospel ministry by ordination.

Done by order of the church at our regular church meeting, held Saturday before the fourth Sunday in June, 1926.

H. C. KER, Moderator.

M. A. HALLOWAY, Clerk.

BOOK NOTICE.

A great many old Baptists throughout the country are deeply exercised over the subject of PREDESTINATION. In the hope of supplying food for thought to the earnest seeker after truth, I propose to collect and publish in pamphlet form perhaps a dozen of the ablest articles obtainable written by men recognized to have been greatly gifted of the Lord. These writings will probably cover a period of at least the last five hundred years. The pamphlet will doubtless consist of 100 pages, or more, the price not to exceed \$1.00 per copy, or less, depending somewhat upon the number to be printed.

Will all who are interested in obtaining information on this subject kindly inform me the number of copies they desire for themselves and friends, addressing R. LESTER DODSON, 12 Addison Ave., Rutherford, N. J. It may be several months before the pamphlet is ready, as I intend to make it well worth the price to be paid.

R. LESTER DODSON.

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

Nellie M. Palmer, Mo., \$1; E. I. McAlister, N. Mex., \$10.

M E E T I N G S .

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of brother W. I. Zinn, three miles south and one-half mile west of Meriden, Jefferson County, Kansas, September 10th, 11th and 12th, 1926. Those coming on the Santa Fe, get off at Kilmer Station. On Union Pacific get off at Grantville, seven miles south of place of meeting, or come to Topeka and change to Santa Fe. The last train leaves Topeka for Kilmer at 5 o'clock p. m., and the first one in the morning at 8 o'clock. It would be well to notify brother Zinn, if intending to stop at Grantville. Address him at Meriden, Kansas, for any further information, or write to me at 1243 Polk St., Topeka, Kansas. If more convenient to stay over night in Topeka write, or phone 7535 after you get here.

MARY ELLISON, Clerk.

The Maine Old School Baptist Association will meet, the Lord willing, with the Bowdoinham Church, Friday before the second Monday in September, 1926, and continue three days (September 10th, 11th and 12th). We expect brother Dodson to be with us. All who love the truth are cordially invited to meet with us.

TOPSHAM, Maine.

The Lexington-Roxbury Association will, the Lord willing, hold the association with the Olive and Hurley Church, at Shokan, N. Y., September 15th and 16th, 1926. Trains will be met Tuesday afternoon and Wednesday morning. All lovers of the truth are invited to meet with us at that time, especially ministers of our faith.

JOHN J. SECOR, Church Clerk.

The eighty-fifth annual session of the Regular South Arkansas Primitive Baptist Association will convene with White Water Church, Friday, Saturday and Sunday, September 17th, 18th and 19th, 1926. White Water Church is two miles northwest of Tinsman, Arkansas, on C. R. I. & P. Railroad. Those coming from east and west will come on Cotton Belt Railroad to Fordyce Thursday, take Rock Island train for Tinsman. Those coming from north and south come over Rock Island to Tinsman, where conveyance will meet all trains Thursday and Friday. We invite all genuine peace-loving Old Baptists of the unlimited predestinarian faith to meet with us, especially the ministers.

V. R. HARRIS, Moderator.

W. C. HORRON, Clerk.

The church in Baltimore, Md., (210 E. Madison Street) will hold an all day meeting on the third Sunday in September (nineteenth). A cordial invitation is extended to all.

ALVIS S. ROWE, Church Clerk.

The eighteenth annual session of the Sulphur Fork Association of Primitive Baptists of the Regular Predestinarian faith and order will be held, the Lord willing, with the church at Spring Hill, Morris County, Texas, five miles south of Omaha, on Cotton Belt Railroad, commencing on Friday before the first Sunday in October, 1926. All peace-loving Baptists of our faith and order are invited to meet with us.

H. B. JONES, Moderator.

J. S. McLEOD, Clerk.

The Virginia Corresponding Meeting is appointed to be held this year with the New Valley Church, Loudoun County, Va., Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1926. All trains arriving at Leesburg Tuesday evening and Wednesday morning will be met. Trains for Leesburg leave Rosslyn, Va., at frequent intervals. Electric cars from Union Station, D. C., marked "Rosslyn" connect with Leesburg cars. All lovers of the truth, especially ministers of our faith and order, are cordially invited to meet with us.

T. S. TITUS, Church Clerk.

The Welsh Tract Church yearly meeting is appointed to begin Saturday, October 16th, 1926, at 2:30 p. m., and continue two days. Those coming from Philadelphia and Baltimore will come via B. & O. R. R. to Newark, Delaware, on Saturday. Train leaves Philadelphia at 1:10 p. m., and Baltimore at 10:18 a. m. (Mt. Royal Station.) Ministering brethren who expect to attend the Corresponding Meeting in Virginia, and on to the Salisbury Association the week following, are especially invited to be with us, as well as all lovers of our faith and doctrine. The early trains on Sunday morning will be met also on both railroads.

P. M. SHERWOOD, Clerk.

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

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

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST**CHURCH,****1315 Columbia Avenue****(Park Avenue Hall)****PHILADELPHIA, PA****Meeting every Sunday 10:30 a. m.****Preaching First and Third Sundays****ALL WELCOME**

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

SUPPLY EXHAUSTED.

OUR supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

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MIDDLETOWN, N. Y.

AUTOBIOGRAPHY AND LATER WRITINGS

OF

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THE**"SIGNS OF THE TIMES,"****(ESTABLISHED 1832.)****DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,****PUBLISHED EACH MONTH****AT TWO DOLLARS A YEAR.****BY J. E. BEEBE & COMPANY****13 Center Street, MIDDLETOWN, N. Y.****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. 94. MIDDLETOWN, N. Y., OCTOBER, 1926. NO. 10.

CORRESPONDENCE.

BELLINGHAM, Wash., Jan. 12, 1926.

VERY DEAR BRETHREN:—Once more I feel I must write a few words to those who are dearer to me than life itself. I have had it in mind many times in the last year to write for the SIGNS, but as many times gave it up, for fear that I might darken counsel with words without knowledge, but since getting the dear old SIGNS for January and reading Elder Lefferts' New Year's Greeting, which is surely the truth, if I know the truth as set forth in the Bible, I feel to praise God that we still have such able defenders of the truth as he and Elders Vaughn, Ruston and Dodson, and I had been wondering in my mind if God had not forsaken the Old School Predestinarian Baptists as his church, and wondering what would come next, for in looking around I could see little real brotherly love manifested toward each other, unless they were willing to side in with these (I was going to say new, but something stopped me and said there is nothing new under the sun) ideas. When those we have esteemed as sound in the faith of God's elect get so far out of the old paths as to preach an independent devil,

having power all his own not ordained of God, and that it took God six thousand years to make the world, instead of six days as stated in Genesis, apologizing for the great miracle, overlooking the fact it is said that God made the sun to rule the day and the moon and stars the night, and this division of time has never been changed. But is this any more a mystery than bringing the dead to life, or in changing our vile bodies and making them like His glorious body, or the creating life, either natural or spiritual? and in his creation of light all he had to do was just to speak and it was done: "Let there be light: and there was light." They claim God is a sovereign, and was wise enough, and had all power at the beginning, so that he did create all things and set them in motion, each in its own sphere and place, and nothing that was made could be improved upon, and they acknowledge he had perfect control over all his works then, but that now the work has gotten too big for him and so he needs our help. The word "predestination" is as offensive to them as Satan and his imps, while there are others who go so far the other way as to say that God is the author of sin, and de-

clare Christ did not come to save his people, because they were never lost, yet claiming to be the soundest of Old Baptists. Notwithstanding all these contradictions and misconstruing the word of God, I believe so strongly in the absolute predestination of all things that I believe not one of these things could fail to be manifested, and I am sure they will rebound to God's glory. We do not know what is in the future only as it is revealed to us, and as the Scriptures teach, but in looking back to the time before Christ was crucified, there were certain things which must occur in order to work the people up to a necessary state of frenzy, and all this wrath of man was for the lifting of Jesus on high, crowning him King of kings and Lord of lords, and dare we say that the all-wise God did not predestinate every wicked act that leads up to the most heinous crime that was ever committed? Thus it behoved Christ to suffer and enter into his glory, but if Jesus had not paid it all could we, who are nothing, and less than nothing, do anything to finish paying the debt? I know that I could not, for I cannot fully appreciate what Christ has done, I hope, for me, but I do know that if he ever did anything for me he has done it all, and all I can do is just praise, honor and glorify his dear name, and I cannot ever do that unless he gives me grace whereby I can serve him with reverence and godly fear. In John vi. 37, is recorded, "All that the Father giveth me shall come to me." Not make a start then backslide or fall by the way, but "come to me." Jesus told the Jews, and that is not the best part of it, but he told them that "him that cometh to me I will in no wise cast out." Why? Because, says he, "I came down from heaven, not to do mine own will, but the will of him

that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." But the Jews murmured against him then just the same as unbelieving Jews do now, for there is no difference now, and never was, between Jew and Gentile, spiritually. They all murmur against him now, and even the Arminian clergy say (or most of them do) that Christ was not the Son of God, but just an ordinary man, and an impostor. But Jesus told them then, and he tells us now, and we know it is a fact, that no man can come to Jesus unless he is drawn by the spirit of love, and God is love and Jesus is love. I in you and you in me and I in the Father. Oh it is all love, and perfect love. Thus perfect love casts out fear, for it is Christ in us the hope of glory.

I was so built up over the articles in the last (January) SIGNS that I felt I must tell them that here is another one away off here on the Pacific coast who rejoices in the doctrine that the SIGNS stands for, absolute predestination, and although weak and unworthy I am glad and rejoice if I am even counted worthy to suffer reproach for upholding the sovereignty of our God, who loves us with an everlasting love, which cannot fail nor grow cold. I am passing through one of the darkest periods I ever knew, and it is as though God's hand was laid upon me shutting out every vestige of light, but I would be satisfied if I could only know that I am in the cleft of the Rock, as Moses was when God put his hand over him, keeping him safely until he passed by; for no man can see his face and live, but oh how we do shout for joy when we are by grace divine permitted to see his back parts and realize that he has been

thinking good of us, and not evil, as we so much feared, for only in his light can we see light. I am so thankful it is recorded that the wrath of man shall praise him, and the remainder he will restrain. This, to my mind, is one of the many clear and decisive declarations in support of the predestination of all things. Another one is, "All things work together for good to them that love God, to them who are the called according to his purpose." How could these things be unless God did predestinate all things?

Now may the grace of God freely rest upon both editors and correspondents, leading them out into the perfect light and liberty of the children of God.

An old sinner saved by grace,
DAVIS BURCH.

IONA STATION, Ontario, Feb. 12, 1926.

DEAR EDITORS:—I am herewith inclosing a letter recently received from brother J. B. Miller which I felt might be suitable for publication in the SIGNS OF THE TIMES, omitting portions erased. I am also inclosing lines on the subject "Stillness," which I will leave to your judgment whether to publish or not. Perhaps I am asking for too much space.

Yours truly,

J. T. KERR.

NEWARK, Del., Dec. 27, 1925.

DEAR BROTHER KERR:—Your Christmas card and letter received, and as I have to work this morning I will try to pen a few words in reply. We have our church troubles, particularly in the loss of two of our dear pastors, and so far distant, yet to us it seems but a short span, for God's people are united as closely as if we were but within speaking distance. This unity began with Christ and his people before all worlds were formed, for he

says himself: I was set up from everlasting. "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, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore harken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord."—Prov. viii. 22-35. If this is not the unity of Christ in his people before all worlds, then what is it? Ponder over this meditation and record of the Son with the Father, saying, "I was daily his delight, rejoicing always before him," and, with his children God gave him, "and my delights were with the sons of men." Yet the only Begotten, the Lamb, was sacrificed for the sins of these very people, our sins helped to nail him to the tree. The mystery will never be known

or solved on this earth. Those who are given a hope are surely blessed. "Harken unto me, O ye children: for blessed are they that keep my ways." I am the way, the truth and the life. He is the way and he leads his children in many crooked paths, but he works in us both to will and to do of his good pleasure. Sometimes he gives us tribulation, so that tribulation may work experience, and experience hope, and hope maketh not ashamed, for it is the love of God shed abroad in the heart by the Holy Ghost. Other times he leaves us to follow our own lusts, that we may be turned over to Satan for the destruction of the flesh, that we may endure to the end; here is patience tried in the soul, for every man is tempted when he is drawn away of his own lust, enticed, then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. There is that terrible warfare, which made Paul say, Who shall deliver me from the body of this death? Yet he has promised there hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape that ye may be able to bear it. He that overcometh shall inherit all things, and I will be his God and he shall be my son. But we cannot overcome anything of ourselves, it is all grace and mercy, for if we "overcome," it is because he works in us to will and to do of his good pleasure. We are taught of him daily; to-day it might be temptation, to-morrow it is the rod, either of affliction or of chastisement; our way is in crooked paths, with many thorns on each side to prick us; many times we are lost in darkness, yet that guiding hand is leading us in these

paths we know not. We feel, we grapple, we stumble, but he is there. I remember a dream I had before I had to go into the church. I was suffering the tortures of hell, and did for nine long years before I was crushed and made to come into the fold. I was on a stormy sea, in a boat without a helm or sail, and the waves were rolling hard and high upon me, ready to be swamped. I looked around for succor, but all I could see was a piling that seemed to rise up out of the sea, and coming close to it, being wafted there without my help, I endeavored to reach out and grasp it, but a covering seemed to be overhead and no way to reach outside for help to grasp the piling, and then I looked around, and beheld a man, a pilot, beside me. The danger then seemed past. It was all calm. I thought many times of the words of this pilot: It is I, be not afraid. He calms the waters at will, at his appointed time. He leadeth me beside the still waters. Still water is usually clear, is it not? To me this thought has rested in my mind for some time: when we are led beside still waters we can see the mud and stones and refuse lying on the bottom, not stirred up, and this Light shows us these things lying on the bottom, representing the works of the flesh. He has led us to see our own vile natures within, and it is only his discriminating grace and mercy; he shows us that we are in the flesh, but when it is stirred up it is like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Stillness is synonymous with peace. When our Savior whispers, "Peace, be still," then it is still. We then see Jesus exalted; for a time he takes us away from this sight of ourselves. He can make us to lie down

in green pastures, and lead us beside the still waters. Or our daily bread may be the waters stirred up, and all for the destruction of the flesh. A christian's life surely is a paradox. As Paul quotes it, For that which I do, I allow not, for what I would, that do I not: but what I hate, that do I. There is no discharge in this war. You have many spiritually-minded members in your church, and I hope when you meet, even without a pastor, the Pilot I speak of here will be in your midst. He will. He has promised, where two or three are gathered together in my name, there will I be in the midst. I will never leave thee nor forsake thee.

I read your letters to brother Eubanks, and the last one which had reference to the hymn which brought you so much comfort recalled to his mind the time he lost a boy, almost grown to manhood, in Georgia. He worked very hard the day he lost his mind, and died in that condition. Brother Eubanks said this terrible experience made him preach as he never did before, and was more profitable to him and his hearers than any preaching he ever did. But oh the suffering produced mentally in such trials. I have been at the place myself, when I thought I would go insane. I have been persecuted by the powers of darkness, turned over to them as it were, by the Lord himself, yet this is my experience, it required all this to bring me into the church, to crush and humiliate me in the flesh, and to-day he still applies the chastening rod, and I merit it, for, like Job, I know, and can say, Corruption, thou art my father, O worm, thou art my mother and my sister. I am all this.

Kind regards to all, and love to the brethren.

Your brother in hope of life eternal,
J. B. MILLER.

STILLNESS.

(BE SILENT TO GOD—LET HIM MOULD THEE.—
LUTHER).

“Thy lesson art thou learning, O tried and weary soul?
His ways art thou discerning who works to make thee whole?
In the haven of submission, art thou satisfied and still?
Art thou clinging to the Father, 'neath the shadow of his will?
Now while his arms enfold thee, think well, he loveth best,
Be still, and he shall mould thee for his heritage of rest.

The vessel must be shapen for the joys of paradise,
The soul must have her training for the service of the skies;
And if the great Refiner in furnaces of pain
Would do his work more truly, count all his dealings gain,
For he himself hath told thee of tribulations here;
Be still and let him mould thee for the changeless there.

From vintages of sorrow are deepest joys distilled,
And the cup outstretched for healing is oft at Marah filled.
God leads to joy through weeping, to quietness through strife,
Through yielding into conquest, through death to endless life.
Be still, he hath enrolled thee for the kingdom and the crown;
Be silent, let him mould thee, who calleth thee his own.

Such silence is communion, such stillness is a shrine;
The fellowship of suffering an ordinance divine.
And the secrets of abiding most fully are declared
To those who with the Master Gethsemane have shared.
Then trust him to uphold thee, 'mid the shadows and the gloom;
Be still, and he shall mould thee for his presence and for home.

For resurrection stillness there is resurrection power;
And the prayer and praise of trusting may glorify each hour;
And common days are holy and years an Eastertide
For those who with the risen One in risen life abide.
Then let his true love fold thee, keep silent at his word;
Be still, and he shall mould thee; oh rest thee in the Lord.”

Copied by

J. B. MILLER.

WHITESBORO, Texas, March 15, 1926.

DEAR EDITORS:—Since January I have been impressed to write and tell you how much I appreciate your firmness in the doctrine of Christ. I feel very thankful to our God that he has a few bold and fearless servants who are not afraid to stand up and face the enemies of the true doctrine of Christ. I cannot express the joy it gives me to see there is yet, and always has been, a small remnant not afraid to contend boldly for and defend the cause of our God in doctrine and practice. It is encouraging to me to read the editorials of these dear brethren on absolute predestination, the vital unity of Christ and the church and salvation by grace. I am very sorry to see so much antagonism among the Old Baptists, but remember, dear brethren, Israel has always been a stiff-necked people, and when it gets to a point where men are so corrupt in doctrines (yes, I say doctrines, for the doctrine of Christ is ever in the singular) there must be a sifting out. Our God has all along drawn the line, sifting them out, so it does not amaze me to see these divisions, for thereby we know them by their fruit, and it is good for us that God sifted them out from among us. Some say that Christ came as a substitute. I was in the Civil War and sometimes the bread gave out and they had to substitute bran for bread, but it was not as good as the genuine wheat flour. I never could say Christ was a substitute; it always suited my conscience to say a surety, for that means a sure thing. A substitute means if you do not I will (try). The truth is God's children were in vital unity with Christ before the foundation of the world and eternal life was in Christ for every one of the elect children of God and in vital unity with him. He was and is

their Surety and not a substitute. I hear some say they never use the word "absolute." It is an English word and is the only word I can find that fits predestination. We all know God is a sovereign God absolutely. He works all things after the counsel of his own will, and none can stay his hand. Now, brethren, stop saying Christ was or is a substitute, and stand upon the walls of Zion as under-shepherds and "cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Let us inquire of God when we are about to make an assertion and if the Bible will not bear us out turn from it. Contend for the faith which was once delivered unto the saints. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." We must try the spirits, and if one confess not that Jesus Christ has come in the flesh receive him not into the church, for he surely will give you trouble.

I am now passing my seventy-seventh mile stone and I hope I can say with the apostle, I have fought a good fight, I have kept the faith, and I hope to receive the crown of eternal life at the end, and to sing the song of eternal redemption through Jesus Christ our Lord.

Dear brethren, may the Lord spare you many years after I am gone to ably defend the blessed truth that Elder Gilbert Beebe held to ninety-three years ago, for it is the doctrine Jesus Christ delivered unto the apostles.

Will you please publish the inclosed letter? It is so comforting to me in my declining years that I would like to see it in the SIGNS.

C. C. TYLER.

O'DONNELL, Texas.

ELDER C. C. TYLER—DEAR FATHER:—Your sound and cheering sermon came to hand Saturday, and it came in a very acceptable time, for I have been down in the dark valley so long that such good preaching is like good news from a far country. It cheers us for the time being, but I am so sinful I soon get back down into the dark valley of sorrow, doubts and fears. Lord, if indeed I am thine, why do I languish and pine, and why are my winters so long? If I were as sure of my own case as I am of the one offering of Jesus' blood forever sealing the salvation of his church I would not be always in doubt and fear. The Jewish passover is a beautiful figure of Jesus' blood. The Jews still keep that feast, but do not look at it in a spiritual sense as we do. If I am one of that spiritual throng that is to inhabit that beautiful city of God when the Savior comes to destroy the wicked, if he finds me hungering and thirsting after righteousness (not my own righteousness, for I have none to trust in) he will see the blood on the door of my heart and save me from eternal hell, which I feel I would have been in long ago had he dealt with me according to my sins, but thanks be to God for that wonderful sacrifice Jesus made to redeem us from our sins his children are already saved. Oh I do hope I am one of that number Jesus died to save; if I am I am as surely saved as the sun rises in the east and sets in the west, but how long I shall have to sorrow and suffer I know not. I sometimes wish I could soon go and be at rest, but I must await my Maker's nod. Wait, O my soul, and trust thou in Jesus for life, both temporal and spiritual. A man's life consists not in

the things he possesses; he may have an abundance of this world's goods and yet be very unhappy, for true happiness is in spiritual things. We have no abiding city here, but we seek one to come whose maker and builder is God. I look back over my span of fifty-four years and it seems but a short time. As Job said, "Man that is born of a woman, is of few days, and full of trouble," but that life which is given in Christ Jesus shall never fail. I believe that life begins here, for Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." I trust I drank of that spiritual water forty-five years ago, but I have traveled in darkness most of my time. No, there is nothing I can do in a time salvation. I lay my hand upon my mouth and repent in sackcloth and ashes. It is all of God, both here and hereafter.

I have found some Old Baptists through the SIGNS OF THE TIMES, but only two ordained ministers in this great plains country: Elder Stephens lives at Farwell, Texas, and Elder Rutledge lives at Portales, New Mexico. I am over one hundred miles from a church. I wish I was close to an Old Predestinarian Baptist church. It may be I can visit those churches some time, especially at Farwell, Texas, which is, I think, about 125 miles from here; Portales is about sixty miles from Farwell.

I can think of nothing more of interest to you so will close, hoping to hear from you again in the near future.

Your son, in hope of eternal life through the grace of God,

S. H. TYLER,

ENLOE, Texas.

DEAR BRETHREN:—As my mind has been impressed for some time to write a few lines, I will now make the attempt. In Ephesians i. 5, it says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Not our will. I want to say that God's predestination, decree, foreknowledge, purpose, his choice or election of his beloved children, are so closely knit together in regard to the salvation of his people that I in my weak mind cannot divide them, for right where one would fail the rest would fail; but thanks be to the Lord, they are all sure, fixed, for I hear Paul saying, Ephesians i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." If God has blessed his people with all spiritual blessings, what else do they need? Will he not take care of them? He says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There are no conditions or works of the creature in this, for it was before we were born of the flesh; the election was over before our time. 1 Peter i. 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." They were elected according to God's knowledge, not man's. John xv. 16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Who did the choosing? God, not man. He never makes a mistake. Romans viii. 28, "And we know that all things work together for good to

them that love God, to them who are the called according to his purpose." Who works the things? Our God, who has all power and knowledge and purpose in all things. Romans viii. 29, "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." We see here that he foreknew some and predestinated them to be conformed to the image of his Son. Oh what a blessing it is to be like Jesus. Romans xi. 5, 6, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works." This choice embraces all the elect family of the Lord, and they must and will be born of the flesh, and must and will be born of God by his Spirit, quickened into life and brought to the light by his Spirit, which causes them to mourn and repent, and they cry out, Lord, be merciful to me, a sinner. I feel the need of Jesus; I need a Friend like him. I know that if I am ever saved the Lord will have to save me by his grace. O Lord, help me to look to thee for salvation. Lead me through this life, and let me rest at thy right hand. We, as poor mortals, look forward to the time when Jesus shall come and gather up his little children and carry them home, sweet home, where they shall rest for ever and ever. In John xiv. 2, 3, Jesus says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Oh what a blessed promise this is, from One who never fails. Yes, he will call every one of them who are scattered from one end of the earth to the other, his people, his children, the elect, those the Father gave him, he shall

lose none of them, but will raise them up at the last day, where they will enjoy sweet peace and love, and there will be no pain, no death nor sorrow there.

I will close. Much love to all God's dear children.

W. H. TATUM.

HAMMOND, W. Va., June 8, 1926.

DEAR EDITORS:—I will write you a few lines and will say I am the most unworthy one of all the flock, if one at all, yet I hope I have a hope in the Lord Jesus Christ. My subject will be on the one plan of salvation and the one salvation which Jonah said was of the Lord. Now Jonah was called to go to preach to Nineveh, and he said he fled from the presence of the Lord, for he feared the Lord, and he paid his fare to go to Tarshish, but God intended him to go to Nineveh, and his plan must be carried out, he must go, so God sent the storm upon the deep to carry out his purpose. God decreed from eternity a whale to swallow Jonah right at the time and place in the deep where he purposed it to be, and sent the storm at the right time to carry the ship to the whale's mouth, instead of going to Tarshish, where Jonah had planned to go. Was that two salvations? Oh no. The shipmen tried to bring about peace and quietness, by crying to the Lord and by lightening the ship of its wares, but to no avail, the storm still raged until it landed Jonah in the whale's belly, where he learned that salvation was of the Lord, and that it was not in man that walketh to direct his steps. Then there were not two salvations at all, there was but one, and that one was of the Lord. Jonah lost the fare he paid to go to Tarshish, and all his fleeing from the presence of the Lord was of no avail, and he got no time salvation out

of it by his plan in any way, because he must be that sign which was given. Jonah was in the whale's belly for three days and nights, so must also the Son of man be in the heart of the earth for three days and nights. It was there in the whale's belly that Jonah learned that salvation was of the Lord. Then the Lord is our salvation, and there is but one true and living God, so let us see whether Jonah got any blessing or enjoyment out of his obedience when the Lord hedged him in, and did not even tell him to do anything in order to get out of the sea. No, he spoke to the fish and it obeyed and landed Jonah on dry land. Jonah said while yet in the whale's belly that it was by reason of his afflictions that he cried unto the Lord and the Lord heard his cry. Yes, he was compelled to cry, and he was compelled to learn that salvation is of the Lord, then he was made thankful that salvation is of the Lord. Let us follow him a little further and see if he received pleasure out of his obedience to the heavenly call. When the word of the Lord came to Jonah the second time, saying, Go to Nineveh and preach the preaching that I bid thee, Jonah arose and went and preached. He went out to see what would become of the city, and when he saw the result he was angry and vexed, instead of being full of joy and peace. But when the Lord prepared the gourd then Jonah was glad, because it delivered him from his grief. But not so when the Lord caused the worm to cut down the gourd, he was vexed, so when Jonah was watching to see what would become of the city he did not get a blessing of joy for his watching. You see there is but one salvation, and that every time is of the Lord. We mourn and weep as well as rejoice, and all is of the Lord, the whole is the dispos-

ing of the Lord. What did John get for his obedience in telling Herod that it was not lawful for him to have Philip's wife? Did he get joy and peace? Oh no, he got beheaded for it. What did the apostles get for being obedient to the heavenly callings? They got evil reportings, persecutions, beatings and threatenings, and, yes, some were killed. So then there is but one salvation, and that is of the Lord, and every time he comes to deliver us out of our distresses it is the same Lord, and it is done for us here in time, it is here he delivers us out of our distresses, and it is he that works the will and the do in us, and it is he we shall see and be satisfied in eternity when we awake in his likeness. It is the same salvation all the way through. Oh may we all see eye to eye, and not be carried about with every wind of doctrine.

Yours in hope,

JAMES W. LINN.

BERLIN, Md., July 25, 1926.

DEAR BRETHREN:—I feel I would like to write something once more for your consideration, and if it is the Lord's will I will start by asking a question: What is the seventh day? Is it not a day of rest, the sabbath, first established by God himself? We are told in Genesis that God ended his work and rested on the seventh day. He rested from all his work. He had no more to do, therefore he entered into the sabbath. Is this day one certain day of the week or month, as the world seems to think, or rather preach? I say, No, and it is, I hope, by the divine revelation of the most high God. Has there ever lived upon this earth one single man who has found himself able to live through one natural sabbath, or what the world calls sabbath, without doing some manner of work? I

doubt very much if there has, but when that sabbath that God speaks of comes to a man there is no more work for him to do, for he has been made to see there is nothing he can do to place himself in the love of God, and he is made to stand still and see the salvation of the Lord. Therefore the seventh day is the end of the law, for the law gave man a certain amount of work to do, and it was of a class that he could not of himself perform, and must pay the penalty, which is death. So it was with the children of Israel, they were pressed to the Red Sea and all escape cut off, and were made to see their work was of no avail and they must perish by the hand of Pharaoh, a type of the law. Then there was a great miracle brought about, one that was impossible for man to perform: the sea was opened and they were allowed to pass over dry-shod. Then their work was done, that is, their work of fleeing from the law, they had entered into that beautiful land that flowed with milk and honey, which is a type of that sabbath. That miracle was nothing more than the love of God made manifest to them. So I believe it is with every one that is born of God, he feels that if he ever reaches that beautiful land it is absolutely by the mercy of God, and not by anything he has done. Then it is they who have entered into that sabbath that God speaks of, and they will rest forever from all manner of work. The sabbath day is a perfect day, and therefore is compulsory. Naaman was commanded to go wash in the river of Jordan seven times, and he made haste. He could not stop with less, for he dipped six times and was still a mass of sores, but when he dipped the seventh time he came forth clean of all his diseases, and had nothing more to do to get cured of his incurable

disease, which was a type of sin. It was by the power and mercy of God that he came forth out of that beautiful river a clean soul. He did not go down to the river of Jordan of his own free will, as the world has it, but he was commanded by God himself through the prophet. Notice how angry he got when he was told to go wash seven times in that beautiful river. He rebelled and started away angry, but God commanded it to be so and it was so, and he was healed. I believe he was made to see the power of the most high God, and no doubt was made to desire to praise him the remainder of his days. I want to say right here, my brethren, if I may call you brethren, you would never have entered into that beautiful rest had not God brought you there by his own good power, and you would not remain there if there was any other way, but there is no other way whereby man must be saved but by the power of our Lord and Savior Jesus Christ, and blessed be his holy name. Do not all God's children rebel when brought to see themselves poor hell-deserving sinners, and would they not go to the end of the earth if they could hide there? But as one of old said, If I go to the end of the earth he is there. So it is we cannot hide from this load of guilt that we feel. Our eyes have been opened and the light has shone around us and we see ourselves as we are, and are made to see after long experience that there is nothing we can do to hide from God, and are made to wonder what it all means. It is a strange thing to us, but there comes a still small voice that God is our Savior and then our burden is gone and we enter into that joy that the world knows nothing about, and are made to praise the most high God for deliverance, thinking we will never have any more

trouble, but after a time we begin to doubt that we have ever been given a glimpse of his great love. I believe that just as sure as one is shone that he is a sinner and made to realize that there is nothing he can do to escape punishment, just so sure he has been born again and has entered into that great and glorious sabbath and will never from it stray, for we are told in that Book of books that wherever God begins a good work he will perform it until the day of Jesus Christ. Oh if I could have the assurance, as many of you seem to have, that I have been brought into that great and glorious day I believe I could be happy, but I feel it is for my good that I am not given that assurance, for we are told that everything works together for good to them that love God, and to love God is to love one another. I sometimes question myself to know if I do love the brethren as I ought. I can only say I hope I do, for it is my chief joy and delight when I can meet them and speak of his wondrous love for poor sinners, of which I feel myself to be one of the vilest.

Written in love.

J. W. S. TIMMONS.

FLETCHER, Oklahoma.

DEAR BROTHER LEFFERTS:—I note that I am behind on subscription to the SIGNS OF THE TIMES, so I am herewith sending postal order for two dollars to renew my subscription. The SIGNS has long been a welcome visitor to my humble home, and many times in the past when it was my lot to be cast down under great clouds of doubts and fears, it has come laden with good news from a far off country, causing my weary soul to rejoice. Surely the Lord of hosts is the real editor of this dear old veteran of the cross, the SIGNS OF THE TIMES. The

editorials to me have been mines of great wealth, also the many good letters from brethren and sisters from all parts of our land and country have been cheering to my hungry soul.

I am now going to offer a few thoughts on this text: By their fruits ye shall know them. This language applies to all fruit-bearing trees, both good and bad, for it is written that a corrupt tree cannot bear good fruit. The tree bears the fruit, hence the tree must first be made a good tree before it can bear good fruit. A good tree cannot bear corrupt fruit. This question propounds itself to my mind: What is a good tree and what is a corrupt tree? Except a man be born again he cannot see the kingdom of heaven (church). One more exception: Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. The newborn soul, born of the Spirit of God, is a good tree. The unregenerate is a corrupt tree, and cannot bear spiritual fruit. Every spiritual tree feeds and thrives on spiritual food, they are they that have no confidence in the flesh; their own righteousness is seen as filthy rags. They dare not lean on an arm of flesh, having been born of the Spirit they have eyes to see and ears to hear what the Spirit saith to the churches. Indeed they have the witness in themselves, that bears witness to their anxious, hungry souls of the atoning blood of a crucified, dead and risen Christ. These are a poor and afflicted people. To will is present with them, but how to perform that which is good they find not. These are a peculiar people, zealous of good works; their faith and hope is predicated on the obedience of the Son of God; the Spirit of God is their teacher, hence they glory in a sovereign God, who

works all things after the counsel of his own will, and these "all things" work together for good to them that love God, &c. Every good tree bears good fruit, to the honor and glory of God. God's chosen and called people have ceased from their own labors (that is, they are not working to get God to save them), for they have entered into their rest, the rest that remaineth for the people of God. This sweet rest is theirs by inheritance, not for any good deeds of their own. This rest was wrought out for them on Calvary's rugged cross by their covenant Head, their Elder Brother, who in the agonies of death bowed his head, and said, It is finished. What was finished? The salvation of his people who were given him in the annals of eternity by his Father. In eternity, before the work of creation, before the foundation of the world, this precious Lamb, the adorable Son of God, stood as the surety of his spouse, his bride. He loved her (the church) with an everlasting love; he carried her sins all the days of old, and at the appointed time he came to the earth dressed in garments of flesh and forever put her (his church) sins away by satisfying the law to a jot and tittle. Dear reader, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. God's decrees and promises are sure and will stand unchanged forever and ever. God is not slack concerning his promises, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. Real true repentance is the fruit of the Spirit of God. The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. The trees of the Lord are full of sap, the cedar of Lebanon which he hath

planted. The kingdom of heaven (church) is a spiritual kingdom, and will stand when all the gates of hell (false institutions) have gone down in defeat. Every plant that my heavenly Father hath not planted shall be rooted up.

In conclusion, I will say, Fear not, little flock, for it is your heavenly Father's good pleasure to give you the kingdom. Dear brethren Lefferts, Dodson, Ruston and Vaughn, and all lovers of the truth, my heart's desire is that God will give us one and all grace that we shall shun wicked ambition and fight the good fight of faith, contending earnestly for the faith once delivered unto the saints. "If any man will come after me, let him deny himself, and take up his cross, and follow me." I beg an interest in the prayers of all of God's humble poor.

If you give this poor scattering letter room in the SIGNS please correct all errors.

I am, as ever, yours in hope of sweet rest beyond the toils, trials and sorrows of time,

L. E. SKINNER.

HERNDON, Va., May 12, 1926.

DEAR EDITORS:—In reading all the good letters in the May issue of the SIGNS my eyes rested for some time upon the headlines of Elder W. J. May's letter, stating that he was at the time of his writing, January 10th, 1926, ninety years of age, and blessed of the Lord to be strong and hearty. Yes, strong and hearty in healthful strength, but stronger and more powerful in the things of the kingdom of God's dear Son. I have been reading dear Elder May's writings for many years, and have often felt after reading his wonderful, gifted letters like writing him a letter, although in broken language, telling him how much I enjoy his beauti-

ful letters. But alas, I am so deficient in letter-writing that I am continually feeling I am going to stop writing to the saints of God altogether. I am now in my seventy-eighth year of age, and doubtless dear brother May feels stronger at the age of ninety than I do at seventy-eight. Dear Elder J. W. McClanahan is about my age and is still writing to the saints of God, and I love him for the truth's sake. Sister Anna McKinney still wields the pen of a ready writer and I enjoy reading her letters. Elder Ruston's editorial in the May issue of the SIGNS is rich and timely, for he knows how to rightly divide the word of truth. I might go on and mention all the writers' names in the May number, but will forbear doing so now. I know that it is good for God's children to write and speak often one to another, for a book of remembrance is written for them that fear the Lord and think upon his name.

With love and best wishes, I beg to remain your brother,

JOHN F. OLIVER.

BRIDGEVILLE, Del., April 9, 1926.

DEAR BRETHREN EDITORS:—For quite some time I have wanted to write a little of what I hope to be the Lord's dealings with me, but when I would begin to think about it I felt to be so unprepared I would give it up, and I feel just as unprepared now as ever. I know I can write nothing of comfort to any of the household of faith unless the good Lord guides me in it. When I was a little girl of some seven or eight years I used to study a great deal about my future in eternity, and I would tremble with fear of everlasting torment, for I felt much impressed that that was my portion, so finally I resolved I would be good and do good. I felt impressed to ask my mother about it,

so one day as I was walking behind her I said, Mother, if one does the best they can, will they go to heaven when they die? She said, No, they have to be changed in heart. Well, it seemed I would die, for she tore my castle down right there, I said in my aching heart, Oh what shall I do? I suffered what I cannot utter. She did not turn to look at me or to ask me anything, and I was glad she did not, for I could not tell her. Finally my suffering passed away, only to return at different times, in ways that I cannot explain, until I was about twenty-four years of age, when it took hold on me with such force that my mind was drawn to reading the Bible for the essence of it. I had read it before through curiosity, but now I was searching for something for consolation. Sad to say, I felt condemned more and more as I read in the Old Testament, so I began reading in the New Testament, in many different parts of it, and when I read where it says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," I felt to receive hope. There is much more I could tell, but do not want to make this letter too lengthy. I had been to many Old School Baptist meetings, and felt a love for them, but did not understand things as I hope I do now. Elder Durand preached at Salisbury, Maryland, one Saturday afternoon in April, 1888, and told the exercises of a sin-sick soul under conviction, and it wound around me so closely that I was lifted beyond all expression, and April 5th, 1891, I was baptized by Elder A. B. Francis, at Rewastico, Md. I have seen many ups and downs since, but have ever loved the Old School Baptists, and I pray the God of all grace to ever keep me contending for the faith once delivered unto the saints.

If you feel this fit for publication, all right; if not, all right, for I know it is very imperfect, like the writer.

Your sister in hope of eternal life,
MARTHA J. DISHAROON.

KNOX CITY, Texas.

DEAR EDITORS:—Many are trying to do away with the good old SIGNS OF THE TIMES, but although poor in this world's goods still I have another dollar that I am sending to pay for another six months. I love the doctrine it teaches and do not want it to go down, for it is about all the good preaching I get. There are many of the so-called Baptists here, but they limit the Holy One of Israel. I think they are afraid they will make God the author of sin if they teach the good old doctrine of predestination in its full sense. They will accept anything that will defeat that good old doctrine. Oh that men would praise the Lord for his goodness and wonderful works to the children of men. It seems that we are few, and like Elijah when he thought they had killed all the prophets and he was left alone and they sought his life, he prayed to the Father, and the answer was, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal," so I feel that he has reserved a few who are willing to give him all honor, glory and power, for he says he rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou. Paul said, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou

wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? 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?"—Rom. ix. 17–20. Read all the chapter. Do we not now hear it said, Why doth he yet find fault? I think we do. The Bible says, "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." Oh that this poor sinner could praise him for his goodness to poor me, for at times he has wonderfully blessed me. Dear brethren, I can see and feel my dependence upon him, and I believe that all his dear ones feel their dependence upon him. I also think that when we can see and feel our nothingness and sinfulness we are nearer Christ than at any other time, for John says, The light shineth in the darkness and the darkness comprehendeth it not, so when he is formed in us the hope of glory then he is our light, and oh how great is that light. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I wish I could express my thoughts to the sons of God. If I could comfort one of the least of his little ones how happy I would be.

Well, I will stop, for I feel this letter is as imperfect as the one who is trying to write it, so throw the mantle of love over it and do with it as seemeth good to you, for this is my first attempt. Pray for me when at the throne of grace.

I remain as ever, your poor sin-defiled brother in the hope of eternal life,

W. W. JONES.

FORSYTH, Ga., Oct. 16, 1925.

DEAR BRETHREN EDITORS:—Human nature wants something to boast of that it has accomplished, notwithstanding the

declaration that at its best estate it is vanity. We cannot realize this from a natural standpoint, for we are always taking to ourselves credit for the many good deeds we have done, saying to ourselves that we have given as much as a cup of water to the little ones, have given to the many demands for good deeds upon us, therefore the reward is promised us for such. We forget the principle that we do these things because of the blessings bestowed upon us, and not to obtain the blessing. When put to the test for these things would we be any different from the one who went to Christ and asked what good thing he could do to inherit eternal life? When told to keep the commandments and he would have treasure in heaven, this he claimed he had done. Then he was told he lacked one thing: to sell all he had and give to the poor. That was too much for human nature to do, for he was rich in this world's goods (good works), for he expected to purchase eternal life with his own efforts. This is what every human being expects to do in a state of nature: do good and purchase eternal life. Paul was of this faith when he was persecuting the church, a Pharisee of the Pharisees, but when the scales fell from his eyes he saw it was by grace and not by works. The difference between this man and Paul was that the scales had not fallen from his eyes. To give away all his good works and become as a little babe was more than he could do, so he went away sorrowful. Being very rich in good works, having all the honor and glory taken away from him was too much, and to say that all of this was as but filthy rags he could not; instead of doing this he wanted to know what additional good things he could do to add more stars to his crown. This is human nature in

its fullness. The religious world is full of this pharisaical religion to-day; it can be seen on all sides: we have preached so many sermons, have baptized so many members into the church, have had so much paid into the treasury, organized many benevolent societies, have obeyed the law in its fullness, therefore we have been greatly blessed. They say that Jehovah has sat upon his throne and watched and sanctioned their good works for him, so the poor servant who has given all of his good works to the poor has to sit idly by and say that salvation is of the Lord, to smite upon his breast and say, Lord be merciful to me a poor sinner. If this is not the principle taught, I pray the Lord to show us a more excellent way that we may have charity for each other.

I submit these sentiments for your inspection, to do with as you see fit, and if you see any error throw them aside and all will be well. I am a great lover of the SIGNS OF THE TIMES, believing it to be the best publication among our people, always affirming what it believes the Scriptures teach, and not trying to force others to believe its doctrine. Human nature cannot be forced, but can be led in the way of all truth. Then let moderation be our watchword in all our walk in this life.

Yours in hope,

J. W. NEWTON.

FT. WORTH, Texas, June 21, 1926.

DEAR BRETHREN:—I am sending the subscription of brother and sister Moon for another year. She wishes me to tell you she is sorry they did not send their renewal sooner, for she loves the doctrine contended for by the SIGNS. Neither of them ever joined the Old School Baptist Church, yet they are nearly always in

attendance at our meetings and give bright evidence of their love for the truth. We would admonish them as Moses did his father-in-law: "We are journeying unto the place of which the Lord said, I will give you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel [his church]," and as we are very few in number it is very needful that when any give such unmistakable evidence as these two do that we admonish them of their duty, but we feel to trust in the Lord, and would not have them do anything that may cause them regret. May the Lord lead and guide us all to walk humbly and quietly before him. We know we are weak worms of the dust and are born unto trouble (sin), and feel we know not what is best for us, so how can we advise others? I cannot. Sometimes I draw a conclusion about something and afterward find I was judging after the flesh. So I find every day that I know not what is best, but feel the Lord knows, so if it is his will to bring his believing children into his church here he will do it. Let us submit to his will.

MINNIE OFFILL.

NOTICE.

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

L. B. FORD.

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

Mrs. Naomi A. Dryden, Md., \$1; Mrs. M. Perry, Ark., \$1; W. M. Shoemaker, Ohio, \$1.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1926.

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REVELATION, TENTH CHAPTER.

A SISTER in Christ many months ago requested us to give our views upon some things in this tenth chapter of Revelation. This chapter deals with a profound mystery and we feel that we can but skim the surface of the subject. There are many things in this chapter that we cannot understand at all and those who read this article may form the opinion that we know nothing at all about any of it; however, we are willing to give our thought about such portions of it as seem to appeal to us. This whole book of Revelation is declared in the beginning to be the revelation of Jesus Christ. Since this is so, it seems that in this tenth chapter Jesus Christ is set forth. The character and personality of Christ are so infinite and so mysterious that it takes the whole Scripture, and much more, to show forth the various phases of Christ's life and work. Christ was in the beginning with God, and was God. It was the mind and purpose of God from eternity that this, his eternal Son, should in due time come to earth, should partake of flesh and blood, should work the works of him that sent him and that he should redeem from sin and death all whom the

Father had given him before the world began. The mighty angel which John saw coming down from heaven clothed with the cloud, and a rainbow upon his head, his face like the sun and his feet as pillars of fire, was this Christ, the Son of God. He came as a messenger of God's grace; he came to take away the first covenant and to establish the second; he came to make an end of that law which stood in rites, ceremonies, holy days and divers washings and to bring in the better and everlasting covenant of God's perfect salvation through the shedding of his blood for the ransoming of all his people from under the curse and condemnation of the law of sin and death. In his character as messenger of the new covenant, Christ is portrayed in this chapter as being clothed with a cloud. This means that he was veiled, or hidden. Truly Jesus was, in his true character, hidden as though by a cloud from the understanding of the Jews as a nation, and from the perception of natural men. In those days of his life here upon earth he was to be the Son of Joseph, the Son of that carpenter in Nazareth. His Godhead, his divine essence, his eternal Sonship were concealed. Men had to be given that faith which is the fruit of God's Spirit in order to rightly view Christ and believe in him as the Son of God. Without this revelation of himself to the faith which he alone can give, none ever rightly know him. In this sense he was wrapped about as by a cloud. Not only was this so during the earthly lifetime of Jesus, but it is even so in this present time when he has ascended into the heavens. It is not strange that the world by wisdom cannot know him, for it has never been the intention of God that the wisdom and prudence of men should be able to pierce through this cloud of

mystery that wraps about his divine worth.

The rainbow upon the head of this Angel is significant of God's promise to his people made in Christ Jesus before the world began. This rainbow was about his head, and God the Father is the head of Christ the Son. It was from God the Father that the promise or covenant came. It was in the Son, Jesus Christ, that the Father purposed beforehand to make this covenant effective to all his heirs. It would be impossible in a short space to set forth the fullness of the promise of God to his people. In this promise treasured in Christ Jesus the heirs of glory were guaranteed all the spiritual blessing that they should ever need. In this promise they were predestinated unto the adoption of children, which meant their being translated from the disgrace and dishonor which was their lot in Adam, to that glory and virtue which shall be their inheritance when they awake in the likeness of Jesus Christ. In this promise it was certified that God should be their God, that they should be his people and that God himself would teach each one of them in order that their peace should abound forever. As there could be no rainbow without the falling of rain drops while the sun is shining, so there has never been a revelation of God's goodness and mercy to a poor sinner except as that sinner is made to see the glory of the promise mirrored upon the background of Christ's sufferings and death caused by the eternal judgment of God being visited upon Christ to atone for the transgressions of his people. This vision of God's electing love written upon the storm clouds of divine wrath poured upon the person of Christ comes home to the sinner in the midst of his own personal experience of sorrow on account of

sin. This falling of the rain while the sun is shining, representative of Godly sorrow for sin made manifest through the light of God's truth shining in the sinner's heart, is the experience through which one is brought to appreciate in some measure God's pledge in the rainbow, according to which God has said he will never again smite the earth with the curse for man's sake; that never again will his elect come under condemnation.

The face of this Angel was as the sun. This shows that out of the countenance of Jesus Christ, not out of his face as a man, but out of his face as the Angel and Messenger of God, shines the very glory of God himself. The Scriptures teach that nowhere but in the face of Jesus Christ is the glory of God in salvation revealed, and as the literal sun is the center of the system which revolves about it and is the giver of light and warmth to all within that system, so Jesus Christ, the Sun of righteousness, is the center of the spiritual creation, and gives spiritual light and understanding and divine warmth and healing to each and every member included in the spiritual creation.

The feet of the Angel were as pillars of fire. The feet are those members of the body which are upon the earth, and they signify that part of the body of Christ which is the visible or militant church of Jesus Christ in the world. This part of Christ's body, the church, which is upon earth, and which is still in the flesh, is a pillar. It is the pillar and the ground of truth. It is, however, a pillar of fire. Fire represents trials and afflictions. That part of Christ's body which is upon earth, and as long as it is upon earth, must suffer trials and afflictions. These trials, or fire, which this pillar of the truth endures, are the fellowship of Christ's sufferings, and

one of the main evidences that she is his church. Every member of the militant church must be dealt with as sons, hence they must experience the bearing about in their bodies the dying of the Lord Jesus so that the life of Christ shall be made manifest in them.

This Angel of God had in his hand a little book open. In another part of this book of Revelation it will be remembered that a book was spoken of which was sealed and that no man was found able to loose its seal and open the book until the Lion of the tribe of Judah came. He it was who loosed the seal and opened the book. This Lion of the tribe of Judah and this Angel which is spoken of in this tenth chapter, are both of them the one and same Jesus Christ. The law and the prophets constitute the book which was sealed up until the coming of Christ. There was no proper understanding of the meaning of the law and prophets until Jesus by the key of his Holy Spirit unlocked those treasures of hidden wisdom and revealed them to his gospel church. The fact that this book in the hands of the Angel is open, and not closed, proves that the events dealt with in the tenth chapter of Revelation have reference to the gospel dispensation and not to the legal. This Angel with this book of law and prophecy now opened stands with one foot on the sea and the other foot upon the land. This shows that the work of this messenger of the new covenant is world-wide among the nations and the kindreds and the tribes and the tongues of the human family. It shows that the dominion of this gospel messenger is throughout all the earth, and to both Jews and Gentiles, to all God's elect scattered throughout all the earth. This Angel lifted up his hand to heaven and swore by God that liveth forever, and

who is the Creator of all things, that there should be time no longer. This declaration to the effect that time should be no longer belongs to the gospel dispensation and not to the law. Under the legal dispensation there were times and places appointed for everything; there were certain times to feast and other times to fast; there were times set for prayer and other times for dancing; there was a definite time for the high priest to go into the Holy of holies; there were other times when he dared not so enter. In short, the entire Jewish year was taken up with a definitely arranged program which took care of every sacrifice to be offered and every ceremony to be observed. All this ritualism is done away with in the gospel age. In this gospel age there is no one day that is the Sabbath any more than any other day, but it is all one continuous Sabbath. There is no one time more than another set aside for prayer, for the whole church is commanded to pray without ceasing. There is no one time to worship God more than another, for he is worshiped at all times and all places by all of his children throughout all the earth. Under the legal order of things there were certain times and certain places in which the Jews were to worship, but now in this gospel regeneration it is not in Jerusalem, nor in the mountains of Samaria that God is worshiped, for he is the Spirit and he seeketh out those to worship him in Spirit and in truth. No man can set bounds or pronounce limits to the work of God; none of us can say that we will worship God this day or that. Whenever and wherever his Spirit calls us we shall bow before him and render up unto him the tribute of our hearts in spiritual sacrifices of thanksgiving. Thus it will be seen that the legal covenant was the dis-

pensation of times and seasons, and that in the gospel covenant these times and seasons are abolished. All this is because of the perfect and finished work of Jesus Christ, by which he has sworn that these times and seasons to which the church was formerly in bondage shall have dominion over them no more forever.

Farther on in this same chapter John was commanded to take the book out of the hand of the Angel and to eat it up. Upon doing so he found that in his mouth this book was sweet as honey, but in his belly it was bitter. This book, as we have said, was the testimony of Christ as opened up in law and prophecy. This testimony of Jesus Christ is bitter in the belly. To the human nature of men the testimony of Jesus Christ is repulsive. There is no principle of the carnal nature that will accept, digest or enjoy the testimony of Jesus Christ. To the sensualities it is always bitter, but in the mouth the testimony of Jesus is sweet. The head of John is Christ, just as the head of every member of the church is Christ himself; all their spiritual powers of seeing and of tasting and of hearing and of understanding are in their head, Jesus Christ. We have none of these spiritual powers in and of ourselves naturally, hence to the mouth of John, which was in his Head, and in the mouth of every believer the testimony of Jesus Christ is the most sweet and precious. By the mouth we mean not the literal or physical mouth, but the spiritual ability to taste the truth, which ability is alone in Christ, the head. All who truly believe in Him by the grace of God have tasted of Jesus that he is precious, all such love his truth; it is to them truly sweet as honey.

In conclusion, we beg to say that we have scanned this chapter hastily, and

truly feel that we have but skimmed the surface of a deep and wonderful subject. Our readers will notice, if they have followed us carefully, that we have said nothing regarding the seven thunders mentioned in this chapter. Even if we had the understanding of what the seven thunders mean, which we have not, time and space would now forbid our treating upon them. If any brother who reads these lines feels that he has had given him a revelation upon the significance of the seven thunders, we should be glad to have him give us his views for the benefit not only of ourselves but of all our readers and subscribers. To the sister who many months ago requested us to write upon this subject, we desire to say we have given such thoughts as have come to us upon it, and trust she may accept them as evidence of our desire to comply with her request, although we feel to have written very inadequately.

L.

IN OUR NEW HOME.

The SIGNS OF THE TIMES is now being published in a home of its own, this number being the first issue from our new quarter. We are a little late with the October number, but feel our subscribers will forgive us under the circumstances. We also beg the indulgence of the Associations that have sent their Minutes to us to be printed, and will do their work for them as soon as we can. It was no small task for us to take our machinery apart, move and set it up again in our new place, but we hope this will be the last time we will have to change our location, but we feel repaid for our work, as we now have a place much better suited to our needs.

J. E. B. & Co.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, N. J., June 2nd, 3rd and 4th, 1926, to our sister associations, and other meetings, with which we correspond, sendeth greeting in the Lord.

BELOVED BRETHREN:—It is once more our privilege to address you in this our Corresponding Letter, wishing you well in the Lord, that peace and joy abound within your borders to the glory of God and to your mutual comfort. We are pleased to report a most pleasant and profitable session of our Association. The attendance has been good, the order perfect and the preaching to the glory and honor of God. We have been much encouraged and strengthened by the coming of your ministers and messengers, all of whom have been gladly received and cared for after a godly sort. Your Minutes have been received and passed upon by a committee appointed to examine and distribute them. We desire a continuance of your correspondence, to the end that we keep in touch with you from time to time.

Our next session is appointed to be held with the Southampton Church, Southampton, Bucks Co., Pa., to begin at 10:30 o'clock a. m., Wednesday before the first Sunday in June, 1927, when and where we shall hope to meet and greet your messengers again. Until then farewell in the Lord.

H. C. KER, Moderator.

DAVID VOORHEES, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, September 9th, 1926, at the home of the bride's parents, Vienna, Fairfax County, Va., Russell S. Craig and Miss Eunice L. Glasscock.

OBITUARY NOTICES.

Mrs. A. M. Byrd, the subject of this sketch, was born in Geneva County, Alabama, being the talented daughter of Deacon J. L. Collins, and the granddaughter of Elder J. W. Collins, who for thirty-five years was pastor of Mt. Gilead Primitive Baptist Church, and Moderator of the Western Primitive Baptist Association at twenty-three sessions. Mrs. Byrd was taken to a Dothan hospital for an operation September 5th, after a brief illness. She died Sunday night, September 12th. She had lived at Hartford, Ala., R. No. 2, all her life, having been born there December 15th, 1892, the beautiful daughter of J. L. and Alma Collins, who survive her. In her childhood days, in school and social activities, she formed a large circle of friends and during later life she constantly added her acquaintances to this circle of friends. To know her was to admire the traits that she possessed. In January, 1910, she became the bride of A. M. Byrd, and for sixteen years they lived a life of devoted service to each other and to humanity. To that union were born three sons: Arel Louis, Otis Clinton and J. T., also two young daughters: Bertha Mae and Alma Birnell, the latter being only sixteen months old. To these she was a true mother, training them in that way that is right and acceptable. In November, 1914, she became a member of Mt. Gilead Primitive Baptist Church, having related an experience of heavenly bliss. Although she was the youngest of the flock she remained true to her profession and was ever found faithful in her christian duties. When she realized that the time for her departure was near at hand she told her father, mother and oldest brother that there was nothing in the way, that everything was all right with her and to let her go to sleep. Her sufferings were intense, but she placed her trust in Jesus, and breathed her life out sweetly there. As she passed from time to eternity's shore there were present her husband, father, mother, two sons, Arel Louis and Otis Clinton, three brothers, J. J., Charles T. and John F., sister Jewell, and faithful hospital attendants. She was a lover of all sacred music, and with her devoted companion attended singings far and near. She also took an active interest in educational work, and it was her desire to train her children well to meet life's struggle. Although her labors have ceased we believe her influence lives on.

The remains were taken to her beloved church September 13th, where her pastor, Elder F. A. Collins, delivered an able funeral sermon, from the text, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do

follow them." Surrounded by sorrowing relatives and friends, and enshrouded with many beautiful floral offerings, she was tenderly laid to rest with loved ones gone on before, asleep in Jesus, resting in a heavenly clime from which none desire to return to earthly sorrows. Gertrude, we hope to meet you again on the celestial plains and sing songs of praise to Him throughout an endless eternity.

Written by her brother, J. J. COLLINS.

James A. Cope was born May 3rd, 1858, and died October 30th, 1925, at his home, Ft. Worth, Texas. Mr. Cope had been in failing health over five years, but was able to work most of the time until a few days before his death. Two days before his death he was stricken with a sharp pain under his shoulder-blade, which the doctor pronounced neuritis. That was Thursday before he died Saturday, but on Friday he seemed to be better and thought he would be all right. He got up and wanted to go outside, and sister Cope assisted him out and waited in the yard to assist him back in the house. She thought it was time for him to call for her, and on investigating found him all crumpled up, lying face forward, having died from heart failure. Mr. Cope gave evidence of a love for the truth many years ago, and was a regular attendant of the Old Baptist meetings. He never united with the church, but we feel assured he was one of those for whom Christ died. I have often heard him speak of loving the doctrine that exalted God above all, saying that if he was saved it was alone by the grace of God, for he knew that in his flesh there dwelt no good thing. He was a great talker and enjoyed conversing on spiritual things. He was a deep thinker, and was a true and tried friend to the Old Baptists. His home was a home for them, and up until three years before his death they lived close to the meetinghouse and almost every meeting they had the members in their home. I feel, if I may speak for all, our little church here has lost a true friend, which grieves us sorely, but we desire to bow in submission to Him who doeth all things well. In May, 1925, Elder J. R. Hardy was at our church and I heard Mr. Cope say he never enjoyed a discourse more in his life. It was our regular communion meeting and Mr. Cope left the house in tears, telling brother Smith he just could not stand it to stay inside. We have no doubt that his spirit is now basking in the sunshine of his blessed Redeemer, and we would say to his dear wife and children that they sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. He leaves to mourn his departure his wife, dear sister Cope, and two children, Warren Cope, of Beaumont, Texas, and Mrs. Maude Landon, Ft. Worth, Texas, also seven grandchildren.

Elders J. H. Smith and E. A. Moreland spoke com-

forting words at his funeral, after which his remains were laid away in Greenwood Cemetery, Ft. Worth, Texas, there to await the glorious resurrection morn, when this vile body shall be changed and come forth a spiritual body, fashioned like unto Christ's body. Indeed that will be a glorious morn. Having known Mr. Cope and family since my early childhood, they having been kind and good to our family many years, it makes me feel very sad in the death of this kind friend. May the dear Lord be with sister Cope in her lonely hours that she can feel truly to say, Thy will be done, O Lord, and not mine.

Written in tender remembrance of a dear friend, and, I feel to hope a brother.

(MRS.) MINNIE C. OFFILL.

Mrs. Carrie F. Lane was born August 20th, 1847, and departed this life July 16th, 1926. She was married to Samuel J. Lane March 26th, 1871, and there are two children who survive: Mr. Frederick W. Lane and Mrs. Martha Morgan, also nine grandchildren and seven great-grandchildren. Sister Lane was baptized in the fellowship of the Ebenezer Old School Baptist Church, in New York City, November 13th, 1898, by Elder William L. Beebe, where she remained a consistent and faithful member to the end. Due to a very weakened condition, she was prevented from attending meetings during the last few years of her life, but the writer and others of the church visited her from time to time at the home of her daughter, Mrs. Martha Morgan, who cared unceasingly for her, and she was ever glad to hear from her kindred in Christ and to talk of the things of Jesus. She was gifted with a sweet alto voice which will be greatly missed, and while we mourn our loss, it is not as those without hope, feeling assured as we do she has departed to be with Christ, which is far better. At the time of her demise the writer was absent in the south and the funeral service was conducted by Elder T. W. Walker. Our desire is to be reconciled to the will of him who doeth all things well.

R. LESTER DODSON.

Mrs. Elizabeth Casey passed away at the home of her son, T. J. Casey, Adairsville, Georgia, May 25th, 1926. Her stay on this earth was eighty-five years, one month and three days, of which sixty-three years were spent as a faithful member of the Primitive Baptist Church. She was the widow of Elder F. M. Casey, who was an able defender of the truth, and was called from this earth in the year 1889. Mrs. Casey was a firm believer in salvation by grace and grace alone. She leaves four sons, a number of grandchildren and great-grandchildren, as well as many friends, to mourn their loss, but they do not mourn as those who have no hope, for their loss is her eternal gain.

Written by her grandson,

DEZZIE L. CASEY.

MEMORIALS.

Inasmuch as it has pleased almighty God to remove by death our dear brother and pastor, **Elder John B. Slauson**, who having labored faithfully in the Master's service with the Particular Covenanted Church in Canada for eleven years, we, realizing our great loss, desire to bow in humble submission to the dispensation of Providence by which he was called to that haven of eternal rest where sin and sorrow cannot come.

Resolved, that a copy of this memorial be spread upon our Minutes and a copy be sent for publication in the SIGNS OF THE TIMES.

D. M. GILLIS.
A. C. CAMPBELL.
J. T. KERR.

MEETINGS.

The Virginia Corresponding Meeting is appointed to be held this year with the New Valley Church, Loudoun County, Va., Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1926. All trains arriving at Leesburg Tuesday evening and Wednesday morning will be met. Trains for Leesburg leave Rosslyn, Va., at frequent intervals. Electric cars from Union Station, D. C., marked "Rosslyn" connect with Leesburg cars. All lovers of the truth, especially ministers of our faith and order, are cordially invited to meet with us.

T. S. TITUS, Church Clerk.

The Welsh Tract Church yearly meeting is appointed to begin Saturday, October 16th, 1926, at 2:30 p. m., and continue two days. Those coming from Philadelphia and Baltimore will come via B. & O. R. R. to Newark, Delaware, on Saturday. Train leaves Philadelphia at 1:10 p. m., and Baltimore at 10:18 a. m. (Mt. Royal Station.) Ministering brethren who expect to attend the Corresponding Meeting in Virginia, and on to the Salisbury Association the week following, are especially invited to be with us, as well as all lovers of our faith and doctrine. The early trains on Sunday morning will be met also on both railroads.

P. M. SHERWOOD, Clerk.

The Salisbury Association meets with the Broad Creek Church, Laurel, Delaware, on Wednesday before the (fourth) Sunday in October, and will be in session three days (October 20th, 21st and 22nd). The express trains leaving Broad Street Station, Philadelphia, will be met at Bridgeville, Delaware, at 12:49 p. m. and 6:08 p. m., Tuesday, and the express leaving Broad Street Station at 10:01 a. m., on Wednesday will be met at Laurel, Delaware, at 1:15 p. m., Wednesday. The north bound express trains

from Salisbury and points south that arrive at Laurel at 3:35 p. m. will be met on Tuesday, and the same train will be met on Wednesday.

C. W. VAUGHN, Pastor.
(Mrs.) A. J. DOLBY, Church Clerk.

The Second Roxbury Old School Baptist Church will hold, the Lord willing, a two days' meeting at Halcottville, New York, the second Sunday and Saturday before in November (13th and 14th). Trains will be met Friday evening and Saturday morning.

ESTHER RUSTON, Church Clerk.

The Middleburg Old School Baptist Church expect Elder George Ruston to meet with them the fifth Sunday in October, 1926. For convenience services are to be held, the Lord willing, at the home of J. E. Livingston, 643 E. Main Street, Cobleskill, N. Y., at 11 a. m. and 2:30 p. m. All welcome who love the truth.

ADDIE LIVINGSTON, Church Clerk.

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Preaching First and Third Sundays

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

C. G. MILLER.

A great many old Baptists throughout the country are deeply exercised over the subject of PREDESTINATION. In the hope of supplying food for thought to the earnest seeker after truth, I propose to collect and publish in pamphlet form perhaps a dozen of the ablest articles obtainable written by men recognized to have been greatly gifted of the Lord. These writings will probably cover a period of at least the last five hundred years. The pamphlet will doubtless consist of 100 pages, or more, the price not to exceed \$1.00 per copy, or less, depending somewhat upon the number to be printed.

Will all who are interested in obtaining information on this subject kindly inform me the number of copies they desire for themselves and friends, addressing R. LESTER DODSON, 12 Addison Ave., Rutherford, N. J. It may be several months before the pamphlet is ready, as I intend to make it well worth the price to be paid.

R. LESTER DODSON.

SUPPLY EXHAUSTED.

Our supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

HYMN BOOKS.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

5 Linden Avenue, MIDDLETOWN, N. Y.

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. 94. MIDDLETOWN, N. Y., NOVEMBER, 1926. NO. 11.

CORRESPONDENCE.

EXODUS XVIII 7.

“THEY asked each other of their welfare: and they came into the tent.”

The fare of “wayfaring men” (Isaiah xxxv. 8.) in the King’s highway has ever interested me since, through the sovereign kindness of the Holy Ghost, I have, I trust, been brought to travel in the highway unto Zion. Often I am as a very fool, I need to have that Friend to hold me by my hand, so foolish am I, and ignorant (Psalms lxxiii. 22, 23). But the highway is so good, there are no mud-holes, no pits and snares therein, no stumbling-blocks, all has been so “cast up,” so made plain that the wayfaring men, though fools, shall not err therein (Isaiah xxxv. 6). This way is the way of holiness; our High Priest, our Redeemer, our Forerunner with “holiness to the Lord” inscribed upon his brow cast it up, and by his obedience and blood, by his obedience unto death, by his righteousness he hath consecrated it. Oh the anguish, the strong crying and tears that were his in opening up this highway for his ransomed people! “The redeemed shall walk there.” This is the new cov-

enant way, the “new and living way.” It will never get old, get out of repair, need any mending; it never wears out. It will be just as good, just as new, just as much life therein when the last vessel of mercy shall journey over it as when Abel, the first one, with faith in the Lamb, made his pilgrimage over it, through the wilderness, and at the end was ushered into glory. Oh it suits, marvelously well, all poor sinners called by grace, and their grateful songs are often heard as they walk in this “path of life.” Have you seen this path of life? Oh, believers in Jesus, I know you have. “He that followeth me shall not walk in darkness, but shall have the light of life.”—John viii. 12. It is the “living way,” in the pathway thereof there is no death. Each step of faith therein is a step of life, sweet, precious, animating, triumphant, “eternal life.” We are lifted up in our walking in the King’s highway. We are therein high above the wilderness on either side, high above sin and condemnation; above the curse of the law, and all the powers of Satan. It is too high for any lion or ravenous beast to climb, they shall not be found there. It is too lofty, too pure for the vulture’s eyes to see. It

is too sacred for the uncircumcised, the unclean, the unregenerate, the unwashed to travel upon. The hypocrite cannot be found there, though he pretends to be walking in Christ. But poor sinners whom God has called by his grace, who experimentally have been taught of the Lord to feel themselves foolish, weak, base, despised things, things that are not, just poor nothings (1 Cor. i. 26-29) these shall walk in the highway, guided into all truth by the Spirit of truth. They find it to be ever new, never stale. It is the new and living way by which we enter into the holiest by the blood of Jesus. Who shall lay anything to our charge? Who shall point the finger of scorn? Where is the dog that shall move his tongue at the redeemed of the Lord walking in this highway, the path of life, the new and living way? Not a word of condemnation is heard, it is Christ that died, yea, rather that is risen again, who also maketh intercession for us. The accusers are cast down. The dogs are silenced by the Passover Lamb. The light of life shines on the travelers in the highway, and the ravenous beasts of the wilderness slink away from the light (that beams from Emmanuel's lovely face upon his redeemed), to hide themselves in their dens. That passage through the Red Sea was the way of life and salvation to the tribe of Jacob. "By faith they passed through the Red Sea as by dry land."—Heb. xi. 29. This was "the salvation of the Lord unto Israel." But the Egyptians assayed to pass through the sea in pursuit of God's ransomed ones. Said the Egyptians, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."—Exod. xv. 9. Oh presumptuous enemies! "The angel of God which went before

the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."—Exod. xiv. 19, 20. "And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." The Lord, in the greatness of his excellency, overthrew them, and brought his ransomed ones with gladness, and in triumphant rejoicings they sang, saying, "I will sing unto the Lord, for he hath triumphed gloriously."—Exod. xv. 1. Thus the Lord put a difference between the Egyptians and Israel. Oh the sovereignty and riches of that grace which is brought unto us by our Lord Jesus Christ! This is grace abounding to the chief of sinners, "that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."—Rom. v. 21. O poor, vile sinners, humbled and contrite in heart, what a mercy it is that the Holy Spirit has interested us in these sacred realities. Ah! though I am often sorely tried in my soul, and see straits attending my way every day, and I am sometimes buffeted by the enemy, yet I live, yet not I, but Christ, I trust, verily liveth in my heart, my hope, my salvation, whose precious sin-atoning blood cleanseth me from all my iniquities; yes, "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."—Gal. ii. 20. Would you take a glimpse of the faithfulness, the immutable constancy, the unquenchable

mercy and love of God to vile sinners? Then look at Jeremiah li. 5. Some time ago I looked at that text, and my heart was moved, and I burst into tears. I know that my life is what people call circum-spect, but there is an inward view which no one sees but our God; I do not fully see it, neither do I wish to. I will not attempt to tell it; it is an inward leprosy. Over it I sigh and moan unto God, I am ashamed, I blush, and at times I cannot look up (Ezra ix. 6), but I pour out my groanings before him; I put my mouth in the dust, if so be there may be hope; and then in great pitifulness, in marvelous compassion he tells me my iniquity is purged. Emmanuel's blood cleanseth us from all sin; and washed in the fountain opened for sin and uncleanness, I am whiter than snow. Our fair and sweet Lord Jesus smiles, and puts gladness, precious, grateful sunlight from his face in my heart, saying, I have redeemed thee; thou art mine; thou art all fair, my love; there is no spot in thee. His own kind, almighty hand puts off my sackcloth, and girds me with gladness, and he giveth me the garments of praise for the spirit of heaviness. Oh this is no fiction, but sacred, divine realities transpiring in my soul; but the world knoweth it not. "The heart knoweth his own bitterness; and a stranger doth not inter-meddle with his joy."—Prov. xiv. 10. My life, from many causes, has of late been a tossed about one, but I feel it has been a sacred and gracious one, for I have lived, I have been both driven and drawn to live in nearness to Jesus Christ our Lord, in sighs and groanings, tears, and supplications at his footstool, and truly he despiseth not my prayers. "Fear not, thou worm Jacob."—Isaiah xli. 14. That word came to my heart, quieting my fears. I knew the voice. "Thou

worm;" *He* called me such, and I said, He knoweth me altogether. I had felt myself to be such a poor, crawling thing in the mire, unsightly, having no beauty, to be despised, whom no one would pity and no one would save, but his eyes were upon me, and his heart was toward me, and he said this to my heart. I know it is a wondrous thing for a creature, a sinner, to say, and yet in these moments so reviving is the power of Jesus' voice in the soul that the thought springs up, and, as I have intimated, I am saying, "I am my beloved's, and his desire is toward me." Yes, as I muse upon the doctrine of Christ it is all saying to me, "Fear not, thou worm Jacob, and ye men of Israel [ye few men]; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Let me tell the whole story in a few words:

"Poor, weak and worthless though I am,
I have a rich, almighty Friend:
Jesus, the Savior, is his name,
He freely loves, and without end."

I will own Christ has my heart, all my desires are upon his excellencies. His sacrifice, his blood, his righteousness, his intercession, the work and fruits of his High Priesthood draw me to him, and he only is my expectation, and now he so kindly speaks to my heart, saying, "Fear not, thou worm."

I am your brother in Christ's gospel,
FREDERICK W. KEENE.

RALEIGH, North Carolina.

TOPEKA, Kansas, July 7, 1926.

DEAR BRETHREN:—While renewing my subscription I wish I could express the comfort and pleasure of which I was yesterday the unworthy recipient when the mail brought me the SIGNS and three precious soul-cheering letters from dear saints in Maryland, Oregon and Texas. "Scattered strangers" indeed. One of them spoke of having recently received a "Benjamin's mess" in spiritual enjoyment, and here was I enjoying "a feast of fat things" of all manner of pleasant fruits, new and old, which the Lord has laid up for us at our gates. Dear saints, I may say, "'Tis my happiness below not to live without the cross." Often "I sink in deep mire where there is no standing." Isaiah said, We are the clay and thou our potter. There is no more worthless soil than the clay. No profitable vegetation grows in the clay; no pleasant fruits are gathered from it. It is indeed miry and sticky. "We are the clay," and how often we echo the mournful cry, "O wretched man that I am!" Why was such an one as Paul, who tells us to be followers of him, so wretched? Do we not from our hearts follow him in the reason he gives for his wretchedness, because he says, For I know that in me, that is, in my flesh, dwells no good thing? Is there one who has not shed bitter tears of shame and wretchedness for this very cause? Yet the flesh, with its total lack of any good, the worthless, sticky mass of clay, adheres to us, until we ourselves do groan within ourselves, being burdened with the load we must carry until it shall return to the earth as it was, and the spirit to God who gave it. Lord, what is man that thou art mindful of him? Yet here am I, fettered and chained up in this worthless, sticky, miry mass, in which there is not now, nor ever will be, any

standing in him, partaking of such dainties as worldlings have never tasted. As I laid down the precious missives I found myself saying,

"Pause my soul, adore and wonder,
Ask, Oh why such love to me?
Grace hath put me in the number
Of the Savior's family."

May I not truly say, I was brought low, and he helped me? Dear saints, when we have sunk low in the miry works of the flesh, and realize that every effort we make to extricate ourselves only sinks us deeper, and then be unexpectedly delivers, lifts us out of it, if only for a moment, the new song is put in our mouths, even praise to our God. This deliverance will come at the appointed time. "Though it tarry, wait for it; because it will surely come, it will not tarry" beyond the Lord's appointed time. Wait, dear, downcast, troubled ones, wait upon the Lord, and "to do good, and to communicate, forget not," thus speaking often one to another, and as face answereth to face in water, so will many another heart respond to yours in all deep places.

It seems to me that the inclosed letter contains suitable matter for the SIGNS, and, being seconded by sister McKinney, I am submitting it to your disposal. Your unworthy sister, saved by hope, yet often feeling too poor, weak and worthless to utter in words the inward cry of my heart,

MARY ELLISON.

TOPEKA, Kansas, Jan. 30, 1926.

DEAR COUSINS, and I hope brothers and sisters in Christ:—I will try and write a few lines in answer to yours, which came to hand some time ago. I feel I owe you an apology for not having written sooner, but as a matter of fact, I have been in the dark so much of late I felt I could hardly write anything that

would interest any one; nor do I feel different now, but I do feel the weight of duty to such an extent that I am resolved to at least try to acknowledge the receipt of your good letter. I am brought to realize more and more as I grow older that the way of man is not in himself. It is not in man that walketh to direct his steps. Our way is often hedged in, so that we cannot perform even in natural things as we would like, much less spiritual things. The dear Lord brings about conditions which often impress us with the truth of his divine teaching, and force us to acknowledge his sovereignty over all worlds and events, and oftentimes we are able to glean a little comfort from the fact that we know. We know that all things work together for good to them that love him, to them who are the called according to his purpose. I never have doubted this glorious truth, but I often doubt that I am one of the called.

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

Is this a christian experience? Do all the Lord's people feel so much the weight of sin and condemnation as is felt by me, or is mine an outside case? Do I stumble more than the rest? "You who love the Lord indeed, tell me, is it thus with you?" Sometimes I fancy I can see some good arising from these conditions. It at least creates a fellowship within us for those old servants of God who wrote these things for our learning, that we through patience and comfort of the Scriptures might have hope. If it were not for the fact that we are sometimes brought low we could know nothing of the excellency of God's power in raising us up. If we were not sometimes subjected to sin and temptation we never could rejoice in his salvation. We never could sing the sweet

songs of deliverance were it not that we often come into places and conditions from which no power but of God can deliver. Thus he manifests himself unto his people as their Savior. Thus he teaches them that there is salvation in no other, and thus he leads them along and teaches them little by little that all praise is due him. There was a curse placed upon Meroz, "because they came not to the help of the Lord, to the help of the Lord against the mighty." This surely does not mean the Lord's people, because they have all come to his help. Not to help the Lord, but to be helped of him. If we were never shown our weakness and utter helplessness we would never come to him for help. But do we ever reflect that there is a sense in which we are a help to him? If we are what we profess to be, the church, the bride, the Lamb's wife, there is a certain responsibility resting upon us, as there is upon every wife, to keep her house in order. When Adam gave names to all the beasts of the field and fowls of the air, there was not found among them a help meet for Adam. This should not be pronounced "helpmeet," as often it is. Some digress even further, and say "helpmate." This is also incorrect. But "an help meet for him" is briefly defined by saying, a help that is fit for him, one that is especially prepared for him. Thus the Lord made Adam's bride, and he brought her unto man. In this we have a figure of Christ and his bride. God brings her unto her glorious Husband and she is a help meet for him, or for help fit for him. But the place for the wife to work is in the house. It is not her place to go out in the field and undertake to do the work which her husband has pronounced finished. Our glorious Husband has declared, I have finished the work which thou gavest me

to do. His work was to save his people from their sins. His bride, the church, will not dishonor him by going out into the world to save souls, as we see many professing to be doing, but do not. Professing to be the bride of Christ, but are not. His bride is willing to leave the matter with him. She trusts in him. She knows his dying words are true: "It is finished." But her implicit confidence in him does not excuse her from her own obligation. We must bear in mind the fact that she is a help, a fit help. Let us look now at the church and we can see our own obligation. We must keep our house in order. This is where the bride is a help to her husband. It is his to provide food for his family. It is her's to set it before the little ones. It is his to provide them with raiment; that is, to clothe them with his own righteousness. Is it not the duty of the wife to see that their garments are kept clean? Thus to watch over one another for good and not for evil. This bride, the Lamb's wife, has experienced a most wonderful transition. He found her in poverty and rags, she possessed nothing, her state was of utter dejection and shame, misery and self-loathing was her lot. But listen. Oh rapturous surprise! She heard her Beloved speak, and say, Rise up my love, my fair one, and come away. Joy unspeakable and full of glory! Being raised from her abject poverty and loneliness he causes her to sit down in the presence of her heavenly Lover. He looks upon her in admiration, and says, Thou art all fair, my love, there is no spot in thee. Instead of being an object of contempt, his servants now address her as, "The elect lady" and her children. What has brought about this wonderful change? Ah, here it is: "But God, who is rich in merey, for his great love where-

with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together, in heavenly places in Christ." No wonder we love to sing the songs of grace. We remember our poverty and destitution, and oh the joy to hear our Beloved say, All things are yours, and ye are Christ's, and Christ is God's. It is pleasing to know he has given all things, and no less pleasing to know that we are his. Our desire shall be unto our Husband and he shall rule over us. May it never be otherwise.

Write me when you can. We are always glad to hear from you.

L. L. SCHENCK.

FLEMINGTON, N. J., Aug. 27, 1926.

MY DEAR ELDER KER:—I feel that I must write and tell you of some of my feelings. There is no one left for me to go to with my thoughts and exercises of mind, every one sees things entirely different, and I often think that if I only had one in the family I could talk to without being criticised how glorious it would be. When I look back over my past it is to me a miracle that I have been led so gently along, that one whose life has been filled with iniquity and sin should ever have the promise of God within my heart. Surely he moves in a mysterious way. I have only to look back just a short space of time when I was made to see myself a miserable creature, worse than nothing, thoughtless, denying the great and mighty God, and while my father was gradually going down, and every day I could see his strength failing, and every day from his lips I could hear him pour out praise to His most high and holy name, I thought if I could only have the heart that he

had, but oh no, that could never be. The months of torture before and after his death, night and day my soul was tormented, and every time I tried to pray for forgiveness I would think in my distress, Who is this God that I am trying to call to deliver me, is it the same God that I have been denying, can I a wicked sinner like me expect an answer? This went on for months, and one night, worse than all the rest, I felt myself sinking it seemed to the very bottom of hell. While all the rest were sleeping around me, with nothing worrying them, a picture of the sins of my life came before me, and I cried from my heart, O God, save me. I was made to see the sufferings on the cross and this hymn rang through my mind:

“Oh what a sad and doleful night
Preceded that day's morn,
When darkness seized the Lord of light
And sin by Christ was borne.”

The verse, “Mocked, spit upon and crowned with thorns,” &c., seemed to impress me more than all the rest. Oh was it for me? O God, speak peace to my soul. After tossing around until nearly morning I fell into a doze, and out of the stillness of the night, just before the dawn of the natural day, came this message with all its sweetness and blessed assurance: “Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.” It was to me astonishing. Could it be possible that He had listened to my cry and had spoken peace to me? The burden was completely lifted and I was made to rejoice and sing his praise, everything was changed, and he had put a new song in my mouth and had made me to taste his glory. Matchless, unspeakable and unmerited grace! There seemed no words to express my feelings, and I sat in awe and amazement at this wonderful change.

He had spoken peace to me out of his boundless mercy, he had pity on me, and Jesus all the day long was my joy and my song. How could I ever doubt him? Had it not been his hand that led me and his lovingkindness guided my footsteps all the way through from the cradle to the present time? Almighty God, a God who from eternity stood, and shall to eternity stand. What a true and glorious thought. I might tell you of a dream I had several years ago, and in spite of my trying to forget it has come before me so many times during my life that I do feel now it has been a part of my experience. I was standing in a place of confusion, armies were marching, swords and weapons of war were at hand, people with helmets and breastplates, a babble and shouting of strange tongues, and I stood in fear and trembling and did not know where to go, I was afraid, when a friend, a member of the church at Locktown, who has long since passed away, came to my side, and took my arm and said, Come with me where all is peace. She led me through a narrow lane, or path, to a place beautiful to behold, the grass was velvet green, there was a stream of water so clear it was blue, and there was a company of people. My mother was there with an open hymn book, and my friend led me along and repeated the Psalm, “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,” &c. I tried to forget it, and to think of it as being only a dream, but the more I tried the more forcibly it came to me. One evening, a few months ago, I was setting on my porch with my family and friends, and they started to talk religion, and of course I became the object of ridicule. I stood it as long as I could, then I got up and went into the house. I

picked up my grandfather's New Testament, worn and fingermarked, it dropped open, and lo, before my eyes was a verse marked with a cross with a pencil. It just seemed his dear old hands had marked it for me. It was Hebrews x. 23: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." As I turned the leaves on page after page were verses marked, so wonderful to me that I feel this was God's way of showing me the right, and I know he has made me to hate things I once loved, and the things I so much hated have been made the perfection of beauty to me. I feel to thank the gracious and heavenly Father that I was born among the Old Baptists, for to me it is an inheritance far above what this world can ever give.

I could go on and on, but feel that I have written more than I should, for I do not want to take up too much of your time. This is the first time I have ever told my experience to any one, not even to my own near relatives. I felt I wanted to tell some one who knows and understands it all. Do you think, dear Elder, it is the experience of a child of God? Oh how many doubts and fears come to me day and night. I think sometimes I have such a blind understanding of things. Oh for a heart to love him more. I want to tell you that the little church at Locktown is a peaceful place to me, and I believe the true church of God wherein his honor dwells. They that worship there are born of him, and he has chosen them for his own habitation.

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

I often wonder if the time will ever come when I can go and tell them what my feelings are. God alone knows the time, if there is to be a time. I do not feel fit to face such a good people, a sinner like me, for they are all faultless to me. You, dear Elder, on our last meeting day at Locktown spoke of your transgressions, and I said to myself, Look at me, behold one ten thousand times worse. I am always sorry when you close the Book, for it seems to me it would be everlasting bliss to sit and listen to you on and on. If this great love and sweet assurance he gives us here is a foretaste of the joys to come, then what must heaven be?

"Beyond the reach of time,
Beyond the pale of death,
There surely is some blessed clime,
Where life is not a breath."

How often I have listened to my parents sing the above hymn. I was sitting at the piano one evening and singing the words, "Majestic sweetness sits enthroned upon the Savior's brow," and as I sang it seemed to me I could hear my parents as plainly as I ever did singing with me. It seemed so real I dropped my hands from the keys and their voices died with the music. I started to play again, but their voices were gone. I know it was only in fancy I heard them, but it was blissful, and the memory of their singing will ever be bright to me. It seems to me sometimes there are no words to express our feelings.

"A solemn reverence checks our songs
And praise sits silent on our tongues."

I have written more than I expected to. Some time I should love to hear from you.

With much love to you and Mrs. Ker, I remain an unworthy friend,

GERTRUDE PYATT.

MANSFIELD, Ga., Sept. 13, 1926.

DEAR EDITORS:—I am sending you a copy of a letter that was written to me about a month ago by Mrs. D. K. Hicks, of Covington, Ga. She is a niece of Elder and Mrs. H. H. Lefferts. I enjoyed reading it, and would like to see it published if you think it worthy of space; if not, it will be all right. My father has been taking the SIGNS forty years, and likes to read it. I have been reading it twenty years myself, and I always read it through as soon as I can when it comes.

Your friend,

NETTIE COOPER.

COVINGTON, Ga., Aug. 18, 1926.

MY DEAR MISS NETTIE:—Over a year has passed and still I find myself no better prepared to attempt an answer to your highly appreciated letter. I wrote you, not even expecting an answer, and while in bed with a third baby boy only two days old your letter was brought with several others to be read aloud to me, but I had to read it over one time with my own eyes, then I had it read and re-read, and kept it under my pillow as long as I remained in bed. To-day it is put away with this inscription on it, "A keepsake." I felt that I could never answer it, but hoped that I might visit you and talk face to face. Since this has not been my privilege, may the Lord guide me as to what I shall write. If there was anything good in the letter I first wrote you give God the praise and all the weak things charge to me, for what is man that thou God is mindful of him, or the son of man that he visiteth him? All my righteousness is as filthy rags, and when the Lord appeared to me in the night I cried, Who am I? Oh I saw myself such a vile and sinful creature. The Lord heard my cry, and lifted me up out of

that horrible pit, out of the miry clay, and placed my feet upon a rock, and put a new song in my mouth, even praise unto God. It is no longer I that doeth it, but the Lord who strengthens me. Had I gone about to choose my own way I would look for the short and easy way, but the Lord's way is a long way. Take my yoke upon you. Perhaps it is the yoke of tribulation that worketh patience; patience, knowledge; knowledge, hope; and oft that hope causes me anxious woe. 'Tis a point I long to know, am I his, or am I not? Prone to wander, Lord, I feel it, prone to leave the God I love. The good that I would I do not, but the evil, which I would not, that I do. "Oh to grace how great a debtor daily I'm constrained to be." There are so many good things, Miss Nettie, I do not have time to think of the bad. Blessed are they which do hunger and thirst after righteousness, for they shall be filled, "and running over," then it is I have to write some one. It is a happy privilege that you let me claim you as a correspondent. I love God's people and I feel you to be one, is what prompts me to write. I know your experience would be wonderful to hear you tell it, and let me hope that I may get to see you soon; or, could you come and see us, and just stay and stay, and keep on staying? Papa has come back from Washington now, and I am having all the children together at his home (where I am living). It is so sweet to dwell together in unity. It is the old time religion that makes me love every one.

I could write on and on, and then the half could not be told. From your letter your faith is in these words, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

In closing, Miss Nettie, I would say just continue in that faith, it was good enough for Paul and Silas, and it is good enough for me. God bless you and keep you with an everlasting love, is the wish of a devoted friend,

MAGGIE HICKS.

TEHUACANA, TEXAS.

DEAR BRETHREN:—I will once more, the Lord willing, let you hear from me, though it may not amount to much, but I want to let you know that it amounts to a great deal to this old sinner to hear from you and feast upon the truth in your writings as set forth in the SIGNS OF THE TIMES, as there is none of our kind of Baptists in this country; that is, there are no preachers, and but very few laities, and I seldom get to see any one of our faith that I can enjoy talking with of the wonderful goodness, love, mercy and sovereign will and power of the unlimited, unchangeable, unconditional, independent God. There are some very good people here, who claim to be Primitive Baptists, who talk and preach very well until they come to the predestination of all things, then they begin to dodge and switch, and say that God suffers these wicked occurrences according to his permissive will. God never has suffered, allowed or permitted anything that he did not have a predestinated purpose in allowing to occur. Such statements are misleading and deceiving. They have another prefix: "conditional time salvation," which is not taught in the Scriptures. If we save ourselves from this untoward generation, or save ourselves in any sense, it is Christ in us the hope of glory, working in us both the will and the do. If I am a child of grace, which I sometimes feel to hope that I am, it is a free unmerited favor bestowed upon me,

an unworthy worm of the earth, and if I ever was obedient in the least thing it was through Christ in me working that obedience. If the conditionalists can obey at option they can surpass Paul, for he said the things that he would he did not, and the things that he would not those he did. I would be more obedient than I am if I could, but there is so much sin in me that when left to myself I go wrong.

Brethren, I did not intend to get into this channel, but I am not my own keeper. I only intended to write a few lines in way of extending my thanks to you for sending me the SIGNS OF THE TIMES another year. It has been a great source of satisfaction and pleasure to me in my lonely and afflicted condition. I underwent an operation for bladder trouble in June. I am able to be up a good part of the time, but am not getting along very well, and may have to undergo another operation, which would be very serious for one of my age. I will be eighty-two years old December 11th, if the Lord sees fit in his mercy to spare me until that time.

This very likely will be my last communication, as I am very shaky, just write a few words and then rest awhile. I will close by asking you to excuse all imperfections and to cast the mantle of charity over this. I ask an interest in the prayers of you all.

J. H. BOZEMAN.

LITTLE ROCK, W. Va., Dec. 8, 1925.

DEAR EDITORS:—I have received the December number, but have not quite read it through because of severe suffering, but oh it has cheered my poor hungry soul, as all the numbers do. I can respond heartily to every word they contain. I am now past my eighty-first year,

and longing and looking for my release from this body of death.

I am sending you a good letter from Elder J. W. McClanahan, which was such a comfort to me I feel that I want the dear aged pilgrims, like myself, to have it to comfort their souls, if you can find a little space in your columns for it. I am sending it without his consent, but know he will not care, as the command is, "Comfort ye, comfort ye, my people."

I will bid you all farewell until we meet.

ELIZABETH JOHNSON.

POCA, W. Va., Nov. 8, 1925.

ESTEEMED SISTER:—I shall try to drop you a few lines to-day, the Lord willing. I feel very unworthy to make the attempt, as I feel you to be a precious old sister, indeed a mother in Israel. I have thought from time to time since receiving your good letter that I must answer sister Johnson's letter, but felt to wait a few days for the Minutes to come so I could send you one, but as they have not reached me yet I just feel that procrastination is the thief of time, and I will wait no longer, so please pardon me for delaying so long. I hope this may find you in usual health for your age. We realize as we get older that we suffer with many aches and pains we knew nothing about in our early life. But there is a purpose in our suffering, as we must ripen for the grave as a shock of corn comes in its season. It seems to me the more we suffer the greater we desire to be released from this time state, hoping that when this earthly house of ours be dissolved that we will have an house not made with hands, eternal in the heavens. There are times when we do feel reconciled to his will, and can say in truth, Thy will be done. Such seasons

are far apart with me, but in due time he comes to me in the power of his holy Spirit and revives my drooping soul by reviving my hope and making me feel to press forward toward the prize of our high calling in Christ Jesus, ever looking unto him who is the author and finisher of our faith. These seasons are not lasting, but soon pass away, then it is that I am left to grope in darkness, and feel to wonder if I am a poor deluded mortal, have I been deceived, and am I deceiving others? Then from the depth of my poor aching heart a cry is made,

"Return, O holy dove,
Return, sweet messenger of rest,
I hate the sins that make me mourn,
And so disturb my breast."

At best we are but sinners, and if saved it is all of free grace, not merited by creature effort.

When the Minutes come I will write you again and send you one. As it is near mail time I will close for this time, hoping to hear from you soon.

From your old brother in tribulation,
J. W. McCLANAHAN.

INDEPENDENCE, Mo., Sept. 13, 1926.

DEAR KINDRED:—As I have a subscription to send for the SIGNS, I will write you a few lines about the First Kansas Association, held at brother W. L. Zinn's, near Meriden, Kansas, September 11th, 12th and 13th. Elders J. R. Hardy, of Kingman, Kansas, T. E. Attebery, of Kingsville, Mo., W. L. Hall, of Blue Springs, Mo., and L. L. Schenck, who is pastor of the two churches in this Association, which contains twenty-one members, preached with power and demonstration of the Spirit of God in respect to his decrees and purposes respecting all events, without leaving one event out (for fear of making God the author of sin), to the comfort and edification of all

who are established in the truth, and from the expression of the brethren and sisters of these two churches I never met a church so unanimously in accord with the counsel of God. The congregation came hundreds of miles from over Kansas and Missouri, and there was one from Oregon, and they all seemed filled and running over with the glorious truths handed out so bountifully by the under-shepherds, and from appearance and expression I think it was a feast for every subject of grace to be remembered as long as reason lasts. I am planning to attend the associations at Broad Creek Church, Sussex Co., Del., and the Salisbury Association, held some time in October, where I hope to meet some, if not all, the editors of the SIGNS, whom I love for the truth they preach.

I am, as ever, yours in an humble hope,
THOMAS W. RECORDS.

MALVERN, Pa., May 5, 1926.

DEAR BROTHERN EDITORS:—Inclosed please find check for two dollars, renewal of my subscription to our dear family visitor, the SIGNS OF THE TIMES. Again I find myself a delinquent, gone over the time I should have made my remittance, for which I most humbly beg your forgiveness and forbearance. A winter of invalidism has kept me from fulfilling my obligations. Physically, as well as spiritually, I find myself unable to do the things I would. A delinquent in all things, but more especially in the spiritual things am I weak, a poor miserable sinner, not able to perform the things I would, but find evil ever present, a burden pressing me and darkening my pathway much of the time. Not often is it with me the time of the singing of birds, but rather the gloom of the mourning prisoner. Why is this so? I know God's

lovingkindness and mercy has been shed around me all my life, yet why can I not continually rejoice as one plucked as a brand from the burning? Why can I not say with the assurance that I have heard some say, I know I am saved? (Not Old Baptists have I heard say this.) I would not dare say so, for looking at my sinful flesh I see therein no good thing. I am like unto a whited sepulchre, full of dead men's bones, and I only dare say, I hope I am saved, and that little hope is as a straw to a drowning man, a hope of life; not life here, but life eternal. When I look at our blessed Savior I see in him all the beauty of perfect sinlessness, altogether lovely, without spot or blemish, and the magnitude of the gift of eternal life to a creature clothed in all the rags and filth of unrighteousness is past understanding. For this great gift we have nothing in ourselves to offer, nothing in our hands to bring. First, last and always it is a work of God's grace, and not of works, lest any should boast. To the natural mind this is inconceivable, we must work for whatever reward we get, and naturally our pride is gratified, but in the gift of eternal life we stand naked to be clothed upon by the perfect garment of Christ's righteousness, which covers us as a bridal robe, a royal wedding garment. Is it mine? I hope it is so. In August, thirty years ago, I was received and given the hand of fellowship in the church at Hopewell, N. J., and I am still a weary traveler in the wilderness, longing to be delivered from the bondage of sin and death.

I had no thought of writing so much. Thank you for your kind forbearance at all times.

A sister, I hope, in Christ,
JOSEPHINE DRAKE HAVILAND,

OROVILLE, California.

DEAR EDITORS:—I see that it is time for me to renew my subscription, so I am inclosing money for same. I am very poorly, but want to take the dear old paper as long as I can. How dear are the statements made by Elder Lefferts in the May 1st, 1924, number. Surely one so sinful as I would be eternally lost if my salvation depended upon anything I could do. I fear and quake when I consider what an awful vile creature I am, and hope burns very low, and I say, Is it possible that God will save such a worm as I? Then again, I wonder if there is such a thing as a God, and a place for those who are dead. How I would love to hear a real gospel sermon before I am called to leave this old world. It seems strange that I have never been permitted to be among God's children. I think sometimes it is because I am too vile.

Well, I did not intend to write a letter when I sat down. Now may the grace of God be with you and all the true followers of God. Remember me and my child when at the throne of grace.

Your sister in tribulation and in hope of eternal life,

MARION S. BROOKS.

SCOTTSDALE, Arizona.

DEAR EDITORS:—I have read only a few copies of the SIGNS OF THE TIMES during the last eighteen months, as I did not know how long I would be here, but get lonesome without it, as we have no preaching here. I do not know of any other Primitive Baptists in this State, except my two aunts and myself. Sometimes I think power from on high is given us isolated ones to appreciate more the things we do get, for there certainly is time and cause for us to hunger for truth, but we know even this hunger must be given of the Father, so when grace is given us to say, "Thy will

be done," we can rejoice, for we know he knows what we need and doeth all things well.

Your sister in Christ, I hope,

LENA LANGFORD.

SIMPSON, Ill., Aug. 17, 1926.

DEAR BRETHREN:—I am inclosing a letter from a sister, written to the church at Rock Springs, of which she is a member. This letter has been written ever since April 30th, 1926, and I have neglected sending it until now. Sister Parmley has often written the church since old age and poor health have overtaken her, and how enjoyable it is to the church to receive such letters as hers.

Yours truly, N. A. ROGERS.

GOLGONDA, Ill., April 30, 1926.

To the Church at Rock Springs, Johnson County, Illinois.

DEAR BRETHREN AND SISTERS:—I would be glad to meet with you all and hear the sweet songs of Zion, and hear the gospel of salvation by grace proclaimed, but my old age and poor health will not permit it. The Lord knows what we need. He is all-wise, and has said he will never forsake his people; he will be with us in all our troubles. In this short life he will not put on us more than we can stand. He suffered on the cross for his people and at his appointed time they will all be gathered in.

Dear Elder Rogers, I will send you a little present, as I feel under obligations to you for past favors. Do with it as you think best. You can have my little church letter published in the SIGNS if you wish.

With love to you and wife, and hoping you can come soon and see us, I am your sister, I hope,

MARY E. PARMLEY.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1926.

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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ISAIAH XLII. 16.

"AND I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

The blind is the one to be brought, and the power that brings, and the way and the knowledge that the blind hath, is the matter to be considered. The blind to be brought must be guided, as otherwise he would fall by the way and not reach the goal. The one that is designated by the pronoun "I" is one of power, authority and love. His power cannot be broken or weakened that there could be any failure, but to the fullness of perfection all things will be according to His will. The blind usually have keen perception and the way is observed by close attention, so that they may pass that way again, but the blind have not known this way and they do not know the course of the way. We are not naturally blind, and we that have eyes are the guides to them that are blind; and those who have eyes can only guide with certainty the way they know, so they of themselves are not the way, but only guides in the natural ways of men. The power of Him that is speaking is not a mere guide, but

is the way as well as the guide; and he is their strength and they lean upon him. Israel as a people were blind, as pertaining to righteousness, which is by faith, and all the righteousness they knew was the tradition given them through the keeping of the law. The Spirit in the prophet Isaiah, speaking to Israel, was testifying to their blindness, and also of the shortness of their attainments to righteousness. The righteousness of God, that is revealed by faith, is the spirit of the language we have called your attention to, and Israel is just as blind as any Gentile, and knows as little about the righteousness of God as though the law had not been given to Israel. So all that come to Jesus must come by the one and same way. If salvation had come by the law, then the Gentiles would be the only people that Christ suffered for. There is one fold and one shepherd, and they are no more pilgrims and strangers, but fellow-citizens with the saints. After one is made a citizen with the saints he cannot walk and go at his will, for He says, "These things will I do unto them, and not forsake them." Having these things manifested to us, how can we stand the trials and fight the good fight of faith? We live by faith, and all we see should be weighed in righteousness. We are continually weighing matters, and we should be very careful that we do not weigh with fleshly scales. When a brother or sister has been overtaken in a fault are we, as the church of God, to weigh them in the fault, or in the manifested repentance and love for the brethren, by which they are constrained to continue to follow the church, and speaking, "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"? All these

words are manifested in the life of the individual. Our hearts go out to them in love and fellowship. The way the Lord has brought those who stumble and are overtaken in a fault is a way of destruction to the flesh, for they can truly say, I abhor myself, and the sins I have committed weigh heavy upon me. O Lord, forgive, is their cry. When this is seen should not the ear of the church be inclined to hear the voice of these little ones and give them the judgment of the righteousness of the tribunal of God? Our heart goes out to those that mourn. We, as brethren, are commanded to forgive and restore when repentance is manifested. For what sins should forgiveness be granted? The words of Jesus should guide us, and he said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto them." We fear and tremble often in considering the rights of fellowship to individuals who have been overtaken in a fault, lest we should be guided by a selfish motive and do injury to the house of God. Read the fifth chapter of first Corinthians and the second chapter of second Corinthians and note the advice for dealing with adulterous and fornicating persons, and we are told in the manifested spirit of love to execute righteousness. If we have evidences that the Lord has led them and is with them, we will not call what the Lord hath cleansed common or unclean. We fully believe that the Lord works in them both to will and to do of his good pleasure, which embraces the sinner that is brought to repentance, and the church to understand and know of their repentance. This brings to the church of God the manifested power that was given in the spirit by the prophets. These are the paths

we have not known, for had we known we would have tried to avoid the rough and stony places, the thorns and the briars that come up in our pathway. When we have passed a part of the way we do not turn back and pass over the same way again, but continue on to the end, and what a sweet time it is to the poor pilgrim to feel His presence with him while passing through life's pilgrimage. Oh, if we cannot see afar off to behold him as our guide, everything is dark and vain, and we exclaim, Can we deem ourself a child? When this darkness is made light we behold him as our all-sufficiency and the light of the way. All obstacles that were encountered while we were walking in the darkness are cleared away and all is peace and joy in the Holy Ghost. As we write for the household of faith, we consider faithfulness to the cause of Christ, and truly hope your hearts have been enlightened with grace and the darkness of nature taken away, by which we can behold the One who hath brought us in the path of righteousness for his name's sake, and are made to exclaim, Surely his goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. This is our hope, that the Lord has brought us in a way we knew not and that the darkness that was before us is light, and we can see his power surrounding and keeping us all the way, by which we can bless his holy name for our salvation for time and eternity. Our own experience shows us that we are continually seeking justification by the law, which neither gives life nor spiritual comfort. So may we be guided by the Spirit, and not by the letter, but rather by the word of God in righteousness consider all these things.

C. W. V.

VERY IMPORTANT NOTICE.

MANY of our subscribers have neglected sending in their subscriptions this year, and now it has reached a point where it is a very serious matter with us. From time to time we have requested those in arrears to do what they could toward sending what they owe us, but as a great many have paid no attention whatever to our requests they have made our task a hard one indeed. Brethren, let us look at this matter in a fair and honest light. Here it is: The publishing of the SIGNS OF THE TIMES is at best a "labor of love," and if all our subscribers would keep their subscriptions paid right up to date we would have very little surplus at the end of the year, but when they neglect us as they have during the past year it is a hard task for us to meet our obligations. We have to pay our accounts when due, and we feel our subscribers should see to it that we are not embarrassed through any negligence on their part. We cannot run the publication unless they pay their subscriptions, and if they do not we will have to give up publishing the SIGNS. We very much dislike having to mention this matter so often, but the fault is with the subscribers who do not do their duty and thereby make it necessary for us to keep calling their attention to it. Please examine the date opposite your name on the pink slip on your paper (or on the wrapper in which it comes to you) and if you are in arrears send us the amount due. To each one, individually, it is a small matter, but when the grand total amounts to thousands of dollars, as it does with us, it is a very serious matter. Most publications depend upon advertisements to help sustain them, but with the SIGNS it is different, we depend alone upon our subscriptions, and when these fail to come in as they should there can

be but one result. To be frank with you, brethren, if you want the SIGNS OF THE TIMES to continue you will have to pay your subscriptions, but if you do not do you part we shall be compelled to discontinue its publication. It remains with you whether or not the SIGNS is to continue. Some of our subscribers are very particular about keeping their subscriptions paid, and to them we extend our sincere thanks, and we want them to know we appreciate it.

As a majority of our subscribers' time expires with the December number we are inclosing a subscription blank in each copy of this issue as a convenience to them in sending in their remittance for next year, also for those whose subscriptions are past due, and hope all will do what they can toward helping us continue publishing the old family paper that for the past ninety-four years has earnestly contended for the faith once delivered unto the saints.

J. E. B. & Co.

CIRCULAR LETTERS.

(Written by T. L. Rosberry.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, in session with Providence Church, Appanoose County, Iowa, and the churches they represent, and the faithful in Christ Jesus, greeting.

DEARLY BELOVED OF THE LORD:—By the love and mercy of the all-wise God, who is the giver of every good and perfect gift, we are spared to meet in another association, to try and give praise unto our God, who is too good to do wrong and too wise to err.

Very dear brethren and sisters, the Association said at our last annual session, that I should write the Circular Letter

for this year, so I will try and do the best I can, and leave it to the consideration of the brethren. For a starting point I will call your attention to a portion of the tenth chapter of St. Matthew. In the first four verses we learn Christ called his twelve apostles to him and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness. Then he told them where to go, and where not to go, saying, "Go not into the way of the Gentiles, or into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Directing them to his own sheep that were lost, for he said unto them, "Whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence." The Lord spoke through the old prophet Jeremiah, saying, "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place."

Now, whatsoever town or city ye enter, inquire for them that are worthy, and there abide until ye go thence. The ones who were found worthy for the apostles to mingle with were a part of the lost sheep of the house of Israel. We do not think a man can change his heart. He cannot rise above that which he is, he still remains earth, as "dust thou art, and unto dust shalt thou return." Man never put life in his heart, neither can he cause that life to exist one moment longer than appointed of God the Father, but on account of God giving man dominion over the things of this earth he feels able to control his own destiny, the same as he does earthly things about him. Therefore the natural man has never trusted the eternal sovereignty and mighty power

of God to bring the blind by a way they knew not and lead them in paths they have not known. The natural man never believed he was blind until his blind eyes were opened. He cannot believe he is blind, and has no capacity to see or believe that God's doctrine drops as the rain and distils as the dew, but the natural man thinks he must work for salvation in the same way as he works for the things of this earth. Man never did labor for the things of this world until he was born into it, neither can he know anything about the Spirit world or kingdom until he is born into it. The only way to enter either is by birth. Jesus said, "Except a man be born again, he cannot see the kingdom of God." The first birth is of the earth, and is flesh and blood; the second birth is from above, born of God, his own heir, and joint-heir with Jesus Christ. The natural man hungers and thirsts after natural things, and the spiritual child hungers after righteousness, which is spiritual food unto him, and comes from above. Before the transgression in Eden there was no need of hope, man had all things to be desired, and needful to his natural being, there was no need of increase of the things of the earth to cause him to look forward with hope of better days. The garden was fruitful and pleasant to the eye, and the river eastward in Eden well watered the garden, and furnished plenty of water for man and all created things. Every beast and fowl of the air, and fishes of the sea, were at his command, with nothing lacking, and there was no need of hope. But when man sinned then something was wrong, and at once he began to hope that he might hide his naked condition from the Lord by making an apron of fig leaves, which entirely failed. Thousands are hoping still to hide their

sins from God by their good works, but universally fail. It seems strange when such hope failed in the beginning of the world that intelligent men and women will continue to make fig leaf garments to cover their sins, but the blind cannot see, and the dead in sin cannot hear anything pertaining to God and godliness. Yes, dear brethren and sisters, hope is always in the future, therefore we still look for a heaven wherein dwelleth righteousness, where we shall see him as he is, and be like him, where that one glorious song shall be sung, which none but the redeemed can learn, where the saints shall dwell with Christ their Savior throughout eternity. Amen.

W. T. WALTERS, Mod.

J. M. CATE, Clerk.

(Written by Elder J. R. Dennison.)

The Tygarts Valley River Association of Old School Predestinarian Baptists, now in session with the Mt. Olive Church, Barbour County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth christian salutation in the Lord.

DEAR BRETHREN in sweet fellowship of the gospel of the grace of God:—Another year with all the vicissitudes of time has passed and gone since we last met in an associate capacity, and it is alone through the unbounded grace and mercy of the divine supreme Sovereign of the universe that we are again spared and blessed to meet once more, as we hope for the sole purpose of worshiping, praising and glorifying his infinitely holy and adorable name, and for the comfort and edification of his dear children. Dear brethren, as one of old said, it seems to us that this is none other than the house of God and the gate of heaven, and the dear Savior said, "In my Father's house

are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "In my Father's house [in the church] are many mansions." We understand a mansion to be a dwelling, so the church has many dwellings, and oh if she is only blessed to dwell in sweet fellowship and peace, and to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, instead of warfare, dissensions and divisions, what a blessing it is, for then she dwells in love, in peace, in fellowship, in union, having the unity of the Spirit in the bond of peace.

Now the dear Savior says, "I go to prepare a place for you." We understand that his holy presence is the preparation of the place (heaven), for without his holy, peaceful, approving presence heaven would be incomplete. But he says, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." But he will come again and receive all the redeemed and sanctified unto himself on the sunny side of sweet deliverance in that fair, bright world of glory prepared for the ransomed of the Lord. There we shall bask in the sunlight of God's smile, clothed in white robes, the garments of salvation, with a crown of glory on our heads, palms of victory in our hands and anthems of praise and glad hallelujahs on our tongues. Then, dear brethren, let us with David say, "Praise ye the Lord." "Praise him for his mighty acts;" for having chosen us to salvation from the beginning, for having blessed us

with all spiritual blessings in Christ before the foundation of the world; for having predestinated us unto the adoption of children, that we should be holy and without blame before him in love; for having called and justified us, and for the hope that he will glorify us with himself in glory, where there will be no more sorrow, no more suffering, no more sad farewells, no more deaths, but all will be love, peace and joy a whole eternity along.

Now unto the King eternal, immortal, invisible, the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever. Amen.

J. N. BARTLETT, Mod.

J. R. DENNISON, Clerk.

OBITUARY NOTICES.

Deacon Robert M. Strong was born in the city of New York, January 9th, 1850, and departed this life September 24th, 1926, at his late home, 41 Prospect Street, Middletown, N. Y. He is survived by one brother, two nephews and one niece. He was united in marriage to Hannah M. Hobbs, on June 26th, 1906, who predeceased him ten days less than ten months; her obituary appeared in the June, 1926, issue of the SIGNS, the same having been written by him. They were perfectly devoted to each other, and after she passed away he was very lonely and sad. Like his wife, he was the only one of his immediate family who was affiliated with the Old School Baptist Church. He was baptized in the fellowship of the Ebenezer Old School Baptist Church, in New York city, by Elder William J. Purrington, September 2nd, 1883; chosen Deacon February 1st, 1891, and elected trustee April 27th, 1891, serving as Chairman of the Board of Trustees since June 16th, 1893, or over thirty-three years. Deacon Strong was held in very high esteem because of his knowledge of the truth; he was sound in the faith, having excellent discernment, and was blest with the gift of imparting to others of like precious faith the glorious things of our adorable God. He also felt it was just as important to walk in the order of the house of God as it was to contend earnestly for the faith once delivered unto the saints. His counsel was sought after and he will be greatly missed, not only by the membership of his own church, but by the Middletown & Walkkill Old School Baptist Church, in Middletown,

N. Y., and the Warwick Old School Baptist Association, of which he was the Clerk.

The funeral service was well attended, many going up from New York city, with a goodly representation from all of the other churches in the Warwick Association. The writer, his unworthy pastor, was called to officiate, September 27th, 1926. Interment in family plot, Hillside Cemetery, Middletown, N. Y. Our loss is great, but it is his gain, for he has gone to be with Christ, which is far better, and we are left to mourn, but not as those without hope. The Lord gave, and the Lord has taken away, and he is the refuge of his saints. May he guide and direct us in the way of truth and give us grace to know and do his will.

R. LESTER DODSON.

Mrs. Ellis Thomas Popkins passed away from this earthly life September 2nd, 1926, at the Garfield Hospital, Washington, D. C. She was the wife of Mr. Paul P. Popkins, of Purcellville, Va., and the only child of sister Kate Thomas and of our late brother I. H. Thomas, former Deacon and Clerk of the Mt. Zion Old School Baptist Church, Loudoun County, Va. She was forty-one years of age. Her illness covered a period of six months, much of which time she was confined to her bed. When her condition showed no improvement she was removed to Washington, where she was given every medical advantage. She is survived by her husband, her mother and two sons, the younger being about six months old. Mrs. Popkins outlived her father, our brother Thomas, exactly fifteen months, he having died June 2nd, 1925. While she had some years ago united with the Missionary Baptists, there was that indefinable mystery about her personality which made me feel she was taught of the Lord. She never threw herself wholeheartedly into the missionary scheme of things, and I am personally satisfied she knew that the way of salvation is not in one's self, but alone through the merit and grace of the Lord Jesus Christ. She would never have made an enthusiastic church-worker from the Arminian standpoint, for the reason that her heart was not in it enough for that. I have seen her much affected under the preaching of the gospel, and I am told it was even so with her in the days when she sat under Elder Badger's ministry. There is no doubt but that she had been made to realize the depravity of her own human nature, and that her sole hope of heaven was in the all-embracing sufficiency of her Lord and Savior Jesus Christ. She was buried at Ebenezer, the same ground where lies the body of her father. While at first she did not want to die and leave her family, especially her little ones, yet before the end came she was made willing even for that. May the dear Lord comfort all who mourn.

L.

Elder J. W. Bowers was born June 14th, 1849, and died of flu and pneumonia January 26th, 1925, in his home, near Fairfield, Texas. Elder Bowers felt from the beginning of his illness he would not recover, and so told his many friends who came to visit him and minister to his wants, and said he desired to be reconciled to the will of God in death, as he had tried to be in life. No more humble, devoted brother has lived among us than was Elder Bowers. He was honest, truthful, charitable, patient, forbearing, sound in the faith, uncompromising with truth and error. He was a subscriber and reader of the SIGNS OF THE TIMES for fifty years and agreed with the writers perfectly on the doctrine of unconditional election, predestination and salvation by grace. He was married three times, but all three of his companions preceded him to their reward. Elder Bowers joined the Old School Baptists at the age of twenty-four years, much against the will of his first wife, and soon became much troubled about impressions to preach, which he vowed from time to time he would not do, but his chastisement was so great he could not forbear, and while under the chastening rod prayed the Lord to give him wisdom and strength and he would try. Hence began the preaching career of one of the most notable men of our day, who went far and near visiting destitute churches at his own expense, and he was himself always foremost in helping the poor. The sick and afflicted he never turned away, but set an example worthy of imitation by the most devoted christian. He was ordained to the full work of the ministry the second Sunday in August, 1892, and was Moderator of Big Creek Association for twenty-five years. The writer has never known a more lovely, God-fearing man, and while he is gone, yet his life and preaching speaketh. We realize our loss is his eternal gain, that he fought a good fight, kept the faith, finished his course, and now is called to his reward, which is eternal life, to be around God's throne with all his holy angels and sing anthems of praise to his adorable name forever and ever.

Written by request.

W. S. BOURLAND.

James Alexander Phillips was born August 16th, 1866, and departed this life October 3rd, 1926, aged 60 years, 1 month and 17 days. He was married to Tolitha Bowers February 26th, 1891, and to this union were born eight children: Granville, Murray, Archie, Coy, Mary, Jessie, Lorell and Annie V. The Lord took his wife from him March 18th, 1920, thus ending a period of more than twenty-nine years of pleasant life, in which they shared their joys and sorrows together. His son Murray, who had been afflicted for some years, preceded his father in death three months and seven days. Brother Phillips was married the second time to Mrs. Wilmoth Harrison

December 18th, 1921, and leaves his sorrowing wife, seven children, two brothers, one sister, three daughters-in-law, two sons-in-law, five grandchildren and many other relatives and friends to mourn their loss, which we feel is but his eternal gain. Brother Phillips was greatly afflicted in his last days and suffered much, yet bore his sufferings with christian forbearance, often calling on the Lord to relieve him. His family, skilled physicians and loyal friends did all that loving and willing hands could do to relieve him, yet the Master's call to come up higher came, and he could but answer. He had been a soldier of the cross for many years, as was evidenced by his meek and humble life of interest in and to the Lord's service, going far and near to mix and mingle with the followers of truth. Though we have much evidence that brother Phillips was a member of the church triumphant for many years, he was not enabled to take up his cross and follow his Lord and Master in baptism until Saturday before the fourth Sunday in July, 1926, when he was received, a very worthy member, into the fellowship of Cane Creek Primitive Baptist Church, of near Martin, Tennessee. The home has lost a safe and pleasant counselor, the church one of her most loyal and worthy members, the community one of her most obliging and helpful neighbors, the State one of her best citizens. The brethren, neighbors, relatives and friends have very much enjoyed the sweet fellowship and hospitality of brother Phillips, and while he will be with us no more in our pleasant assemblies on earth we hope one day to join him and all the blood-bought throng and sing the glory of His grace wherein He has made us accepted in the Beloved. His pastor, Elder T. J. Prince, and the writer tried to speak words of comfort to a large assembly of sorrowing friends at Cane Creek Church, after which kind hands conveyed the mortal remains to the adjoining cemetery to rest from his labors, while his works do follow him. Inasmuch as "we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

ALSO,

The death angel has visited us and taken from our midst our beloved son and brother **James Anthony Shaffer**. He was the son of Mr. and Mrs. W. J. Shaffer, and was born July 19th, 1897, in Graves County, Kentucky, near Hardmoney. His age was 29 years, 2 months and 2 days. Surviving him are his father, mother, five sisters and three brothers: Mrs. J. L. Glidewell and Mrs. H. W. King, both of Dodge City, Kan., Mrs. W. H. Dunaway and Mrs. J. R. Jones, of near Paducah, Ky., and Mrs. T. S. Mason, of Tunice, Miss., Elder W. J. Shaffer, of near Wingo, Ky., E. E. Shaffer, of near Hardmoney, Ky., and H. H. Shaffer, of Detroit, Mich. Besides these a host of relatives and friends are left to mourn our loss, yet we sorrow not as others who have no hope. James was

much loved by his family and many friends, and was very devoted to his afflicted mother, and had talked freely with her in regard to future life, even of death, saying he was not afraid to die, and at times desired to depart from this life of sin and disappointment. He stood high with the firm in Detroit, Mich., with which he had worked for more than ten years, as was evidenced by his continued rise to leadership, and by the messages of condolence sent to the bereaved family on learning of his sudden death, which occurred while en route home with his brother Herman, by the overturning of his car, in which he sustained injuries from which he died in a few hours, while his brother was slightly injured, thus showing more of the great mystery in the dealings of the sovereign God with his creatures.

The writer tried to speak words of comfort to the bereaved, at Mt. Pleasant Primitive Baptist Church, in Graves County, Kentucky, after which the mortal remains were laid by kind hands in the adjoining cemetery to await the resurrection of his sleeping dust.

J. C. CHESTER.

Eliza Larue Beebe Clark, the subject of this obituary, was born October 23rd, 1869, at Covington, Georgia, and was the second youngest daughter of the late Elder William L. Beebe. She was baptized in Warwick, New York, in the fellowship of the Old School Predestinarian Baptist Church by her father, in her eighteenth year. She was married to John W. Clark, of Muirkirk, Ontario, in 1898, where she lived until a few years ago, when she moved to Chatham, Ontario, to be with her daughter. Following a long severe illness of fifteen months duration, she died at Chatham, Ontario, June 6th, 1926. She leaves to mourn their loss one daughter, Kate, and three sisters: Mrs. Samuel Macdonald, Vancouver, B. C., Mrs. James C. Macdonald, Ridgetown, Ont., and Mrs. Samuel Paxson, of Leesburg, Va. Her husband predeceased her about fifteen years ago. Sister Clark, after taking up her abode in Ontario, united with the Covenanted Particular Baptist Church by letter, and remained faithful to the end, always attending the meetings as long as her health would permit. I visited her at her home in Chatham last April, and although she had been confined to her bed for months her mind was active on spiritual things, and she felt that the end was near, and soon she would be with her Savior, and the pain and suffering here would be nothing compared with the glory of meeting the Lord and being like him, and as I bade her goodbye she said, Dear brother, the next time you are talking in this house I will not hear you. The words of Paul, "I have fought a good fight" seemed to come to me, from which I tried to speak at the funeral, which was held in Duart meetinghouse, after which the

body was laid beside her husband in the cemetery near by. May the blessing of the Lord be with all who mourn, and make us submissive to his will, and enable us to say, Thy will be done.

GEORGE L. WEAVER.

Sarah Elizabeth Van Meter Runkle was born in Gracem County, Ky., October 25th, 1851. She came to Illinois with her parents and five other children by boat on the Ohio, Wabash, Mississippi and Illinois rivers, landing at Frederick, Ill., in March, 1855. There being no railroads into Macomb they came by wagon and settled on a farm northeast of Macomb, where she grew to womanhood. She was married to Darius Runkle October 25th, 1876. To this union were born four children, three sons and one daughter, namely, Arthur, of Pueblo, Colo.; Walter, at home; Mrs. Grace Garrison and Earl, of Macomb. She professed a hope in Christ in early life and joined the New Hope Primitive Baptist Church the third Sunday in October, 1884, and was baptized by Elder Smith Ketchum. She was a faithful and devoted member until it pleased her dear Savior to call her home from her suffering on earth to where suffering and sorrow are never known. The call came September 13th, 1926, making her stay on earth 74 years, 10 months, and 20 days. She was a loving companion, a true mother, and a very dear friend to all who knew her. To know her was to love her, but not enough to say, for she loved her Savior better than all the earthly ways. Besides her immediate family she leaves a host of other relatives and friends to mourn her departure.

The funeral services were conducted from the home at 918 East Calhoun street by Elder Baxter Hale, of Carlinville, Ill., Wednesday morning at ten o'clock. Interment at Oakwood.

PRAIRIE CITY, Ill., Sept. 30, 1926.

DEAR EDITORS:—Inclosed you will find a copy of sister Sarah Runkle's obituary, which I wish printed in the SIGNS. Many of your readers have become acquainted with her through her writings, for she had been a reader and writer of the SIGNS for many years. She also had been a faithful member of our church for over forty years, always writing to us each month when she was not able to meet with us. We sorely miss her, but realize she has lived her appointed time here on earth, therefore we must bow in humble submission to God's will.

We are readers of the SIGNS here in our home, and get much comfort from it each month. Write on, dear writer, for you are comforting many throughout this broad land of ours.

A little one, I hope,

CASSIE BOWEN.

Deacon French W. Gainer, son of Elder George E. and Mary J. Gainer, was born August 10th, 1869, and departed this life August 15th, 1926, making his stay on earth 57 years and 5 days. He was united in marriage to Miss Sallie Hymes November 2nd, 1903, and to that union were born five children, two boys and three girls: Hubert H., G. Gene., Mary S., Martha K. and A. Ruth, all living. He is also survived by his wife, mother, three brothers and four sisters, who mourn his departure. Brother Gainer had been a member of our church for sixteen years, and was deacon for fifteen years. He and sister Gainer were faithful in their duty, and were always looking to the welfare of the church and were faithful in caring for those who came from a distance. When we meet at the church and see his seat vacant we are made to mourn. He was firm in the doctrine and talked it and lived it. A few days before he passed away Elder J. N. Bartlett visited his bedside and he requested brother Bartlett to stay through the night with him, which he did. He loved the brethren and loved to talk with them on the doctrine of predestination. He was ready to speak a word in behalf of the church at any time or place. My wife and I would always stop at brother Gainer's on returning from meeting while they were on the farm, and when he told me they were coming to Belington to live I was built up, and thought how nice it would be to have a family of Old School Baptists in our town; and it was nice. My wife and I were with them very often, and I was present when he passed away. All was done that could be for his relief, but the Lord saw fit to take him from us and we have to be submissive to his will. His body was consigned to the tomb near the old home, at Little Bethel, his home church. The writer tried to speak words of comfort to a large concourse of relatives and friends.

Written by one who esteemed him highly for the truth's sake.

J. J. POLING.

Melissa A. Shearer was born January 11th, 1861, in Franklin County, Illinois, and passed away at Forest Grove, Oregon, August 27th, 1926, aged 65 years, 7 months and 16 days. She crossed the plains with her parents by ox-team in 1864, locating in Mason County, Oregon, where they lived for two years, then came to Washington County, locating near Forest Grove November 2nd, 1876. She was married to Jacob Shearer, and had she lived until November 2nd of this year would have been married fifty years. They located on a farm seven miles northwest of Forest Grove, now known as the Seavey farm, where they lived until 1910, when they moved to Forest Grove, where she had since lived. Three children were born to them: Ottice, Arthur and Carrie. She leaves to mourn, her husband, two sons and five

grandchildren: Alice and Sylvia Wood, of Thatcher; Harold, Genevieve and Lois Shearer, of Forest Grove. Her daughter, Mrs. R. L. Wood, passed away a little more than a year ago. She became a member of the Primitive Baptist Church at the age of eighteen years, and continued in that faith until death.

Funeral services were held in the undertaking parlors conducted by the writer, song service by Mr. Isaacs, after which his body was laid to rest in the Forest View Cemetery, there to await the resurrection.

WILLIAM J. REEVES.

MEMORIALS.

(EBENEZER OLD SCHOOL BAPTIST CHURCH IN
NEW YORK CITY.)

WHEREAS, it has pleased almighty God to remove from our midst by death our beloved brother, Deacon Robert M. Strong, and

Whereas, he was an officer in this church, serving in various capacities for thirty-five years, and

Whereas, we desire to place on record a tribute to his memory, therefore be it

Resolved, that in the separation we have lost a valued member, one firmly established in the doctrine of God our Savior, and was gifted in talking of the things of the kingdom.

Resolved, that we shall greatly miss the faithful service he performed as deacon, ever having the welfare of the church at heart, desiring order in the house and ever watchful to preserve it.

Resolved, that as president of our Board of Trustees for thirty-five years we shall miss his counsel and good judgment in matters of business.

Resolved, that these resolutions be spread upon our Minutes, and a copy published in the SIGNS OF THE TIMES.

Approved and adopted at our regular monthly church meeting October 3rd, 1926.

R. LESTER DODSON, Moderator.

CYRUS RISLER, Church Clerk.

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

D. L. Blackwell, N. J., \$2; Elder J. H. Hammons, Cal., \$1; Mrs. E. J. Bolton, Mo., \$2; Mrs. Clara A. Parker, Ore., \$2; J. N. Hill, Ill., \$1; L. D. Rose, Texas, \$1.

A LETTER.

The Snow Hill Old School Baptist Church, of Snow Hill, Md., to the churches composing the following associations and meetings: the Salisbury, Baltimore, Delaware, Delaware River, Warwick, Lexington-Roxbury, and Virginia Corresponding Meeting, sendeth greeting in the Lord.

BELOVED BRETHREN:—We earnestly desire that you send Elders and Deacons to sit with us in council, the fourth Sunday in November (28th), to consider the advisability of setting brother G. E. Coulbourne apart to the full work of the gospel ministry by ordination.

Done by order of the church at our regular church meeting, held Saturday before the fourth Sunday in June, 1926.

H. C. KER, Moderator.

M. A. HALLOWAY, Clerk.

M E E T I N G S .

The Second Roxbury Old School Baptist Church will hold, the Lord willing, a two days' meeting at Halcottville, New York, the second Sunday and Saturday before in November (13th and 14th). Traius will be met Friday evening and Saturday morning.

ESTHER RUSTON, Church Clerk.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

ALL WELCOME

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

**E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,**

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. A. MORELAND, Pastor.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

A great many old Baptists throughout the country are deeply exercised over the subject of PREDESTINATION. In the hope of supplying food for thought to the earnest seeker after truth, I propose to collect and publish in pamphlet form perhaps a dozen of the ablest articles obtainable written by men recognized to have been greatly gifted of the Lord. These writings will probably cover a period of at least the last five hundred years. The pamphlet will doubtless consist of 100 pages, or more, the price not to exceed \$1.00 per copy, or less, depending somewhat upon the number to be printed.

Will all who are interested in obtaining information on this subject kindly inform me the number of copies they desire for themselves and friends, addressing R. LESTER DODSON, 12 Addison Ave., Rutberford, N. J. It may be several months before the pamphlet is ready, as I intend to make it well worth the price to be paid.

R. LESTER DODSON.

SUPPLY EXHAUSTED.

Our supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

HYMN BOOKS.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

5 Linden Avenue, MIDDLETOWN, N. Y.

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. 94. MIDDLETOWN, N. Y., DECEMBER, 1926. NO. 12.

CORRESPONDENCE.

NEWARK, Delaware, July 28, 1926.

DEAR BRETHREN:—I am inclosing another one of our late dear brother McConnell's letters, which I have been holding for some time. One day before leaving Newark for the Salisbury Association in October, 1920, brother Eubanks was stricken with paralysis, and it appeared his time on earth was of short duration. The brethren were much disturbed, thinking his time with us had come, and among the correspondence I received was the inclosed letter from brother McConnell, late of the New York Church. His writings and preaching were precious to many, and this eulogy of brother Eubanks should be presented to the brethren living. Truly a great gift in the church has fallen among us, but our loss is his eternal gain. The same can be said of our late brother John McConnell.

I am also inclosing a good letter from Elder J. W. McClanahan.

J. B. MILLER.

NEW YORK, N. Y., Nov. 13, 1920.

DEAR BROTHER MILLER:—I was glad to receive your letter, but very sorry to hear of Elder Eubanks' affliction. We

had heard he was ailing some, but did not know how seriously he was affected. I can understand how distressed and sorrowful you all are, and how your sympathies go out to him in his sufferings. No doubt this interference with his labor among you will be viewed by many as a calamity, for “the harvest truly is plentiful, but the laborers are few.” He has been a faithful servant and made full proof of his ministry, holding fast the faithful word as he hath been taught, and studying to shew himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. This cannot be said of all ministers, for some have gone out of the way in teaching for doctrines the commandments of men, and the churches have suffered through their unfaithfulness. Sometimes I fear that many of us are running after the imaginations of our own heart, instead of in the fear of the Lord; walking in our own judgment of what the Lord would have us to do, rather than following after the things which make for peace, and things wherewith one may edify another. Elder Eubanks' life has been singularly free from reproach. He will not be remem-

bered as ever having set brother against brother; of hurting the oil and the wine; of being an occasion of stumbling to any, and the memory of such a man is blessed. Remember me to him in love and sympathy.

There are many things in the world, and in my life, that do not suit me. Perhaps if I could control them there would "no wave of trouble roll, across my peaceful breast." But I have not the gift of some to regulate the order of churches, deportment of ministers, and determine the conduct of other men's matters, but I am a huge success in failing to take heed unto myself and do the things I ought to do. What you have to say of your unhappy frame of mind in the consciousness that in your flesh dwells no good thing, does not impress me as being an evidence of a walk unbecoming the gospel. When a man is conscious of being led by a right spirit, and in all things shewing himself a pattern of good works, he will not be trying the spirits whether they be of God, there will be no needs-be for such exercise. Security and ease are not companions with tribulation. But seeking to know the truth, to know the right way and what manner of spirit he is of, becomes sound doctrine. It seems to be the doctrine of the apostles. I am glad you are troubled in the consciousness of a rebellious spirit dwelling in your flesh. It is good for a man to know the enemies of his own household. He knows then who is responsible for his trouble and sorrow, and it makes him careful to resist the influences of that evil spirit, and to maintain good works. The spirit that causes him to consider his way and ponder his path must be a right spirit, for it loves righteousness and hates every false way. The gifts which Christ received for me; "yea, for the rebellious

also," he gave them in their time of need. (Psalms lxxviii. 18; Eph. iv. 8.) A repentance unto salvation, not to be repented of, is given unto them who sorrow after a godly sort; and that gift is inseparably associated with the exaltation of Jesus. (2 Cor. vii. 10; Acts v. 31.)

Remember me in love to all inquiring brethren and friends, and continue me in your fellowship of hope of life in Jesus.

Your brother,

JOHN McCONNELL.

POCA, W. Va., July 7, 1926.

DEAR BROTHER MILLER:—I have thought of you and your lovely family many times since I was there, the brotherly kindness you have shown to me, a poor old illiterate sinner, whose hope of heaven and immortal felicity beyond this mortal life is the atoning blood of the Lord Jesus. We hear the Spirit of the Lord speaking by the mouth of Isaiah, saying, And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads they shall obtain joy and gladness, and sorrow and sighing shall flee away. My dear brother, I often fear and tremble, thinking that I may be an intruder upon the rights belonging to the redeemed of the Lord, for their inheritance which is theirs, they being heirs of God and joint-heirs with his Son Jesus, their Elder Brother. This question is often in my troubled mind, Have I any right or evidence that I should call these dear Old School Baptists my brethren and sisters in the Lord? If not deceived, forty-five years ago this spring I was made to love them and desire to be in their company above all others. I had before this date been a despiser of the doctrine they believed and preached. Oh what a sudden change had taken place in me; the things I once

hated I now loved, and *vice versa*. Oh how anxious I was to hear them preach and talk of the wonderful works of God in the salvation of poor hell-deserving sinners, as I felt myself to be. I felt it was pure presumption in me to try to get into their company, to listen to those dear old soldiers of the cross give a reason of their hope in Christ. How anxious I felt for the evidence of eternal life in me that I realized I could see in them: mercy had been extended to them, their sins had been blotted out to be remembered against them no more, and that forever. Every pulsation of my troubled heart was for mercy. The fire of God's everlasting love once kindled in the bosom of those for whom Jesus laid down his life, whose fan is in his hand (power) and he will thoroughly purge his floor, and will gather the wheat (the elect) into his garner (church triumphant), but the chaff (every taint of conditionalism) he will burn with fire unquenchable. But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's sope.

Brother Miller, I am suffering so much I will have to close for this time. A growth of some kind has filled my right side full, and is causing me much misery. I feel to be in my last row, and when I get to the end I hope God will give me faith, revive my hope that I may be able to say that grace has brought me safe thus far, and grace will lead me home.

July 8th.—After resting awhile I feel an impression to continue with some thoughts I have on my mind of the spiritual application of this Scripture: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. A wrathful man stirreth up strife: but he

that is slow to anger appeaseth strife."—Prov. xv. 17, 18. It appears to me there is much comfort for God's little ones to be found in the Old Testament Scriptures. While gleaning in the field belonging to Boaz, who is a beautiful type of Jesus, our spiritual Boaz, we notice on the side of nature, after a cold chilly winter has passed away and vegetation begins to come forth, how anxious we are for a dinner of herbs. Now from a spiritual view of this text I understand it to be applied to the spiritually taught children of God who are hungering after words of comfort, and under the appellation of sheep and lambs are to be fed by the called and qualified servants of the most high and holy One who inhabits eternity. So it is said by Solomon, "Better is a dinner of herbs where love is." This question was put to Peter by our Lord three times: Peter, lovest thou me more than these? I suppose the great quantity of fish that had been caught by the letting down of the net, as Jesus commanded his disciples to do, were those Jesus was alluding to: "Lovest thou me more than these?" Yea, Lord, thou knowest that I love thee. Then feed my sheep, feed my lambs. These herbs are not gathered out of nature's garden, but are gathered out of the spiritual garden, the grace covenant. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." So when one bolts from the grace covenant, or garden, to gather herbs he is sure to come with a lap full of wild gourds and shreds them into the great pot. The children will then cry, O thou man of God, there is death in the pot. One that is skilled in gathering herbs for dinner (a spiritual

feast) has the cause at heart, which is love, for it was love that spread the gracious feast, it was love that made my soul a guest, it was love that brought him (Jesus) from above, it was boundless, matchless love. When the humble minister of God is called to feed the flock over which the Holy Ghost has made him overseer, he is determined to know nothing among them but Jesus Christ and him crucified, the only Savior of lost sinners; no dead flies are to be found in the ointment of the apothecary, no poisonous herbs such as conditionalism, time salvation, no hellism, no nonresurrection, for such are found only in nature's garden, and such is food for the carnal mind, the natural man. It seems to me that we of the primitive faith should esteem this heaven-bought privilege more highly than some of us do. We should let no frivolous thing of this time world hinder us from our monthly meetings, members of the church especially, for there our kindred and best friends dwell. It is the highest privilege we have on earth to meet and exchange with each other, giving a reason of our hope in Christ. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again." A real feast of love made manifest by our presence, presenting our body a living sacrifice, which is our reasonable service. So it is said, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." May we watch and pray for Zion, her peace, and the fellowship of the faithful in Christ Jesus our Lord.

Yours in full fellowship,

J. W. McCLANAHAN.

PLEASANT HILL, Missouri.

DEAR BRETHREN:—I am inclosing a recent letter I had from dear sister McKinney, which I feel the household of faith would enjoy as I hope I have. Use your pleasure with it. I have her consent to send it.

In a humble hope,

MARGARET S. TAYLOR.

OTTAWA, Kansas, Sept. 13, 1926.

MY DEAR SISTER:—It has been a long time to me since I have had one of your dear letters. Many times I have thought of and wanted to write you, but would immediately be overcome with such a feeling of weakness that I felt incapable of addressing even a few lines to any of the dear children of God. I just returned from attending the association near Topeka. We had some wonderful preaching. All the ministers seemed especially blest to shun not to declare the whole counsel of God. Much of it, I hope, the dear Lord had been pleased to reveal to me in the silent hours of the night, and indeed all he has taught me has come when alone with him. Dear sister, what seems so distressing in my case, and my tears almost blind me as I try to tell you, I am as one standing outside the King's palace, being permitted to look in and behold the beauties of his kingdom, but not daring to take these holy things and apply them to myself as mine. Why it seems it would be as presumptuous as the one who went to the wedding without the wedding garment on, and I would expect and deserve the same fate: bound hand and foot and cast into outer darkness, where there is weeping and gnashing of teeth. I fear to rush into the presence of the King of righteousness in my nakedness, or clothed in filthy rags; I must wait until he bids

me, or forever stay away. I am very thankful to even have had a glimpse of the beauty of the Lord, but this makes me so fearful I am one of the number who shall be punished with everlasting destruction from the glory of his presence.

I was glad to meet with dear brother Taylor again. He is certainly one of the lovely children of God, so tender-hearted, you just could not help loving him. Elders Hardy, Hall, Atteberry and Schenck preached the same truth, the scarlet line ran all through, so far as I could see. A dear little one came at the close of the meeting asking a home with the church. After telling a sweet experience she was gladly received. I have no doubt in my mind that she is one of the precious jewels in his kingdom. It was certainly written in her face.

I am glad your little girl is so well and able to go to school. Dear sister, my heart has been touched with your sorrows since I have known you. We are not promised much else in this world: "I will also leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord." If indeed I do know the Lord this is the way I have been brought to trust in him, by being shown that in God only is salvation. O, dear Margaret, how could I endure if I did not have the dear Lord and Savior to go to? who was a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him. How often do we find ourselves doing this, turning away from him to the weak and beggarly elements of the world for help and pleasure. The voice that crieth in the wilderness was told to cry, "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass with-

ereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Job says, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him. Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me." I can witness with old Jeremiah: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." "Though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God." "Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria." What is the matter with the old soldiers of the cross that they are denying the good old way they long declared the Lord had led them when they were sure there was no strange god with them? "For if after they have escaped the pollutions of the world," says the apostle, "through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." Paul says, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Under the new covenant He

puts his laws in their hearts and in their minds; he writes them in their hearts, and their sins and iniquities he remembers no more. We cannot change God's precious truth. It is we that change, unless kept by the power of God we will be sure to deny him and bring upon ourselves swift destruction. For the 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. We must keep in the old paths, we cannot bring in any new thing that will be acceptable with God. Peter once said to the Savior, Though all men deny thee, yet will not I. Are we stronger than Peter? Oh no. Paul says, The just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul. It is a fearful thing to fall into the hands of the living God. Pray for me that I may not deny him who is my life, and that I may some day see him as he is, then will I be satisfied. One thing he has told me in his word I have ever found true, and have as yet found no way to escape: In this world ye shall have tribulation, but in me peace. If I ever know any peace it is in him alone, our dear Elder Brother.

Dear sister, I am never well, and often feel it is not long until I shall be called to try the realities of eternity. I may deceive my brethren, sisters and friends here, but cannot deceive the Lord. May the God of all grace be my stay and prop as I cross the dark river to come no more back forever. I hope you will write to me before so long, I have missed your letters very much.

With much love to you all, and very best wishes,

ANNA MCKINNEY.

FORSYTH, Ga., Nov. 4, 1926.

DEAR EDITORS:—I inclose my remittance to the SIGNS OF THE TIMES. Seeing that so many of your subscribers are in arrears with their remittance, and that you are threatened with lack of ability to be able to continue the good work of publication, it concerns me very much. I regard the SIGNS as being the most needed periodical of any paper we have. It being the oldest and the soundest we have it would be a great loss to the cause, as I see and feel it, to have it discontinued. It has been opposed to accepting advertising matter, but would it not be better to do that than to discontinue? You cannot force payment without damage to the cause, and why any claiming to love the doctrine fail to pay their subscription (who are able) I do not understand. There may be none of this class. I know you have many who are not able, and if this includes all of your delinquents I suggest that you either solicit advertisements to enable you to continue rather than suspend, or if you have enough subscribers who are able and willing to contribute to a fund that will relieve you, I am willing to subscribe fifty dollars to it. I would want those who are able to, to match my subscription. When this is done inform me and I will respond. Now if you or any have a better plan I will be glad to hear it. I submit this in the best motive I know.

Man was made upright, but he has sought out many inventions. Who can enumerate the many inventions man has made? Look at the numerous plans he has made in the name of benevolence to help the needy, the many oath-bound societies that have been formed, all to benefit their membership. One who is maimed or defective in any way is not eligible to membership in some of their

orders. Most of these orders are religious: they open and close their meetings with prayer, to show they are religious, and claim to be a help to the church that Christ set up, and yet do not reverence him as their Savior, do not recognize him as the Son with the Father. Are they yoked with unbelievers? It is impossible to see how any can affiliate with such orders. Now let us see if the church which Christ set up is not better than any order, secret or otherwise. He said he had said nothing in secret, that he taught openly in their synagogues, that he loved his enemies and ministered to them. This no benevolent order does, yet they claim to be his followers. No one is required to be secret in doing good except in almsgiving, but one having an evil motive wants to be secret in it. If we will obey the ten commandments and the order of the church that Christ set up we will need no benevolent order. Then let us study the teaching Christ taught his disciples, it will be sufficient.

Wishing you success in some plan, I am yours to serve in love and fellowship,
J. W. NEWTON.

PHILIPPI, West Virginia.

DEAR EDITORS:—Inclosed find a letter from Elder J. R. Dennison, which if it meets with your approbation please publish in the SIGNS OF THE TIMES. Respectfully submitted.

J. N. BARTLETT.

CANFIELD, West Virginia.

DEAR BROTHER BARTLETT:—I have thought a great deal upon the subject we were talking on at brother Ferguson's and I feel I would like to write and extend the subject a little further, hoping that you may feel to write on the same subject. The apostle says, By grace ye

are saved. So I understand that we are saved entirely by grace; if not, it must be by merit. It was grace that gave us to the Lamb, and grace hath made us recipients of the atoning blood of the dear Redeemer, and of the quickening power of the Holy Ghost. The poet says,

"Hail sovereign grace, that first began
The scheme to rescue fallen man;
Hail matchless, free, eternal grace,
That gave my soul a hiding place."

The apostle says that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. It was of grace that we were chosen in Christ and blessed with all spiritual blessings in him before the world was. It was of grace that we were foreknown, and predestinated to be conformed to the image of Christ, to be called, to be justified and to be glorified. It was said of Apollos that when he went into Achaia he helped them much which had believed through grace. So it was grace that gave them faith, or they could not have believed. If we had not grace given us in Christ we would not be saved by Christ. It was all of grace, mercy and love that Christ came and suffered and died to redeem his church, his bride, that through grace had been chosen in and given to him before the foundation of the world. In him we have redemption and forgiveness of sins, according to the riches of his grace. The apostle hinges it all upon grace through Christ. Grace was the moving cause of Christ leaving the shining courts of heaven and offering himself a sacrifice for the sins of his people, by which offering he hath perfected forever them that are sanctified, those who through grace were set apart to be the happy recipients of his redeeming grace, of his justifying and sanctifying grace. So it is all of grace through Christ that we are saved

temporally, spiritually and eternally. That is all my hope. I feel it was grace that taught my heart to fear, and grace my fears relieved. The poet says,

"Grace first ordained the way
To save rebellious man,
And all the steps that grace display,
Which drew the wondrous plan.

Grace first inscribed my name
In God's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took."

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

So, then, as one has said,

"If I must sing, I'll sing of grace,
Which raised me from the fall,
And led me to a hiding place,
Jesus, my Lord, my all."

Submitted in love. Write soon.

J. R. DENNISON.

MERRYVILLE, La., Aug. 31, 1925.

DEAR BROTHER R. A. HAWTHORNE:—

Of course you will be surprised to get a letter from me. I saw your name in the SIGNS OF THE TIMES, and also learned of your sad bereavement through the same. Dear brother, it is grievous to have to part from loved ones, but we are told that "A good name is better than precious ointment; and the day of death than the day of one's birth."—Eccl. vii. 1. You and the dear sister who has conquered the last enemy (death) were both strangers to me in the flesh, but if I can claim God as my Father, and Jerusalem, which is above, as my mother, I feel that we are of the same family. From the testimony I have before me, written by dear Elder J. J. White, I have no doubt of your heirship to that kingdom; but as for myself, I am made to doubt, but hope I have a sweet hope that I would not exchange for ten thousand

worlds like this. I hope I am one of those peculiar beings who trust in a God that is supreme, who rules all things after the counsel of his own will, who stretches forth his hand and none can turn it back, who speaks and it is done, who commands and it stands fast, one who declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. There are a scattered few in this country who believe as I hope I do, and there are many who do not. That is a consolation, too, for they have always been few in number.

I will try to identify myself. I am a son of William McMillian, of St. Landry Parish. Father used to visit the Louisiana Association nearly every fall, away back thirty or thirty-five years ago. I have often heard him speak of you and brother White, and many others in the bounds of your Association. I have never met brother White, but have tried to get in correspondence with him. I do not know his address, and suppose my letters went astray. There have many storm clouds arisen since those days, but the old ship of Zion is safely gliding down the stream of time unmolested, and will land in yonder port safe and sound. He has said in his blessed word, "Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." It is the prayer of this worm of the dust that when the old ship lands my name may be found in the old log book which was prepared before the foundation of the world. There is one thing that I do know, it is this: That not one of those whose names are written there will be lost. The blessed Savior has said, All that the Father has given me shall come unto me, and I will raise them up at the last day. I am one

who believes the "wills" and "shalls" of Jehovah are just as sure as that there is a God on the throne.

I had no thought of writing but a few words when I commenced, and hope what I have written will not weary your patience. If you have a mind to do so please write to me, for I am always glad to communicate with God's humble poor. Please give me brother White's address. Pray for a poor unworthy sinner.

J. P. McMILLIAN.

COVINGTON, Georgia, Aug. 19, 1926.

DEAR BRETHREN:—I wish to express through the SIGNS, the paper I esteem above all others, my heartfelt appreciation of the kindness and pleasant time I had at your association. While visiting my son, A. D. Adams, in Washington, D. C., I attended the Baltimore Association at Black Rock, and enjoyed it very much, and receiving there such a cordial welcome among so many good friends I decided to remain with Mr. John E. Ensor for the all-day Sunday meeting, at which time Mrs. Pratt united with the church by experience. From there I visited with brother John B. Miller, at Newark, Del., where I had a good home. Brother P. M. Sherwood carried me in his car to the Delaware Association held with the Rock Springs Church, where I met Elder J. G. Eubanks, who has since passed away from earth. It was my privilege to visit Elder Eubanks and his good and devoted daughter, Miss Eugenia, and to talk over the many pleasant things of the past with them. The fifth Sunday in May was spent in the company of the Welsh Tract brethren and friends, along with Elders Eubanks and J. W. Wyatt, and brother M. Westbrook. Accompanied Elder Vaughn to his most hospitable home, at Hopewell, N. J., and in his com-

pany and with his wife and father I attended the Delaware River Association, held with the Kingwood Church, and had a most excellent time. From here Elder Dodson conveyed me to Nutley, N. J., where I visited with brother H. T. Leferts and family, with them attending meeting at the Ebenezer Church in New York City, on Sunday, June 6th, then went with Elder Dodson to his home, where I had a pleasant visit with him and his family, going from there to the Warwick Association, stopping on my way to visit the SIGNS office and to dine with Mr. Gilbert Beebe and wife. At the "Old Homestead," near the New Vernon meetinghouse, together with all other guests at the Warwick Association, I was royally entertained. The preaching was highly edifying, the doctrine set forth being the same as that preached by the apostles, if I am any judge. It was the doctrine of Christ, the doctrine that builds us up. Some of our brethren falsely call it "Beebe" doctrine. They might just as well call it "Adams" doctrine, inasmuch as my father preached it and my brother, Elder J. M. Adams, preaches it now; or "Ker" doctrine, because Elder H. O. Ker preaches it. I am truly glad that God gave us the Beebes, father and son, as well as so many other ministers called of God to preach the word as taught by Christ and his apostles. This is "the doctrine." There are many doctrines, so-called, but only one true doctrine. Following these associations, I spent some time visiting my brother-in-law, Elder H. H. Leferts, and his family, together with my many Leesburg friends, and with the good brethren and sisters of the New Valley, Mt. Zion and Frying Pan churches, witnessing the very impressive baptism of sister Cole at Mt. Zion, in July. After finishing my visit

with my son and his family, near Washington, D. C., and while on my way home, I stopped off to attend the Staunton River Association, in Virginia, where I had the pleasure of meeting many brethren, sisters and friends, including many preachers. I must not fail to mention the kindness shown me by brother D. M. Worley, of Hurt, Va., whom I met through the courtesy of his daughter, Mrs. Short, of Nutley, N. J., and who treated me so cordially. I take this means of expressing to all whom I met on my trip, my sincere thanks and appreciation for the many kindnesses shown me by them all. I feel that I have been spared from the grave to enjoy this trip more than any other trip of my life, as I had been given up to die not long ago.

Your unworthy brother,

W. A. ADAMS.

MERIDEN, Kan., Nov. 10, 1926.

DEAR KINDRED:—I have received an extra number of the SIGNS, and am sending it where I hope it will be appreciated, and the subscription blank with it. I am sending you some names which you will please put on your subscription list, though sorrowfully I scan the "Very Important Notice" you are at last compelled to insert in its columns. Not only the grief its suspension would bring to the deserving poor of the flock and to those who love and appreciate it enough to pay for it, but the sadness of knowing that "among my people" are those who heed not the words contained in our "instruction in righteousness," to "owe no man anything." If one of my brothers should refuse to pay an honest debt, or, after repeated entreaty, neglect to take any tangible notice of it, I would feel it was a disgrace to the family. But pride must be brought low. I remember when I felt a kind of pride in hearing that Old Bap-

tists could always be depended upon to pay their debts, and I am loth to believe yet but that in ordinary affairs if unable to meet an obligation as it falls due, they would borrow again, or at least go to a creditor and make some satisfactory arrangement about it. Why, then, will they be so negligent in that which to each individual is such a small matter, but which so vitally concerns the whole family of scattered sheep, many of whom have no other way of hearing from those "of like precious faith," no other way of "speaking often one to another," though the speaking may be only as "heart answers to heart?" Surely it is a forgetting of at least one of the "benefits" which the Lord has graciously provided for his people for nearly one hundred years. Oh may it be his will to "stir up the pure mind" (of which all his people who have the mind of Christ are possessed) "by way of remembrance" of the very ordinary duty of paying all debts, and in this case to avoid depriving all of the benefit of the comfort and instruction derived from the pages of the SIGNS, to say nothing of lightening your heart and relieving the burden which is now threatening to sink you, our generous forbearing, longsuffering creditor. May the Lord grant patient endurance to the end, and may he be with you to own and to bless you in your labor of love, to comfort and sustain you until the weary warfare is over, and give you then to hear the welcome plaudit, Well done, thou good and faithful servant, enter thou into the joy of thy Lord, where we shall see and hear and know all we have desired and wished below, and every power find sweet employ in that eternal world of joy.

With love,

MARY ELLISON.

FORDYCE, Ark., Nov. 12, 1926.

DEAR KINDRED IN CHRIST:—I have just received and read the November issue of the SIGNS, and note with much regret another appeal to delinquents, and the warning that unless those who are in arrears pay up the amounts due for the paper that suspension of the publication of the SIGNS OF THE TIMES must follow as the result. I have tried to consider this condition and weigh it thoroughly, but hardly feel adequate to the occasion as to how to advise. It has been my chief desire ever since I commenced to take the SIGNS to do what I could for its support, and even its advancement, and did so by paying my subscription strictly in advance and getting all the new subscribers possible. I, however, have come to this conclusion, and that is: Those who love the doctrine as published in the SIGNS will pay for their paper or else make arrangements for the delinquency for a limited time at least. Those who do not do that surely have not the love of the doctrine in their hearts, only reading the paper for speculative purposes. I have ever held, and yet hold, that Old Baptists (they who love and fear God) are honest and will do right; they are people who have the love of God shed abroad in their hearts, and will not heap burdens upon their brethren and sisters to the extent of forcing them to bankruptcy.

Now, the thing to do, as I see it: Chop off the dead limbs. Jesus when here said, Every branch that bringeth forth not fruit is taken away. Also, The axe is laid at the root of the trees: every tree, therefore, that bringeth not forth good fruit, is hewn down, and cast into the fire. Those who are not willing to pay for the SIGNS are surely branches that are not fruitful, and to try to carry

such is a burden greater than I think you will ever be able to bear. I say this: If you will lighten your burden by dropping those who pay not and send your paper to those who do pay, and with the extra contributions for "the poor of the flock," I believe you can continue the SIGNS. The genuine Old Baptists are willing to pay their subscriptions, and pay some extra for "the poor of the flock," but we cannot support it and you send it to those who do not care for it. We love to support the paper, and also to help send it to those who love it but cannot pay for it, but we do not feel that we, or you either, should strain ourselves and sacrifice to send it to those who do not care for it. You may think me too severe, but this is my feeling, and the only relief I see available, or it is death to the paper sure. With the great expense of printing and the high price of material that goes into publishing the SIGNS it takes a lot of money, and when you have a paper like the SIGNS, which looks alone to its subscribers for support, it can send the paper only to those who are willing to pay for it. In the first place, those who read papers are supposed to pay in advance, and in reality it is the only system by which a paper can really exist, as all material and labor have to be paid for when received or done. Organized labor is such that it has to be paid (and it is right that it should be), and when payday comes if you have not the ready cash you have no helpers, and then where are you going to get your paper published? I hope those who love and feel they are not willing for the SIGNS to cease will send in what they owe, and if they do not I hope you will just drop them from your list in order to save the life of the paper for those who love it.

We will send you some money in a few days, the Lord willing.

In bonds of fellowship to the SIGNS, and those who love it, I am yours in hope,
V. R. HARRIS.

PHILLIPSBURG, Mo., Nov. 10, 1926.

DEAR BRETHREN:—I am ashamed of myself for being so neglectful in not paying my subscription in advance, much less letting it run past due and you having to remind us about our carelessness, and especially in such a gentle, brotherly, loving way, which we do not deserve when it is nothing more than neglect on our part. We all say we love the paper and cannot do without it, and it is all the preaching we get, &c., and it is all true of every individual, and yet we are so careless as to neglect our duty in your behalf, and you are so patient, loving and forgiving to us, just like Jesus was to his people; he bore their sins and took their burdens upon himself, and you are also bearing a heavy burden for those who do not keep their subscriptions paid up (God's people they are, we do believe, or they would not love this God-honoring doctrine the SIGNS advocates), so let all pay and strive to keep our dues or subscription paid in advance when possible, so that the SIGNS OF THE TIMES will not have to be discontinued. O brethren and friends, it seems a disgrace would be the result should this dear paper go down. If I know my heart's desire, it is to praise, honor and adore Him who rules in the army of heaven and among the inhabitants of the earth, and I know no better way to do this than to devote my life to my brethren, for he has said, As much as you did it unto the least of these my brethren, you did it unto me. This surely applies to the publishers of the SIGNS, so let us one and all do our duty toward them and find rest, sweet rest, to our souls, and the approving smiles of

our blessed Redeemer are sure to follow every righteous act.

I will conclude by saying that my heart's desire and prayer to God is to stir up the pure minds of spiritual Israel, that they may worship him in spirit and in truth, for he seeketh such to worship him.

Your sister, I hope,

(MRS.) GEO. W. TURNER.

ATHENS, Okla., Nov. 9, 1926.

DEAR EDITORS:—I am glad you put the "Important Notice" in the SIGNS. It startles me to even think of letting the paper go down. It just seems like the most despairing, desolate thing that could happen, for how could we do without food or raiment? I hope the readers of the SIGNS will have a divine shock to wake them up to a sense of their duty and interest.

J. J. KIRBY.

WHITESBORO, Texas, Nov. 9, 1926.

DEAR BRETHREN:—I see in this number of the SIGNS that the publishers are in distress because the subscribers do not pay up their subscriptions. Dear brethren, this ought not to be so. It is painful for them to be forced to have to stir us up about not paying our subscriptions. Now think of it. How can you expect them to publish a good paper and not receive the money to pay their expenses? As they say, they will have to discontinue the paper if we do not pay up. Now, brethren, let me stir up your pure minds. I know you do not intend to serve them in this way. You may think that your little mite amounts to but little, but to them it amounts to thousands of dollars, which is enough to disable them so that they will be forced to cease publishing our paper. Brethren, we all know these facts, so let us do all we can to hold up the good old paper that has (and is) earnestly contended for the truth for ninety-four years. I am situated a

distance from any church of the absolute faith and order. There are a great many here who claim the name of Primitive Baptists, but they believe in two salvations, when there is but one.

But I did not intend to write of anything but to send in my subscription for 1927, and to try and stir up the pure minds of the brethren to pay up their dues and not let the paper go down. Brethren, wake up. Know ye not that you are muzzling the ox that treadeth out the corn? How can they do us service if we do not hold them up?

In love, C. C. TYLER.

CLARKSBURG, W. Va., Jan. 27, 1926.

DEAR EDITORS:—I will write you a few lines to let you know I am still among the living, and to thank you for continuing sending me the dear old SIGNS, also to tell you my address is changed, as you will see. I am a stranger in a strange land and feel very sad and lonely. My only hope is in the Lord. I feel to be the least of his, if one at all, and if saved it will be by grace and grace alone. May God be with you all.

ELIZABETH PHILLIPS.

CHICAGO, Ill., Nov. 1, 1926.

DEAR BROTHER LEFFERTS:—We have no church here yet, but have meetings as often as we can get a preacher. Elder Baxter Hale, of Carlinville, Ill., will, God willing, preach for us this coming Sunday. We want to hear from every Old School Baptist here in Chicago, so we can tell them where the meetings will be held.

With much brotherly love for all the dear household of faith, I am, I hope, your brother in a glorious hope,

A. P. SHELBURNE.

6346 Parnell Ave. Phone Wentworth 2860.

1929 Lorraine Place, ANN ARBOR, Michigan.

DEAR BRETHREN:—If any one has a copy of "Songs in the Night," published by Elder Silas Durand, which they would be willing to part with, kindly let me know. I will gladly pay for it.

MILDRED DURAND GORDY.

CORRESPONDING LETTERS.

The Tygarts Valley River Old School Baptist Association, in session with the Mount Olive Church, Barbour County, W. Va., to the sister associations with which we correspond.

DEAR BRETHREN:—Your messengers were gladly received, and we feel to hope and believe they were sent of the Lord with messages of peace and love unto us in their preaching of the glorious gospel of the Son of God, which was unto us glad tidings of good news. The preaching was in demonstration of the Spirit and of power, giving God all the glory. We want to say also that Elder Isaac Greathouse was also received by us as a visiting minister from the Miami Association, of Ohio, whom we feel to be a wonderfully gifted brother in the ministry of the word of our God, which was to us, we felt, God-sent, which made our hearts warm to him with christian love and fellowship. Our correspondence with you, dear brethren, has been very pleasant and we hope it may continue.

Our next Association is appointed to be held with the Valley Church, Randolph County, West Virginia, to commence on Saturday before the last Sunday in August, 1927, and to continue two days, where and when we hope to meet your messengers again.

J. N. BARTLETT, Moderator.

J. R. DENNISON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1926.

EDITOR

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All letters for this paper should be addressed, and money orders made payable, to
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PREDESTINATION AND PURPOSE.

"DEAR BROTHER:—If it meets with your approbation, I would be glad to see your views in the SIGNS on predestination and purpose. Many of our good brethren are firm and sound on salvation by grace, foreknowledge and purpose, but deny the predestination of all things."

The above is part of a letter received from brother Thomas W. Records, Independence, Missouri. In endeavoring to accede to his wishes it would seem desirable to write in such a manner as would clear up differences of opinion upon this profound and fundamental point of doctrine. If we know our own heart, we can truthfully say we do not desire to hold the personages of men in view, either to please or to offend, for we hope we realize our accountability to God, and desire first and above all else to be faithful to him. We pray, therefore, that he, by his Spirit, will direct our thoughts and, if it be his will, open the eyes of the understanding of our readers and cause brethren to see eye to eye and speak one and the same thing. Much has been written with regard to the predestination and purposes of God, but volumes still remain unsaid. At the most, we can only hope to drop a hint to the wise on such a vast and important subject. If our readers will go

with us back to the first chapter of Genesis we believe it can be found that in the very beginning of all of God's creation he then and there established and set in motion the machinery necessary to accomplish all his pleasure, and that that machinery works so perfectly that not one thing of all which he hath designed shall ever fail to come to pass, neither shall anything which he hath not planned ever take place, for "who is he that saith, and it cometh to pass, when the Lord commandeth it not?" The record is that "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." Had God's work stopped there what a deplorable state of affairs would have existed, but since the purpose in creation was for the glorifying of himself and the lifting of the name of Jesus on high, he who had begun the work, carried it on. "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness." Herein is seen the work of his sovereignty, for he spake, and it was done; he commanded, and it stood fast. "And God called the light Day, and the darkness he called Night." "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." In the setting of these great lights in the firmament he determined their course so minutely, and their action so accurately, that even mere

man with the slight knowledge he has of them and the law which governs and controls them can tell, years in advance, to the very moment when they shall pass one another, eclipsing the light of each other. What infinite wisdom is seen in God's system, not only of lighting and heating the earth, but in bringing darkness upon it, during which season there is to be growth and development, and in shutting up the sea with doors and decreeing its bounds, saying, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed," lest they cover the earth and destroy that which it was to produce; and further in dividing the waters, under and above his firmament, that they should cool and supply the earth with the necessary moisture for it to bring forth, "the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself," &c. Here is presented the great machinery about which we spoke, the law of nature, by which everything is to yield seed or bear fruit after its kind. Does not this law forbid and forever stamp its disapproval upon the theory of evolution, or elevation? On the other hand, is not this law the key to a great and sacred truth? Has not God given each and every creature of his wonderful creation a law of nature whereby it is governed and controlled? As by the law of gravitation objects fall to the earth, so by the law of their nature the lion, the bear and the wolf prey upon the lamb, and does not this same law work in all the creatures of the earth, of the air and of the sea; whether it be serpent-like or dove-like, are they not all motivated by the nature which was given them in creation? Can the leopard change his spots, or the Ethiopian his skin? Are they not so circumscribed

and bound by this law of their nature as to make it utterly impossible to do other than manifest what they are? Can the apple tree bring forth grapes? Can the hawk become the dove? What shall we, then, say to these things? Will it bring us any nearer the truth to deny that there is anything, from the tiniest insect to the greatest monsters on land or in the sea, that was not created by him, however contrary may be their natures? "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Does the Lord require us to make apologies for him? He most certainly does not. Therefore, let us not add to, nor take from his word of truth. It needs no adulteration. We are not using extreme or unsound expressions when we quote such Scripture as: "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy."—Isaiah liv. 16. Some one might ask, What kind of a God is he to make a poor, little, helpless sparrow and then make a hawk to catch him? Yet, since the creation, notwithstanding all the hawks and birds of prey, and other enemies, there still are other little sparrows. What is the answer? Our sovereign God is watching over and keeping his universe, and when he is ready to display his power and make his goodness known he will cause the lion to lie down with the lamb, neither to harm nor molest, and the Lord alone will be exalted in that day.

We have now come to the point in our article where we propose to deal with

what some term "the crowning work of God," his creation of man: "And God said, Let us make man in our image, after our likeness. * * * So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 26, 27. In what sense was man created in the image and likeness of God? We do not understand God was a being with a head, arms, hands, legs, feet, &c., for we are told that he is a Spirit, and that no man hath seen him at any time. Neither was this man which the Lord God had "formed of the dust of the ground" a spirit, for the apostle Paul declares, "The first man is of the earth, earthy."—1 Cor. xv. 47. Being a creature of earth, his field of operation is confined and limited to the earth, and the only possible way by which he can ever hope to attain to those things which are above is through the work of the Holy Spirit, by which he is born again. Adam, as we have said, was a natural creature, and there is no authority in all the written word, that we know of, that will justify any other conclusion, and yet there is a wonderful sense in which he was created in the image of God. Before the dust of the highest hill was formed, in the counsel of eternity, God's workmanship, the church, had been created in Christ, his Son; his bride was in him before ever Adam was created, the same as Eve was in Adam when they were created. There was the masculine and the feminine in the original, Christ and his church, therefore it could truly be said of man that he was created in the image of God, male and female created he them. The church stood in Christ; Eve had her standing in Adam. All power in heaven and in earth was to be vested in Christ; in like manner, God gave Adam dominion over the fish of

the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. As a creature of earth there was also given him a law of nature by which he was to play his part in the great plan of salvation. Eve, being verily Adam, for she was bone of his bone and flesh of his flesh, was only acting out what was in her in partaking of the forbidden fruit. She was so constituted as to be susceptible to the temptation of the serpent which God had formed and placed in the garden: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat." The man which the Lord God had formed of the dust of the ground was weak, but he had no knowledge of the fact; therefore, God gave him a law, which he could not keep, a measuring rod, as it were, to show him how frail he was; it was to be the scales in which he would be weighed and found wanting. No fault could be found with the law, or with God for giving it. The law was good, but by it was to come the knowledge of sin, for had not God given the law there would have been no transgression. Adam, through the weakness of the flesh, transgressed the law, thereby plunging himself and all his posterity into the ditch, and thus sin entered the world, and that by man. That Adam realized his guilt is shown by his trying to hide from the Lord. What mercy that God had before prepared an animal, the skin of which was to be a covering for man. Having created the heavens and the earth, and the fullness thereof, could God be accused of not knowing how to make just the kind of man he required in his plan? Before what tribunal can he

be arraigned for his lack of power or wisdom? "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?"—Rom. ix. 20, 21. Why not ask of him who "is able to do exceeding abundantly above all we ask or think" for wisdom to rightly understand his word of truth? Truly, his judgments are unsearchable, and his ways past finding out, but let us stand still and know that he is God. "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." Solomon, the preacher, tells us that "He hath made every thing in his time," and that "to every thing there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted: a time to kill, and a time to heal: a time to break down, and a time to build up: a time to weep, and a time to laugh: a time to mourn, and a time to dance: a time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing: a time to get, and a time to lose: a time to keep, and a time to cast away: a time to rend, and a time to sew: a time to keep silence, and a time to speak: a time to love, and a time to hate: a time of war, and a time of peace." Could predestination be presented any stronger than this? And, yet, the word does not appear. If there be those who hate predestination, how can they love the Bible, which is full of it, from cover to cover, whether we take the first chapter of Genesis or the last chapter of Revelation? Solomon, the wisest of men, and the

greatest of all the kings of Israel up to his time, exhausted all his wisdom and power as a man, only to confess as he looked on all the works his hands had wrought, and on the labor he had labored to do, that "all was vanity and vexation of spirit, and there was no profit under the sun." The wisdom of man, however much he may strive to change God's decrees or to soften the hard doctrine which the Savior preached, will utterly fail and be condemned. Solomon was taught that man in his best estate is altogether vanity. He did not find fault with God for man's condition, even though he said, "He hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end." No, he had the wisdom to behold and say, "I have seen the travail which God hath given to the sons of men to be exercised in it." If God has given this travail to the sons of men that they should be exercised in it, hath he not predestinated it, hath he not purposed it, and is there any power in heaven, in earth, or under the earth, that shall hinder or prevent their coming to all which God hath appointed? The wonder and the glory of it all is that because of the oneness of Christ and his church, she being verily bone of his bone and flesh of his flesh, he was responsible to God the Father for the debt of sin which she had incurred, and he did not falter in the least to come to her rescue. How wonderful that in such a time of shame, and disgrace, and distress, she has such an Husband, who is the very embodiment of love, mercy, grace, truth, power, humility, meekness, gentleness and tenderness, and all that is good. Herein did he glorify God, the Father, in coming in the fullness of time and doing the will of him that sent him into the

world to save his people from their sins, and God glorified the Son with the glory that he had with him before ever the world was by accepting, without the loss of any, all that he had given him, owning the work as finished and complete by exalting him at his right hand on high. His body, the church, was sown in weakness; it was raised in power, to the glory of God and the praise of his Christ. God purposed, or predestinated, even before Isaac was born, that the seed of Abraham should go down into Egyptian bondage, and the glory that should follow, saying to Abraham, "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 shall they come out with great substance."—Gen. xv. 13, 14. He determined all the events that were necessary to bring it to pass just as he said, even fixing the number of years Israel was to serve. This prophecy embraced all the wicked acts of Joseph's brethren: it embraced the raising up, and that by God himself, of wicked Pharaoh, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."—Rom. ix. 17. But it also embraced the certainty of Israel's deliverance, by which they were to be made possessors of the great substance which was to be given them. There was no possible way of escaping the affliction; the destination was prearranged, or predestinated, and they must go by the route which God had ordained, in order that they might behold the wonders of their God and reach at last their desired haven. The way of life

leads down through death. The journey had to be made according to schedule, the times and seasons, the seven years of plenty and the seven years of famine, all must come in their proper order, and clock-like it all worked out. As brother Records quotes later in his letter to me: "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."—Isaiah xiv. 24. But, it did not stop short of saving much people alive, and making them eyewitnesses to the mighty power, love and mercy of their God, which was the purpose from the beginning. Without such faith how could we endure? for we are all Jacobs, and in times of darkness and distress cry out, All these things are against us, but faith says wait on the Lord, and when he has passed by and shown us his glory, we are made to realize that he is Alpha and Omega, that he is God, and there is none like him, "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," and we can and do feast upon the unsearchable riches of his grace stored up in Christ, who has gone down into hell and has conquered death for us, then we can say with Israel, "It is enough," our spiritual Joseph lives. This is the travail which the sons of men are to be exercised in, that they should know for themselves and not another him whom to know is life eternal. This is that great substance which he gives to them that hunger and thirst after righteousness. Only by going down to the sea in ships, and doing business in great waters, can we see the works of the Lord, and his wonders in the deep. We can then say with John, "This then is the message which we have heard of him, and declare unto you, that God is light,

and in him is no darkness at all," for we have seen with our eyes that "All thy works shall praise thee, O Lord," and in our own life we have known, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." What a mercy he hath restrained the wicked forces of our nature, else we would have plunged headlong down to destruction, and have we not been taught by bitter experience that the end of that way which seems right unto man is death? Have we not stood with Daniel in the den of lions, and the three Hebrew children in the furnace, in our experience, and been made to know that he is God? Have we not lain in the belly of hell with Jonah and vowed again and again that, Salvation is of the Lord, that there was none other able to deliver? O, my brethren, you who have made your bed in hell and whom God has searched, and is acquainted with all your ways, and from whose presence there is no fleeing, have you not found when you have dwelt in the uttermost parts of the sea, even there his hand has led you, and his right hand has held you? Have you not considered in your own dreadful life of death and mortification the lily of hope rising up in your breast in such beauty and grandeur that nothing in all the world could compare with? And when God's Spirit has rested upon you and carried you out to see that the whole house of Israel is the "valley of dry bones," and you have seen that wheel within a wheel, your flesh lust- ing against the Spirit, and the Spirit against the flesh, and yet the wheel only moving forward, God's power being mani- fested in you and directing you step by step, teaching you line upon line and pre- cept upon precept, causing you to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, have you

not been made to cry out with David, Let all that is within me praise his holy name? We do not claim, nor do we be- lieve, that every one understands pre- destination, or can feed upon it. In the "great house" there is a variety of vessels, and God has placed many differ- ent gifts in the church, "for the perfect- ing 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," &c., but we beseech those who differ with us, especially our brethren in the ministry and those who write for Old Baptist papers, not to lay down any iron-clad set of rules, and say because they do not like predestination that we shall not use it or preach the doctrine to the flock of God over which we hope he has made us the overseer. If every man would stand in his own lot and preach what he knows by way of having handled and tasted of the word of life, he will have little time to be telling the other side of the question, which evidently he does not understand.

In the last paragraph of brother Rec- ords' letter he says in his limited views predestination, purpose, decrees and the foerknowledge of God all stand or fall to- gether, they have all been a comfort to him for nearly fifty-five years, &c., and we wish to assure him in our conclusion that we would not disturb that feeling for the world, for if that structure falls we will go down with it, one of the most miserable and sadly disappointed crea- tures that ever walked this earth, but we are persuaded, both by what is written in the Book, and our heart as well, that it is the truth and will stand when all things else decay. May God give us to rightly understand his word and bear with one another, is our prayer.

R. L. D.

CLOSE OF VOLUME NINETY-FOUR.

THIS issue of the SIGNS OF THE TIMES closes the ninety-fourth volume of the publication which has for all those years earnestly contended for the faith once delivered unto the saints, and which is so precious to the hearts of Old School Baptists. This is a long time for a paper like the SIGNS to continue, and but for the grace of God it would have ceased publication long, long ago, but it was according to his plan to continue it to the present, and we know that as long as he has use for it it will continue, but not one day longer.

The year just closing has brought its joys and sorrows, its encouragements and its discouragements, and we can but feel thankful it is as well with us as it is. We have been blessed with plenty of good letters for publication, and have been given the necessary health and strength to perform our work. Our subscription list remains about the same as in the last few years, but we are sorry to say that many of our subscribers have let their subscriptions get behind, of which we made mention in our last issue under the heading "Very Important Notice."

In conclusion we wish to thank all who have shown an interest in the SIGNS, either in a financial way, or by sending us good matter for publication, especially do we thank our good editors, who have done so much toward keeping our columns free from the "isms" of the day.

Praying that God's blessing may be with and abide with us all, and that he will guide us in our labors, and keep us from presenting in our columns any but the pure unadulterated gospel of Christ and the apostles, we will now bid you farewell for the year 1926.

J. E. B. & Co.

MARRIAGES.

By Elder C. W. Vaughn, June 19th, 1926, at the bride's home, Hopewell, N. J., Miss Sarah Blackwell and Mr. Walter Durling, of Rocky Hill, N. J.

By the same, September 11th, 1926, Miss Maud Hartwell Titus, of Hopewell, N. J., and Mr. Howard Butcher, of Trenton, N. J. Miss Titus is the great-granddaughter of the late Elder Hartwell.

By the same, September 25th, 1926, Miss Bertha Sharp, of Trenton, N. J., and Mr. Edgar Kintnor, of Pennington, N. J.

By Elder H. C. Ker, at the home of the bride's parents, Mr. and Mrs. William C. Mitchell, Salisbury, Md., Sept. 15th, 1926, Wilmer E. Carey, of Philadelphia, Pa., and Miss Olive C. Mitchell.

OBITUARY NOTICES.

Elder George A. Reid was born of humble but respectable parentage, in Floyd County, Virginia, April 2nd, 1848, and departed this life in Princeton, W. Va., August 16th, 1926, at the age of 78 years, 4 months and 14 days. Elder Reid grew up on the farm after the manner of the boyhood of his day, and was taught to eat his bread in the sweat of his face. Early in life he realized a condition of loneliness, in which he found it not good to be, and October, 18th, 1868, he was married to Miss Malinda Hall, of Montgomery County, Virginia, to which union there were born eight children, five boys and three girls, two of whom followed their mother to the land beyond, who departed this life January 10th, 1890. It should be said of her that as a helpmate to her husband she was true to the divine injunction, which left our dear brother to realize the more keenly the loss of a true companion. March 5th, 1894, he was married the second time, to Mrs. Lizzie A. Akers, of Pulaska County, Virginia, who survives him, and has been to him a true and faithful companion. To this union were born four children, two of whom preceded him to that better land. Brother Reid was reared in a religious element known as Dunkards, but he drifted into the Methodist camp and soon began to speak in public for the Methodists, but upon becoming acquainted with the Primitive Baptist doctrine he found that his church and doctrinal identity was with them, whereupon he went before the church at Wilson's Grove, Pulaska County, Virginia, about the year 1881, and was received into their fellowship, and baptized by Elder J. M. Matherly, and soon began to preach for them, and in due time was ordained to the full work of the ministry by Elder Amos Dickerson, the writer and others, and was soon called to serve churches as pastor. He was thus serving three churches at the time he was called to lay his armor by to enter into rest. Elder Reid stood well in the

confidence of the brethren. He was clear in his conception of the doctrine, and was conservative in its proclamation. For several years he was somewhat unsettled residentially, which enabled him to serve in the churches in different localities, during which time he removed his membership to Roanoke, from which, after some years, he removed it to Princeton, W. Va., and became a constituent member of the thriving church there, which he, together with other faithful members organized, and which he served as their beloved pastor until the Great Master of assemblies bade him depart and come up higher, where he might cease from his labors while his works follow on. It would be well to mention at this point that he, with associate pastors and loyal members, organized a church at Bluefield, W. Va., a short while before his demise. It is a well known fact among his intimate associates that the welfare of these two churches lay very close to his heart. Elder Reid dwelt much among his brethren and his friends, and in a special manner he was much with the sick of his community. He was peculiarly congenial with the afflicted in speaking words of comfort and ministering to them from his own hand. These special ministrations were fraught with confidence and encouragement and were remedial in their effects. In those visits among the sick there was nourishment to them in his coming and was to them as the coming of Titus.

Funeral services were held in his home church, at Princeton, W. Va., by Elders S. J. Friddy and S. L. Wood, whereupon his remains were removed to the residence of his son, F. B. Reid, in Roanoke, Va., from which place, after brief services by the writer, was consigned to its final resting place in Evergreen Burial Park and committed to the keeping of Him who declared Himself to be the resurrection and the life, and to whose name be present and everlasting dominion, world without end. Amen.

P. G. LESTER.

Sister **Catherine Rebecca Proffett** died at her home, Locust Bayou, Calhoun County, Arkansas. She was born February 26th, 1851, was married to W. H. Proffett, and lived with him in sweet companionship for fifty-one years; was married by that grand Old Baptist minister of God, William McDonald, and was later baptized in the fellowship of Antioch Church in the bounds of the South Arkansas Old School Baptist Association, in the year 1900, by Elder Thomas Peterson, who was the moderator of that association for many years. There were six children born into this family, three are dead and three living. The surviving are Jewel and Stewart Proffett, and one girl, Mrs. Sam Higgs. For the last few years sister Proffett's health had not been very good and she and her husband stayed near the two sons, where they could help look after their mother and father.

Brother Proffett ran a store and the boys and their good wives helped care for the household duties, and when company came to see them during their meeting days. It surely was a rich blessing from God's preserving hand they were so blessed in having such sons and daughters-in-law as they had, who did everything that could be done to comfort and bless them in their declining days. I was called to the care of their church some years ago, and it was a great pleasure to visit with the dear people of God. Surely God made them rich and we feel that sister Proffett has just gone over to that sweet resting-place she used to love to talk of and trusted so much would be her everlasting resting-place when done with the sufferings and trials of this life. Sister Proffett was one of the girls of an old pioneer family, known as the Reuben Riggs family, who emigrated from Jackson County, Ala., into this country when it was a wilderness and raised one of the most upright and honorable families known to the country. It is with much sadness that we all have to give up sister Proffett. She was one always at her post of duty at the church when able, and we shall miss her, but not as much as those of her household. Poor old brother Proffett had walked with her all these many years and his loss is irreparable, but still he has his good children and daughters-in-law to care for him, also his daughter, Mrs. Higgs, and they will see he has everything for his good the few more days he shall have allotted to him here.

I was called to conduct sister Proffett's funeral, and spoke to a large concourse of friends who had been with sister Proffett almost continually from the days she began to sink until the last tribute of respect could be paid. It was my delight to make mention of her life as the "living figure" of that good tree that cannot bring forth evil fruit, and that the Savior said, By their fruits ye shall know them. Surely she bore these rich fruits of God's love shed abroad in the hearts of his people. May God's rich blessing continue with those who mourn and may they be reconciled to him in humble submission to his will.

ALSO,

Brother **James Coston** was born in the State of Alabama, February 27th, 1856, and at the age of three years moved with his parents to the State of Georgia, where he lived until the year 1881, and there married his wife, afterwards moving to Arkansas, where he and his good wife made their home. Brother Coston, with his wife, united with Antioch Old School Baptist Church, and lived in that faith and in the esteem of their brethren and sisters in sweet fellowship until his death, which occurred at his home near Locust Bayou, Arkansas. There were nine children born to them, seven boys and two girls, all living but the oldest, and were present at the funeral, which was conducted by the writer, in the church near the cem-

etery. There was a large and sympathizing assembly of friends and members of his church, who came to pay the last tribute of respect. Brother Coston was a noble man in his community, and was well liked by his neighbors, and dearly loved by his brethren and sisters in the Primitive Baptist Church. We shall miss him much, but hope to be reconciled to God's will, believing that he does all things well. The loss of such men is great, both to the family and to the church. Brother Coston was indeed a noble husband and a great and good father to his children. He was blessed to live to see all of them grown up and established in their avocation in life and in his departing days could say, I have fought a good fight, and am now ready to depart and be with Christ. May God ever be with his dear children and be their guide, that they, too, may be brought to the fullness of his rich grace, and to acknowledge him before all, and to continue to live to his honor.

V. R. HARRIS.

Miss Frances E. Hearn departed this life October 11th, 1926, in the home of Mr. and Mrs. Roland Phillips, Delmar, Del., aged 72 years. Her early life was devoted to the care of an aged mother. After her death, a brother, Sannel Hearn, was afflicted for years and Miss Hearn devotedly cared for him until his death. About that time another brother, Luther M. Hearn, lost his wife and Miss Hearn went to live with him. Not long after this he was taken ill with a complication of diseases and died December 1st, 1923. He was a good man, a firm believer in the doctrine of grace. While in good health his house, at Clayton, Del., was always open to the Old Baptists and friends. The writer had often enjoyed his hospitality. After his death Miss Hearn came to Delmar, Del., and made her home with Mr. and Mrs. Phillips. During her illness, of five months, her niece, Mrs. Eunice Culver, gave her untiring attention night and day. Mr. and Mrs. Phillips were more like children to her than friends. Miss Hearn never united with the church, but was a lover of the truth, and attended our meetings everywhere in this section of country. She knew and felt her unworthiness, yet her hope and faith were strong and her life above reproach. We shall all miss her, but know for her that death was gain.

The services were conducted by the writer in the Old Baptist meetinghouse in Delmar, October 13th, where a large congregation had gathered to pay the last tribute of respect. The interment took place in the family plot at the Hearn graveyard near Delmar, Del. As she quietly rests in death, may the family and friends rest in the peace of God.

Written by request.

ALSO,

Alton Graham Wilson, son of Mr. and Mrs. Louis Wilson, died at the home of his parents, in Vienna, Dorchester Co., Md., September 16th, 1926, aged 22 years, 2 months and 29 days. He was taken August 20th with typhoid-pneumonia, and grew worse until the end. He was a good, kind-hearted young man, and had a host of friends. From childhood he attended Old School Baptist meetings with his father and mother, and in later years seemed pleased to make a way for his grandmother and other members of the family to attend meetings. Just before he passed away he said to his mother, "I am going home, I am going home."

The funeral, conducted by the writer, was one of the largest ever held in that community, showing the esteem in which he was held. Interment was in the family plot at Mardela Springs, Md. The Lord comfort the family.

Written by request.

H. C. KER.

Jonas Mellott, son of the late Elder Ahimaaz and Catherine Mellott, departed this earthly life at his home, Hustontown, Fulton Co., Pa., October 26th, 1926. He was born July 22nd, 1861, and is survived by four brothers and three sisters of his father's and mother's family. He was married December 8th, 1889, to Miss May Mellott, daughter of Joshua and Mary Mellott. Of this union, one boy, Roy, died in infancy. There are living the following children: Lester Mellott, of Rockledge, Montgomery Co., Pa.; Mrs. Beatrice Barmont, near Knobsville, Pa.; Melvin Mellott, near Six Mile Run, Pa., and Walter and Thelma at home with the mother. Other than these there are two grandchildren living. Jonas never united with the Old School Baptist Church, but we believe him to have been an experienced man. He loved the truth of God as it is in Jesus Christ, realized the depravity of human nature and knew full well there was no salvation anywhere for him but in the grace of God through Jesus Christ the Lord. He regularly attended the meetings whenever able to get there, but for nearly two years had been afflicted with heart trouble, which made it impossible for him to venture often very far from home. He was a great sufferer and often wanted to die, feeling that all the pleasures of life had lost their attraction for him. He was a great believer in the predestination of all things and in the absolute weakness of puny man to perform any good thing of himself. It pleased him to hear God glorified and man abased. I was sent for to conduct the funeral and read the forty-ninth Psalm and commented on it. He was buried in the cemetery at Sideling Hill. May the Lord comfort the dear ones, and especially our sister May Mellott, his wife and companion.

L.

BOOK NOTICE.

PREDESTINATION, the book which the writer has had in contemplation, should be ready by December 15th. The price is to be for single copies \$1, six copies \$5, and twelve copies \$10. Every reader of the SIGNS would, no doubt, gladly own a copy. Where there are a number who are members of the same church desiring copies, let them order in group lots through one member. These books will make most excellent Christmas remembrance for friends who love the truth. Remember the poor of the flock and give them something they will appreciate. Any one who is unable to pay for the book, and will so write me, shall receive one with my compliments.

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

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MEETINGS.

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

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

E. A. MORELAND, Pastor.

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2:00 P. M.

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

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

C. G. MILLER.

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

S. B. MOFFITT, Pastor.

J. B. SALLER, Clerk.

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

S. B. MOFFITT, Pastor.

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

SUPPLY EXHAUSTED.

OUR supply of the book entitled "A Sketch of the Life of Joshua S. Corder" is exhausted, and we are unable to fill any more orders for said book. This work was not electrotyped, so we do not expect to have any more on sale at any time in the future.

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