

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

UPTON, N. Mex., Nov. 8, 1918.

DEAR EDITORS:—The prophet said, “O thou afflicted, tossed with tempest, and not comforted.” “O thou afflicted.” The Bible says, Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Again it is written, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. These poor people are poor in spirit, they are all alike. The Lord says, I will give them one heart, and I will put my fear in their hearts, that they shall not depart from me. God said to Eve, I will greatly multiply thy sorrows and thy conception. Then it is true we cannot prevent being full of sadness. Multiply thy sorrows and thy conception. One definition of conception is, “to form an idea in the mind.” How often do these afflicted people form in their minds dire trouble for themselves in the future! How many times do they fear and tremble on account of their sins! Like David, who said, I will fall some day by the hand of Saul, so they think they will be destroyed because of their sinful flesh, and they cry out, “In me, (that is, in my flesh,) dwell-

eth no good thing.” “O wretched man that I am! who shall deliver me from the body of this death?”

“Dangers of every shape and name
Attend the followers of the Lamb,
Who leave the world's deceitful shore,
And leave it to return no more.”

You ask worldly people, Do you suffer, are you afflicted on account of your sins? They always answer, No; but the children of God realize this world is not their home, they are pilgrims and strangers in the earth. How many times have you been in a crowd when they were especially merry, laughing and enjoying themselves to the fullest extent, and your heart was breaking with affliction and sorrow. You could not take part in their joys, you are not like they are, you are like all Primitive Baptists, think like they do, talk like they do, feel like they do, sigh like they do, love the same kind of food spiritually, enjoy the same company, love the same people they do. My son wrote me to sell all I have and go see the wonders of this world and spend what I had made and enjoy life. I told him I would rather attend one Old Baptist meeting than go to Europe and visit all the curiosities of the world. Job said, Man that is born of woman is of few days and full of

trouble. His flesh upon him shall have pain and his soul within him shall mourn. Tribulation worketh patience, and patience experience, and experience hope. The Savior said, In the world ye shall have tribulation, but in me ye shall have peace.

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And forced him to repent."

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Our sorrows and sufferings are for our benefit, and it is written, If we suffer with him we shall also reign with him. Your sorrows come and you cannot prevent them; they come when you least expect them. David said, Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows have gone over me. When you were born of the Spirit you came in possession of a mind that could comprehend how unworthy and polluted you were, and how you justly deserved eternal banishment from God and the glory of his power, and you called to him for mercy. An unusually intelligent man is called a deep man. God is unlimited in wisdom, so he is indescribably wise, wonderfully deep. You called and said, "God be merciful to me a sinner." You said, like David, Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, O that I had wings like a dove, for lo, then would I fly away and be at rest. I would wander far off and remain in the wilderness. But go where you would, still your burden remained, your affliction was with

you, and after you were relieved and thought the sin all gone and you were so overjoyed you never expected to have an enemy nor a sorrow, still you found you were mistaken, for the waves of sorrow and billows of distress came from time to time rolling over your defenceless head, and you found your hand was too feeble to stay them; so now you can say, All thy waves and thy billows have gone over me. Were these great sorrows painful and hard to endure? This text refers first to your blessed Savior. Deep calleth unto deep. Hear him in the garden: O my Father, if it be possible let this cup pass from me, yet not my will, but thine, be done. Listen as he cries on the cross: My God, my God, why hast thou forsaken me? He said, I thirst, and they gave him vinegar to drink. You go to one of the world thirsty, and say something about your sorrows and thirstings, and they will give you vinegar to drink. They have told me when I was famishing for a cool draught of the water of life that I did not pray enough. The fact was every breath I drew was a prayer. Then you must go on and on in affliction greater or less until the time comes for God to call you home to rest. This is Zion, that is afflicted, tossed with tempest and not comforted, and the Bible says, Zion, the people of God. Jesus came to save them, and he did what he came to do. Thou shalt call his name Jesus, for he shall save his people from their sins. All your distress is for your good.

"In all thy distresses thy head feels the pain,
Yet all are most needful, not one is in vain;
In love I correct thee, thy soul to refine,
To make thee at length in my likeness to shine."

"Tossed with tempest and not comforted." It takes wind to cause the waves of the sea to roll and toss about. When the bitter, briny waves of the flesh toss you, and when the winds of adversity

beat upon you and you have no rest in your spirit, how awful is your distress; and when you try to find Him who is a covert from the tempest and he hides from you, then you say, 'O that I knew where I might find him; I would come even to his seat. All through the dark, tempestuous night you look and listen and wonder and wish for the morning, and cry out, Is his mercy clean gone forever? Many a poor shipwrecked person has been on the sea looking, wishing, longing for a ship, and passed through long, dark nights, and may have perished for food. It is just as true that the children of God as they cross the rough sea of this life are tossed and long for a place to rest, and for comfort and the water of life. So Jesus said, Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Often I have said, God does not love me, or I would not be so forsaken, and I could not see how he could love one so sinful. When tossed I have said, God hates me, and he ought to. Many, many times have I waked in the morning so distressed I would say, O why did I ever wake again? Why could I not have slept on forever and forever? Why do I have to go out again in this old sin-cursed world to struggle with the affairs of this life? You, little children of God, started out like all other people: joyous, with high hopes, building castles in the air, enjoying gay company, sailing along across the placid sea of this life with not a care, hardly a thought of trouble, but all at once the waves began to toss you and it grew dark and threatening, the lightning flashed and peal after peal of thunder burst above you and you thought, Surely I will be lost, and, like Jonah, for the first time in life you were made to say, I am the cause, my sins like mountains

high appear to me. In Revelation it is written, Out of the throne proceeded lightnings and thunderings and voices, and you heard, The soul that sinneth it shall die, the first time you had ever heard a voice say that. You may not have heard this in audible language, like we talk, but away down in your heart there crept a sadness you had never felt before, and you realized you must have help or sink. David said, They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Little children, this is your experience. God commanded and raised the stormy wind, which lifted up the waves; they mount up to the heaven. The waves of the sea are salty and slimy; so when God convicted you for sin the nice ballroom became sickening to you. Salt water makes you sick. These waves lashed over every place of amusement you frequented, and you became sick of them all. They go down again to the depths. Ah, yes, you were let down, down, and thought, Surely I am gone and none can help me. Then they cry unto the Lord in their trouble, and he bringeth them into their desired haven. Yes, you were tossed until you rocked to and fro and staggered like a drunken

man, and got no rest until you went home to your friends and told them what great things God had done for you. So far as my case is concerned, it took many a wave to cause me to be willing to go home to the church of God, which is a haven. And he saw that rest was good, and the land that it was pleasant. But I could not see this until God made darkness light before me and crooked things straight. He says, I will bring the blind by a way they knew not; I will lead them in paths that they have not known. He does not say, I will leave it to you whether you come or not. Every thief, every murderer, every robber, every natural man, child and little negro, and big ones who have not been brought by a way they knew not, that believe in a hereafter, will tell you the way just exactly like the Arminian preacher does. They all think they can and are going to get salvation some time, and that it rests with them whether they do or not, but the Savior said, No man can come unto me except my Father which hath sent me draw him, and I will raise him up at the last day. This tossing is experienced not only by the children of God individually, but is applicable to each church. Often the awful waves of contention arise in the church and it is terribly tossed, like the ship Paul was on when the storm struck it. That was a natural ship and a natural storm, but here is a lesson for us. Some of the sailors took the lifeboats and started to leave the ship, but Paul said, Except these abide in the ship ye cannot be saved. Possibly more churches are destroyed by division than any other cause. A house divided against itself cannot stand, so said the Savior. Forbear one another in love, endeavoring to keep the unity of the Spirit. There is no unity of the flesh; all the discord, trouble

and dissension come from the carnal mind. James said, But if ye have bitter envying and strife among you, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. But the wisdom which is from above is first pure, then peaceable, &c. The prophet said, O Israel, thou hast destroyed thyself.

"And not comforted," comes next. We all love comfort. Ministers whom God has called and sends sometimes comfort the weary pilgrim, but the greatest comfort we have is derived from the holy presence of the Savior. When he comes and rejoices over you it calms all your fears, gives you beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. The word says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The purpose of the gospel is to relieve the fears of the people of God. The first proclamation of the gospel after the Savior was born was by the angel of the Lord. The Bible says, There were shepherds keeping watch over their flock by night, and the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. The angel did not tell them anything to increase their fears, nor try to impress upon them the necessity of getting religion, but said, Fear not, for behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord. Not comforted? You will be. It is written, Blessed are they that mourn, for they shall be comforted. Do you mourn?

Then you shall be comforted. Mourn because you are a sinner. If you had no spiritual life you would not mourn nor even know you were a justly condemned sinner. If you had no life you would have no light, and if you had no light how could you see yourself a lost and ruined sinner? The Bible says, In him was life, and the life was the light of men. Nearly all my time is spent in sorrow; seldom do I see a moment free from deep sadness. Sometimes a little comfort comes into my spirit, but long and cold are the times of my journey; yet we sorrow not as others who have no hope, for if we believe in Jesus some day we shall leave all sorrow and sighing behind and go home to enjoy the glory that awaits the children of God.

“There everlasting spring abides,
And never withering flowers;
Death like a narrow sea divides
This heavenly land from ours.”

Not comforted. The prophet goes on in this chapter and tells what God is going to do for Zion who is not comforted. I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, &c. All thy children shall be taught of the Lord, and great shall be the peace of thy children. Great shall be your peace, greater shall be your joy. Zion, said the Lord, hath forsaken me, and my God hath forgotten me; but God says, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” He will never leave, never forsake one of these afflicted ones. The angel of the Lord encampeth round about them that fear him, and delivereth them.

I have written too much, and hope if the editors see any part or all of it to be of no profit they will throw it into the wastebasket and I shall be satisfied.

ISAAC R. GREATHOUSE.

CLAREMORE, Okla., Nov. 21, 1918.

DEAR BRETHREN:—Having been requested by brother C. M. Turner, of Roanoke, Va., to write my views on Romans v. 6-9, I shall now try to comply with his request. He is desirous especially to know the real meaning of the seventh verse, which reads: “For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.” This verse seems to be used as the logic of the world of reason, which the apostle is now contrasting with the wonderful and unreasonable fact recorded in verse six, which reads: “For when we were yet without strength, in due time Christ died for the ungodly.” I understand that the word “we” are the ungodly spoken of in this verse; that we in a state of death were the ungodly—unlike God. Notwithstanding our ungodly state the Lord loved us with a great love, even when we were dead in sins. Being dead in sins, we certainly were the “ungodly” spoken of in the text. The human mind cannot conceive the right, the justice nor the wisdom of God in doing such (to the mind of man) foolishness, but the world by wisdom knows not God, because the foolishness of God is wiser than men. It is a settled fact that God does not judge according to man’s wisdom, nor work according to man’s rule, nor give rewards for doings as man does. The apostle having this in view, and to show the almost impossibility for man to do anything like it in an opposite direction, he wrote as he did in the seventh verse: “For scarcely for a

righteous man will one die; yet peradventure for a good man some would even dare to die." The word "scarcely" signifies that it would be an unusual event for any one to die for a righteous man even, to say nothing about offering to die for a sinner. "Scarcely" in this connection may, and perhaps does, mean that it would be the greatest difficulty on earth to find one to die even for a righteous man. To make his illustration clear to our minds he continues by saying: "Peradventure," which means by chance, or in great doubt of being that way. So we may say that the apostle in using the word "peradventure" would mean like this: yet it is very doubtful for a good man that some one would even dare to die. Summed up, we conclude that we could not find one person, when it came to the trial point of execution, that would risk dying even for a good man, to say nothing about dying for a sinner. The argument might go further, that it would be horrible, to the natural mind, to die even for a good man, and no words in our language can express the shock to our feelings to think about dying in the stead of a bad man, or transgressor. A few months ago, while I was waiting for a train in Weston, W. Va., two men were talking about Jesus dying instead of or for sinners. One who ridiculed the teaching of the Scriptures tried to show the inconsistency of the Scriptures by illustrating it this way: "Now if a judge of our court here would allow another man to die on the gallows instead of the criminal who was pronounced guilty of murder, that judge would be mobbed in less than twenty-four hours. Away with such nonsense, Christ dying for sinners." We know that the true message of the gospel is not according to human reason, but it is mysterious, and to the unlearned a

"hidden mystery." It has worried the natural mind of man for centuries when reading the letter of the Scriptures, setting forth the truth of God, as not according to the way man would have it. Man would have the intrinsic value of virtue manufactured by himself, then God could easily make choice of the good and severely pass by the bad. Man's thought is that God looks on things just as he himself does. Man by nature does not want to entertain a single thought in conformity to the way of salvation, while the letter of the word plainly reads that God does justify the ungodly without works, and that he that believeth it that way, that man's faith is counted to him for righteousness. This to natural reason is stunning, so much unlike the things of the earth. If I see a man who is a transgressor, sinner, ungodly, not like God the least bit as far as I can see, who will not read the Scriptures nor talk about the mortality of man or the power and wisdom of God, and as a fellow-creature what we call bad, could I justify him in any way? Not at all. God can justify such an one. By what law? the law of works? Nay, but by the law of faith. How wonderful! It is all done for him in the "role" of mercy, and this mercy is older than the sinner himself. O what wonders mercy has done before the sinner called for it! Mercy is granted to the sinner without his call.

Coming to the eighth verse: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." So while we were sinners God loved us, and Christ died for us while we were sinners—ungodly. In due time (at the right time) Christ died for the ungodly. Surely if they had been godly it would not have been necessary for Christ to have died. To accomplish the purpose

of the Father mercy must show the power of God and be an important part in the work of redemption which it was, for, "Not by works of righteousness which we have done, but according to his mercy he saved us." So in the ninth verse of the text it is well said by the same writer: "Much more then, being now justified by his blood, we shall be saved from wrath through him." The phrase, "we shall be saved from wrath," has to me great meaning. We talk much about salvation, being saved, &c. I often ask myself the question, What is salvation, or what are we saved from? Here is one of the best answers to the question: "Saved from wrath through him" (Jesus). Saved from what wrath? The wrath of God that hangs over all transgressors—the sentence of death. Do the saints die like other people? No, they simply fall asleep in Jesus, their Lord and Savior, because the sting of death (sin) is taken away from them; hence they escape the consequences of death, saved from it—the wrath of God.

If this is published I hope it may be some comfort to my dear brother Turner and the readers of the SIGNS.

All yours, in hope of immortality,
J. F. BEEMAN.

IONA STATION, Ontario, Aug. 17, 1918.

DEAR BROTHER KERR:—I am inclosing a letter I received from Elder P. W. Sawin, which I, and no doubt many others, would be pleased to see published in the SIGNS. I feel that the spirit of love and humility which appears to characterize it makes it worthy a place in the columns of our dear medium of correspondence.

Unworthily yours in hope,
J. T. KERR.

SHELBYVILLE, Ky., Aug. 1, 1918.

DEAR BROTHER KERR:—I have been delayed in writing you on my return home from Canada. The visit with you all will be one long to be remembered by me. I cannot tell you the joy of soul to know that after an absence of nearly five years I, a poor worm, was yet remembered and held in love and fellowship. Your kindly, loving greetings everywhere filled my cup often to overflowing. How true the blessed words, There my best friends, my kindred, dwell, there God, my Savior, reigns. In the many meetings I was much reminded of the years gone by, in dear Elder Pollard's day (a dear man of God). O how good and pleasant it is when brethren dwell together in unity, when the heavenly dew falls upon Zion, or He makes the place of his feet glorious. It did seem to me that the meetings were much that way. While I did not enjoy the liberty of soul in my little preaching that I feel to hope I do sometimes, I was content with such as the dear Lord gave me. It is always a wonder to me that I am ever blessed to speak a word to the weary in due season, for I am a worm and no man. I can never forget my feelings as I sat in the stand with your dear pastor and dear Elder Coulter; I saw myself just as a little child in their midst, and there was a sweet feeling of rest that I did not want to get beyond, and I wish I could always feel that way, but I am still here in the flesh, and it gets very prominent, of which David feared. How needful that grace keep us every day, or at least it is needful for me, for if retained in your fellowship it is by the grace of God. I do feel, dear brother, you are wonderfully blessed in the gift of Elder Slauson. I must believe the Lord has sent him there, and that he is a blessing to the church. I feel he has a won-

derful gift in pastor, prayer and preaching, all of which it was mine to enjoy. His prayer at Aldboro to me was wonderful; it seemed to me he was given to make mention before the Lord everything needful in praise, prayer and thanksgiving. I was rejoiced to find the church so wonderfully blessed, and the deep, profound interest of so many. I do hope and pray that all guile, evil speaking and fleshly feelings may be laid aside, and, as new born babes, desire the sincere milk of the word, that they may grow thereby. I do feel the church ought to be a unit under his labors. He endeared himself to me more and more as I was with him, so that I felt in our last parting at Ridgetown a feeling akin to that of David and Jonathan. I have been closely identified with you now for thirty-two years, and have loved you all for your steadfastness in the faith and doctrine of God our Savior, and in your deep trials and afflictions have felt deep sympathy and interest in your welfare as a church, and in all these years my feelings have never been marred or hurt toward any one; I have ever had them all in sweet fellowship and gospel bonds, and should I never visit you again I shall hold each one with whom I met in fellowship dear, and pray, though feebly, for their peace and prosperity. Like dear Elder Durand, (excepting once) I have never visited you only by invitation. That has always been your custom (and not a bad one), and I have always felt to abide by it, granting that a church knows best how to arrange for her own interest. I feel my trip did me much good physically, and, best of all, spiritually, as my afflictions and trials have been heavy indeed, but this is the portion of our inheritance here below, and we must bow to it, desiring to feel it is of the Lord, let him do whatsoever seem-

eth him good. My constant desire is that he may keep me every hour, and make a plain pathway for my feet, and lead me in the path of righteousness for his blessed name's sake.

I arrived home safely Monday the 29th, and found all well, for which I desire to be grateful unto the Lord.

Thanking you all for so much kindness and for favors shown, both to my daughter and myself, and with love to all as you see them, I am, in sweet gospel fellowship, yours in Christ,

P. W. SAWIN.

SOUTH BIRMINGHAM, Ala., Nov. 29, 1918.

DEAR EDITORS:—I am sending you my sister's obituary, also a letter she wrote me a year ago last May, which was a great comfort to me, and I thought that it might be a comfort to some one else if you deem it right to publish it. I have read many good letters in the SIGNS, as I have been a constant reader for over twenty years. When I was seeking the true church of God an old blind brother of the Baptist church came to my house to spend the day, and he asked me if I ever read anything, and I told him not much of anything but the Bible. He said, I have some papers here I want you to read for me, as I cannot see to read, and he took two copies of the SIGNS out of his pocket. I began to read, and O how I did rejoice in my heart, for I found many experiences that told my own better than I could tell it myself, and from that day I always believed that my heavenly Father sent those to me, for I was settled in my mind that those people were God's people, and I wanted to be one among them, but felt to be too unworthy. I desired to go before the church and ask them to let me come in and dwell with them, and the time did come in about a

year after when I did go. Brother Lively was preaching that day, and before I knew it I was up before the church giving my poor experience. I was received, and baptized the same day, and have been satisfied in my mind ever since that the Primitive Baptist Church is the true church. I bear that name, but O am I a child of God? All I can say is, I have hope, but that hope gets very small sometimes, and I fear I have not been born again. I read many good letters in the SIGNS, and I, like Ruth, want those people to be my people. If I am saved it is by the grace of God, for it is not of any merit on my part. I am glad that we are saved by grace, through faith, which is the gift of God, and not by works, lest any man should boast. No man can keep any one out of the church, nor can any add one to the church, for our Savior said, All that the Father gave me shall come unto me, and I will in no wise cast them out. Again, he said, No man can come unto me except my Father draw him. I cannot attend my meetings, as there is not a Primitive Baptist Church in this city.

Well, for fear of wearying you, I will close, for I have written more than I intended. Pray for me. May the God of Isaac and Jacob be with you editors, and guide the many gifted writers' pens, is the prayer of an unworthy sister,

(MRS.) M. N. DUNNAVANT.

ELKMONT, Ala., May 13, 1916.

DEAR SISTER DELIA:—I feel like writing you this morning, but am not feeling very well. Hope you are all well. This week I have enjoyed the nights when I could not sleep. I hope I was made to walk about Zion. O how pleasant it is to feel that you can realize the love of a dear Redeemer; it is then we can medi-

tate on his word and seek to know the truth as it is in Jesus. If it is not that way that we learn of him I am deceived in this poor sinful heart of mine. I wish I could tell how I enjoyed our good meeting. I thought when we were talking about having it, if God was not in the arrangement it would be nothing; but I do believe that he was with us, for it seemed that every one enjoyed it. I wish all of them could know how I enjoyed having them with me. I told some of them the preaching reminded me of Christ feeding the multitude with the loaves and fishes. They all feasted on the loaves and fishes, but I got the fragments, for my cup has been running over. It was like the bread that was cast upon the waters to be gathered many days hence, for I am still gathering crumbs. I hope it is thus with all of us, and I think how unworthy I am to have the blessing of assembling with the children of God, for I do believe that the Old Baptist is the church of Christ in this world, even if I am not one. I hope I am, and that I see and understand as they do. If it could be the Lord's will, I wish we could all see alike. If I am wrong, I pray the Lord to show me, for he is all I have to teach me. Sallie says the written word is all we have to go by, but I understand they only testify to the Spirit that dwells within us. She said the old Scripture was our schoolmaster to bring us to Christ. I have never read that, but the Bible says the law and the prophets were until John, and Paul in his letter to the Galatians, third chapter, says the law was our schoolmaster to bring us to Christ, but after Christ came we were no longer under a schoolmaster. I wanted to ask her if she had come to Christ, why was it she still went and taught Sunday-school? for Paul exhorts us to stand fast in the liberty

wherewith Christ hath made us free from the law of sin and death, and be not entangled again with the yoke of bondage, which is the works of the law. I used to go to Sunday-school, but when I saw Christ as my Savior I did not go any more. I cannot see how they can read the writings of the apostles and still trust in their own works for salvation. I can only trust in God and beg his mercy on a poor sinner like me. I wish I could have been with you this week to have talked about the things of God, but it seems it has all left me this morning. If I could write well I would have written to the SIGNS this week, as sometimes I can talk and then again I cannot. You know the Lord says he opens and none can shut, and shuts and none can open. Jeremiah says it is not in man to direct his own steps, and I have found that it is not in woman either. People tell me, If I believed like you do I would do anything, but they must remember that the Lord said his children are kept by his power. My God is a God of power and love; so his children are kept and preserved and called with an holy calling, and they are exalted in his word to make their calling and election sure. So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I had a little talk with old brother Tyler. He said his subject for to-morrow was, Why people do not enjoy their religion, and he was going to tell them what the bitter herb was, and asked me if I knew what it meant. I told him if it were not the fruits of rebellion I did not know, and he said that was it. He said the church members were all so worldly-minded they did not want to talk about the works of God; said there were so few who knew anything about an experience of grace,

and would not talk on the subject. He said he surely knew what it was to be lost, that he was under conviction over twelve months, and people said he was going crazy. That was after he had been preaching for some time. The preachers of God preach the power of God to save men, and that is the gospel, and they that believe in Christ hear it, while those who do not cannot, for men cannot make believers, but can only instruct them that have been made alive by the operation or revelation of the Spirit, which was given them in covenant in Christ before the world began, and is now made manifest by the Holy Ghost, which Christ said he would send for a Comforter. Paul says, You hath he quickened, who were dead in trespasses and in sin, and made to sit together in heavenly places in Christ Jesus. I believe that is where the church of God meets together in unity of the Spirit and in one mind to worship him. Sallie said the other day we did not believe any were saved but the Old Baptists. I told her if we believed in a God like theirs we could not help believing it, but our God is able to save without our help, and we are not questioned in the matter, for he says, Ye sons of Jacob are not consumed. If the whole world of mankind is his, why did he make a choice of Abraham, Isaac and Jacob and their seed after them?

I think what I have written is no good, but I just had to write to relieve my mind, but it is so badly done I do not know as you can read it.

With love and best wishes for you and yours and all inquiring friends, I will close.

As ever, your sister,

DELLA JAMES.

(See obituary on page 14.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

NEW YEAR'S GREETING.

IT has been the custom of the editors for many years to, at this time, address the readers of the SIGNS by way of what is called a "New Year's Greeting." We become encrusted with various forms and usages as the years pass. Not one of us but who, to some extent, is custom's slave. Many forms and customs we accept without question, without stopping to ask ourselves why we observe them. One of the editors of the SIGNS many years ago felt, as the end of the year drew nigh, that he would like to address the readers by way of a greeting for the coming new year. The following year he felt the same desire, and so did he the year after that, and on and on until it became his established habit so to do. The next editor to follow took up the example of the previous one and kept it going, and so the usage became a settled thing in the conduct of the paper. Now, is this worth while? Simply following a form for form's sake amounts to nothing; it neither benefits the editor himself who writes nor his readers who may read what he writes. But if the heart be in what we do, if following a custom becomes a convenient vehicle for the expression of what is within one, then we are justified

in falling in line with previous usage. Thus it is with us at this writing. We feel to greet our readers in this way, not because some former editor did it, but because it suits our own mood just now.

It is well to pause here and there along the pathway of life to survey the past and to consider the future. In the last issue for 1918 the editor surveyed the year just closed, so we need not do that; but it becomes our pleasure now to look ahead, if we may, to what is to come. Of course no one of us knows exactly just what this year now opening holds in store for us before its close, but one thing is sure: God knows. He knows it now, and has always known it from before the foundation of the world. Nothing can possibly come to pass with God's people in all the days to come but what God has known it altogether and always. Nothing too insignificant to escape his eye, nor too small to fill its niche in his divine plan and purpose. We may rest in this strong confidence: that God has made provision to supply every need of every one of his children during this year and all the years to come. Our wants are legion, and God has not guaranteed to supply them, but not one real need as God knows it shall go without being provided for; and God is infinitely a better judge of what we need than we ourselves. What a grand provision of Providence is it that the future is veiled from our eyes. Humanity could not endure the knowledge of what is to come. Could we lift that veil and see the trials and losses and crosses and griefs, in short, all the woes and pains that are to be ours, we should sink at once in utter dismay and be wholly unfitted to enjoy the blessings and privileges that may be ours at this present moment. If there is any better way in which this world and our lives in it could

be arranged than the way in which God has arranged them, we gladly confess we do not know what that better way might be. We are persuaded within ourselves that God's way in having things as they are is infinitely better than having them as science and philosophy and reason might aim to have them. The will of God is ever best.

However, amid all the uncertainties of the year as yet unrolled before us there looms the certainty of death. Death is one of the unescapable things of human existence. Before this year shall have come unto its close some of the writers and readers in the ranks of the SIGNS shall have passed away from earth and the scenes of time. One needs not to be much of a prophet to state this with certainty. Another certainty, if we may judge from the years gone before, is that during the coming year there will be new names added to our list and new friends brought to us by the power of the living truth. This has already been so for eighty-six years, and we have no reason to conclude it will be otherwise in the eighty-seventh year. Another certainty that looms up before us out of the coming future is that mistakes will be made, sins committed and errors of one kind or another ensnare us. As long as we are in the flesh and human nature is what it is, we shall be certain to have sin and all that accompanies it to contend with. The readers of the SIGNS in the past have been very patient with those who edit and who publish the paper. Your charity has flown out to us in the past. May we count on it for 1919? Surely we hope so, and shall go forward counting on your leniency and love. You may rest assured that we shall do all in our power to give you an interesting and edifying paper twice every month. However, the

grace of God alone can enable us to do this; we can do nothing of ourselves to gratify the desires of God's people; but with such ability as it may please God to afford us we promise you we shall endeavor to serve you. However, there are two things our readers can do which would materially aid in getting out the SIGNS more efficiently. One is to see that all subscriptions are paid up promptly as they expire; the other is to contribute articles yourselves for the paper. The SIGNS cannot be sent forth unless we have goodly matter to put in the paper. Especially we would like to urge the preachers to write more than they have been doing. Give us your views and expositions of Scriptures for publication. We need more of this kind of thing in the paper. Without your cooperation and help along these lines the SIGNS cannot be maintained. May the Lord inspire your hearts to write often to God's hungry flock through its pages.

Glad and thankful as we are that God saw fit to close the great world war in 1918, and not to carry it over into this opening year, yet let us remind you that every one of God's people is engaged in a war that shall not end this year nor any other year until it pleases the Lord to release us through death. This warfare is the conflict between the flesh and the Spirit, which wages in every believer's soul. The flesh is lusting against the Spirit and the Spirit against the flesh, so that we cannot do the things we would. This is a fight to the finish, and Jesus is its victorious finish, for he shall bring us off more than conquerors through his great love for us. But until that glorious finish many are the dark and trying hours we are bound to have, many and poisonous shall be the darts of the adversary hurled at us. It is good to think

that our sufficiency for this combat is not of ourselves, but wholly of the grace of God treasured in his Son for us. The armor we wear shall be the same as that of little David: trust in the Lord. Equipped with the whole armor of God, believers shall be qualified to withstand the fiery darts of the wicked, the cunning wiles of the adversary. Not only is there this inward conflict in the soul, but then there is that outward conflict with error and false doctrine on every side. Many false prophets are in the world. Now, if ever, is the time for plain speaking. It is the duty of every truly called and qualified servant of God to earnestly contend for the truth of God with all the power that is in him. Now is the time for plain, clear and fearless preaching of the gospel, and for the careful and discriminating exposition of the Scriptures that God's humble and trembling ones may be shown where they stand and be established in what they believe. Fear not to declare the whole counsel of God, whether men hear or forbear. Doing this you shall be free from the blood of all men.

In conclusion, we wish you all a happy new year; not in the trite and ordinary sense of happiness, but in that happiness which only God's people know—that happiness fraught with sobriety and reverence which springs from a sublime trust in the living God. May this be for all of you a year of strengthened fortitude and confidence in God. May you live near him and he near you. May the banner of his love be spread above you, the arms of his love encircle you, his free Spirit uphold you.

L.

CHANGE OF ADDRESS.

W. M. LITTLE has changed his address from Ouachita, Ark., to Buckholts, Texas.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Dec. 14th, 1918, Arthur C. Longerbeam, of Purcellville, Va., and Miss Anna Marie Shetter, of Round Hill, Va.

By the same, Dec. 17th, 1918, Claude F. D. Jacobs, of Lovettsville, Va., and Miss Esther V. Cooper, of Purcellville, Va.

By the same, Dec. 18th, 1918, Frank G. Poleud, of Purcellville, Va., and Miss Ethel O. Embrey, of Waterford, Va.

By Elder J. B. Slauson, Dec. 11th, 1918, at the home of the bride's mother, in Dutton, Ontario, Garfield Edward Ross and Effie Jane Graham, both of Dutton, Ontario.

OBITUARY NOTICES.

Elder Silas H. Durand, our beloved brother in Christ, departed this life at his home, Southampton, Bucks Co., Pa., Nov. 12th, 1918. He was the son of Daniel and Asenath Durand, and was born in Bradford County, Pa., Jan. 5th, 1833. He was the eleventh in a family of fourteen children. His father was born in 1793, in Middletown, N. Y., when there were only two houses there, and was a descendant of Dr. John Durand, who came to this country from Rochell, France, during the Huguenot persecution in 1685. His mother was born in Bellvale, Orange Co., N. Y., and was the granddaughter of Elder James Benedict, under whose ministry was organized the church at Warwick, N. Y. The young Silas worked on his father's farm in summer and went to school in the winter until he became old enough to teach school. Some of his young years were spent in New Orleans, La., with his brother James. There he was part of the time a teacher and part of the time a bookkeeper. In 1858 he went to study law in Wilkesbarre, Pa., and entered the law office of the Hon. Heudrick B. Wright. In 1860 he was admitted to the bar and began the practice of law, which he continued for four years, never dreaming he ever would have to give it up. In 1863 he united with the Presbyterians in Wilkesbarre, but tarried not for long with that people, for his mind soon became exercised with regard to religion, and he gradually but surely drifted out of fellowship with the Presbyterians. In May, 1864, he received a hope of eternal life in Jesus Christ, and was baptized in June of that year by Elder Gilbert Beebe into the Middletown and Wallkill Church, at Middletown, Orange Co., N. Y. He soon became burdened with the import of the Scriptures, but was unaware that his exercises of mind meant he would have to preach. However, the church saw his gift before he did, and recognized it by giving him license to speak in September, 1864, and ordaining him to the full work of the ministry

in December of that same year. The Elders present at his ordination were Schoonover, St. John, Smith, Cox, Beebe and Holister. The first church to call for his services as pastor was the church at Salisbury, Md., in 1867, of which church he remained pastor until the time of his death. He was called to the pastoral care of the church at Southampton, Pa., in 1884, retaining that charge until his death. Other churches served by him in this pastoral capacity at different intervals were Vaughn Hill and Grover, Pa., Otego, Utica, Waverly and Burdette, N. Y., and New York city. In Elder Durand the Old School Baptists have had one of the most able and devoted gifts pertaining to the ministry of the gospel ever given us of the Lord. He was wonderfully gifted in the Scriptures, and few things annoyed him more than to hear them misquoted or misapplied. From north to south and from east to west, throughout the United States and Canada, he endeared himself to all God's people through his spiritual writings and preaching. He was regarded among us entirely sound in doctrine and practice, and he abhorred anything in the way of false doctrine and hated every false way in the practice of that doctrine. He was entirely in accord with the preaching of Elder Gilbert Beebe and with the principles set forth by the SIGNS in its prospectus of 1832. He preached and contended for the absolute predestination of all things, and for salvation wholly by grace, whether for time or eternity. In 1882 he was married to Miss Clarice E. Pusey, in Baltimore, Md. To them were born three children, one dying in infancy. Sister Durand died in 1912, on the thirtieth anniversary of her wedding day. Elder Durand is survived by one sister in the flesh, sister Bessie Durand, who is widely known and well loved on account of her spiritual writings. He is also survived by two daughters: Mrs. Gilbert McColl, of Winnipeg, Canada, and Mrs. C. B. Gordy, of Southampton, Pa. In the words of one who knew him well: "If ever any one gave himself, he did. He first gave himself to his father's family, caring for his father and mother, invalid brothers and sisters and his orphan nieces and nephews, and afterwards he gave himself to the churches." In his last days, when his mind was not clear regarding natural things, he was continually repeating Scriptures and explaining and expounding them with as much beauty and power and sweetness as he ever had before, and his whole theme was Jesus as the only way by which a sinner is saved.

The following Elders attended his funeral and all took some part in the last services: A. B. Francis, J. G. Eubanks, D. M. Vail, H. C. Ker, John McConnell, B. F. Coulter, J. M. Fenton, C. W. Vaughn and H. H. Lefferts. Of him it can truly be said that he finished his course, fought a good fight and kept the faith. We laid him to rest in the graveyard at the Southampton meetinghouse, in the shadow of the

place he had loved so well and served so faithfully for over thirty-four years. May the Lord comfort the bereaved churches and the family of our dear brother Durand. We know that our loss here is his eternal gain beyond this vale of tears. L.

Mary O'Della Bates James was born October 2nd, 1868, and died October 11th, 1918, aged 50 years and 9 days. She was married to W. R. James Nov. 24th, 1886. To that union two children were born: Tera Agnes and Meda. Meda, the youngest, only lived to be eleven years, when the great God who doeth all things well sent the death angel to carry the precious one home to himself. In dear Tera's twenty-sixth year she was called to join her sister. She had grown to be a lovely girl, and to know her was to love her. She taught school for several years, but was stricken with that dreadful disease, consumption, which claimed her for its victim, leaving the dear father and mother childless, with the exception of an orphan child they had taken to raise. Now dear Della has been called to join the dear departed children. She united with the Primitive Baptist Church at Antioch, Elkmont, Ala., in October, 1894, and lived a consistent member until her death. Her life aim was to be of service to others. Her home was a home for the Baptist people. She had been a sufferer for over twenty years with a complication of diseases, dropsy being one, which she bore patiently for eight years. She never complained, but always praised the name of the Lord. On October 6th she was taken with influenza, and her many years of suffering had so weakened her constitution that she was not able to combat the disease. She was a dear mother, wife and sister. She leaves her husband, five sisters and one brother, with a host of other kindred and friends, to mourn her death. I, one of the sisters, feel that I have lost the best friend as well as sister on earth, but can say to the weeping husband, Weep not, for our loss is her eternal gain. O how we miss her godly conversation, and how I miss her dear letters of comfort, which always brought joy to my poor soul. She had written to the SIGNS for publication once or twice. She gloried in nothing save in the Lord Jesus Christ and in hearing his word preached. She went far and near to preaching, and her husband, being one of the best men in the world, always took pride in going with her to the associations away from home as well as to services at home. It was their greatest pleasure to care for visiting brethren and sisters who attended their home church. Often she would not be able to go to meeting and they would have services at their home.

The funeral service was held in her home church, conducted by brother John Christopher, who spoke comfortingly to the bereaved family.

Written by her sister,

(MRS.) M. N. DUNNAYANT.

William Marion Bowden was born June 17th, 1843, in Henry County, Tenn., near Cottage Grove, and died Feb. 6th, 1918, in Graves County, Ky., being 74 years, 7 months and 20 days of age at the time of his death. He was married to Miss Leammie Ridgway, daughter of Esquire Bill Ridgway, May 5th, 1870, near Fulton, Obion Co., Tenn., by brother N. W. Little. To that union were born nine children, two of whom are dead. Five boys and two girls are living. The boys are as follows: Edd, Guss, Vinus, Homer and Bonnie. Homer is in the navy, and is now in Company J, 1st Regiment, Great Lakes, Illinois. The girls are Hattie, who married Jess Hudson, and Dollie, who married Wess Godwin. Brother Bowden joined the Primitive Baptist Church at Shady Grove, and was baptized the third Sunday in July, 1875, after which he placed his membership at Boaz Chapel, near Fulton, Ky., where it remained until the autumn of 1891, when he moved to Graves County Ky., and placed his membership at Mt. Zion, where he lived a faithful and consistent member until his death. He served four years in the Civil War in the Confederate Army, being a member of Company H, 5th Tennessee Infantry. He was wounded in the battle of Perryville, but served through the entire war. Brother Bowden was one of the most highly prized members of the Primitive Baptist Church, and was a noted singer among us.

The writer was called to officiate at his funeral, but was unable to attend on account of the distance and condition of the roads and weather. This fact was very much regretted by the writer, as he was glad to claim brother Bowden as one of his best friends and most beloved of brothers. His body was laid to rest to await the resurrection morning, when it will be reunited with his spirit, and we hope to meet him in that world which hath no end.

H. N. OLIVER.

Duane D. Drake, son of Mr. John R. Drake, of Ingleside, Steuben Co., N. Y., died somewhere in France Sept. 28th, 1918, of wounds received in action, aged 23 years, 6 months and 6 days. He joined the army of the United States March 23rd, 1917. From my acquaintance with him I will say I believe that he was a redeemed child, for he expressed a love for the doctrine of salvation by grace and a love for the saints, although not a professor, and while it is a great and sore affliction for father and mother, brothers and sisters, I feel it is eternal joy for him, for I believe he is with Jesus. May God bless the sorrowing father and mother, who are both believers in Christ, and all who mourn, with grace to help in their sorrow, is my prayer for Jesus' sake.

D. M. VAIL.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our heavenly Father to remove from our midst our dearly beloved pastor and very highly esteemed brother, Elder Silas H. Durand, Nov. 12th, 1918, in the midst of a host of friends, relatives and the members of the Southampton Church, therefore be it resolved:

1st. That we bow our heads in humble submission to Almighty God, who doeth all things well.

2nd. That we feel we have lost a pastor who was loved by all who knew him, and extend to the family our deepest sympathy and prayers.

3rd. That a copy of these resolutions be sent to the family, a copy be sent to the SIGNS OF THE TIMES, and a copy be sent to the Landmark for publication.

Done by order of the church in conference Saturday, December 7th, 1918.

J. M. FENTON, Moderator.

WM. HOBENSACK, Clerk.

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

Hubbell Brothers, N. Y., \$8.00; S. W. Shipway, N. Y., \$3.00; Mrs. J. W. Parker, Ill., \$3.00; Lieut. Col. Knifton, Out., \$2.00; Lillian Ashurst, Ill., \$3.00; Elijah Triplett, W. Va., \$1.00; "Subscriber," Va., \$1.00; J. K. Yerkes, D. C., \$2.00; Miss Josephine Culpepper, Texas, \$2.00; Mrs. Jasper Seale, Ark., \$1.00; Henry C. Merryman, Md., \$1.00; Mrs. T. R. Pittman, Kansas, \$1.00; Elder Geo. L. Weaver, Ohio, \$1.00; Wm. B. Ennist, N. Y., \$2.00; N. A. Simmons, Ala., \$6.00; L. O. Garrott, Ky., \$2.00; George Harryman, Md., \$1.00; Mrs. Edwin H. Young, Canada, \$2.00; W. T. Hughett, Ill., \$2.00; Mrs. Fannie Muir, N. Y., \$2.00; Mrs. Maria Rees, Ky., \$3.00; J. C. Nelson, Ky., \$1.00; Lewis Ford, Mass., \$2.00; M. A. Chauey, Texas, \$1.00; J. D. Welborn, Ind., \$12.00; L. C. Godwin, Md., \$1.00.

M E E T I N G S .

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(Park Avenue Hall)

PHILADELPHIA, PA.

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

11:00 A. M.

2:00 P. M.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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BAPTIST CHURCH

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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

JOSHUA T. ROWE, Pastor.

The 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

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

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., JANUARY 15, 1919. NO. 2.

CORRESPONDENCE.

I TIMOTHY II. 15.

“STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

These words have been impressed upon my mind of late as never before. If Paul's admonition to Timothy was heeded to-day by all of God's ministers, there evidently would be more agreement as to what the Scriptures do teach than there is on many subjects. While I believe that the great majority of God's ministers are honest in their different beliefs concerning the different subjects taught in the Scriptures, yet being honest does not make them right. To be approved unto God we must rightly divide the word of truth. That should be our study—a workman that needeth not to be ashamed. There is no occasion for being ashamed if we rightly divide the word of truth, for we will be approved unto God, therefore nothing to be ashamed of along that line. On the other hand, if we fail to rightly divide the word of truth, and yet insist on forcing our views upon others, we will not be approved unto God; and besides this, we should feel ashamed of ourselves for failing to rightly

divide the word of truth, and then teaching others wrongfully, even going so far as to induce God's people to openly persecute those who do rightly divide the word of truth on some particular subject as taught in the Scriptures. These things would not be if all of God's people were rightly dividing the word of truth. The Scriptures are, if rightly divided, that the man of God may be perfect, thoroughly furnished unto all good works. (2 Cor. iii. 17.) To the extent that we fail to rightly divide the word of truth, to that extent to us the Scriptures are not a thorough furnisher unto all good works. There is something lacking on our part, but nothing lacking on the part of the Scriptures, for all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Peter said: “Knowing this first, that no prophecy of the Scripture is of any private interpretation. 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.”—2 Peter i. 20, 21. O how wonderful and also how solemn these things are!

Holy men of God spake as they were moved by the Holy Ghost. This is the word of truth that Paul would have Timothy to study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Jesus said, Matt. x. 10: "The workman is worthy of his meat." Jesus here calls his disciples workmen. Paul said, 1 Cor. iii. 9: "For we are laborers together with God." Paul here referred to God's ministers as laboring together. It is when God's ministers are laboring together with God that in truth it can be said the workman is worthy of his meat. Evidently no minister of God is worthy of his meat unless approved of God; neither are they laborers together unless they are workmen approved of God, rightly dividing the word of truth. James said to his brethren: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." I think all of God's ministers know there is a lack of wisdom manifest when we do not rightly divide the word of truth. We also know some one is not rightly dividing the word of truth whenever serious differences do exist between brethren over any portion of the word of truth. We also know that if we lack wisdom to enable us to rightly divide the word of truth, the fault is in us. Notice James said: "If any of you lack wisdom, let him ask of God, that giveth to all men [of his people] liberally, and upbraideth not; and it shall be given him." O how joyous to know that God has promised such things to his believing children; and of a truth he upbraideth not, but in fact will give the sweet assurance of his approval to those who ask in faith, nothing wavering. John said: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John v. 14, 15. O what a blessed condition to be in, to have confidence or faith in the Son of God; that if we ask anything according to his will he heareth us. Also how blessed it is to know these things. Note John said: "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Just so regarding studying to shew ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth; we will know when we are approved unto God. The sweet approval is by day and by night, and we know this is of God as truly and the same way as we know that we have the petitions which we desired of him. Such studying is an evidence of felt need of wisdom. Paul said, Hebrews xi. 6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It would be vain on our part to study to rightly divide the word of truth, and at the same time not believe that we would receive instruction. To thus do would be to show a lack of faith in God, and in such a condition it is impossible to please him, therefore would not be approved unto him, all our claims to the contrary. Paul said, Hebrews iv. 15, 16: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He continues: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." There evidently has never been a greater time of need than

now. Whether we feel our need is another question; the need exists just the same; we need both grace and mercy. Note Paul said that we may obtain mercy, and find grace to help in time of need. It would not be rightly dividing the word of truth to say that Paul here referred to the unregenerate dead in trespasses and sins, for Paul is not writing to such, nor about such, but is writing to God's people. Neither would it be rightly dividing the word of truth to say that Paul meant here as for eternity when he said: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We know in our own experience as well as by the Scriptures that we need grace to help in time of need. We also know it is a continued time of need with us. Therefore with Paul we can say, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We need grace to rightly divide the word of truth. Paul said: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Yet with all this grace, which enabled Paul to labor more abundantly than all the apostles, he yet did say to his Hebrew brethren: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Paul yet felt the need of mercy and grace. These feelings kept him humble at the feet of his brethren. Paul said, 1 Cor. xiii. 13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." In this same chapter we learn that to have the greatest gift in understanding the mysteries of God, and to have all

faith so as to remove mountains, and have not charity, Paul said, "I am nothing." From this we learn there is much required in order to be approved unto God. We may be enabled to rightly divide the word of truth on some certain subject taught in the Scriptures, and yet fail to manifest any charity toward those who have not the ability given them to understand that certain subject as we ourselves do. On the other hand, this same person may be blessed with charity, which is the greatest of these. This one so blessed evidently would not persecute any one because they lacked in the greatest of all, which is charity. The fact that any one is a persecutor is an evidence manifest that such person has not charity. If we rightly divide the word of truth we will learn that it is (to say the least) as necessary to teach and practice along that line as any other subject taught in the Scriptures; that should be our study. We cannot be approved unto God, workmen that need not to be ashamed, without charity. Even if we have the gift of prophecy, and understand all mysteries, and have not charity, we are nothing, as Paul said.

Submitted, I hope, in love.

JOSEPH FORD.

SENECA, Kansas, Oct. 12, 1918.

LA GRANDE, Oregon, March 4, 1918.

DEAR EDITORS:—I inclose a letter written by Elder G. E. Mayfield on the gospel application of the narrative of Abraham's servant seeking a wife for Isaac. He has made such a splendid application of this in setting forth gospel truth that I believe it will be appreciated by the readers of the SIGNS, and so place it at your disposal. The thoughts set forth in this letter were called out by a discussion by some brethren as to what

gospel personage was represented by Abraham's servant, some applying it to represent the Holy Ghost. I think brethren should be very liberal toward each other's views in applying the historical events of the Old Testament to the gospel dispensation. The gospel in all its applications is such a vast subject that nothing but the wisdom of God can comprehend it in its fullness, and we can see but little of it at a time, so that one brother may see a similarity of some portion in a certain event or personage, while another would not, and at the same time they both would be perfectly agreed as to the principle of truth under consideration. Most controversies have their origin either in ignorance or narrow-mindedness. When we are endowed with that wisdom which is from above we shall be fully qualified to judge rightly in all things. May we all desire this heavenly blessing, and when it is kept from us let us be careful lest we fall into error.

Yours in hope,

C. W. BOND.

ELGIN, Oregon, Feb. 24, 1918.

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DEAR BROTHER BOND:—Since you and brother Amsberry were with us I have read the twenty-fourth chapter of Genesis several times, and have concluded to give you some of my thoughts in regard to the things there written. There is no doubt they were written for our learning, for Paul tells us the things written aforetime were written for us, and I think I can see some things in the lesson given of God's overruling and guiding hand, and that Isaac and Rebekah well represent Christ and the church, and that Abraham in some things may well represent the Father of our Lord Jesus Christ, in that Isaac, the only son, inherited all that the father possessed. "And unto him hath

he given all that he hath."—Verse 36. As to the eldest servant, he represents the gospel ministry or minister. "And Abraham said unto his eldest servant of his house, that ruled over all that he had," &c. The apostle said unto the church, Obey them that have the rule over you. I understand Abraham's servant had the care of and looked after Abraham's business, or had the oversight of it. So I understand it is with the gospel ministry: they have the oversight of the flock. Abraham made him swear that he would not take a daughter of the Canaanites for a wife for Isaac. All this charge to the servant shows he was fallible and liable to err. The servant said, "Peradventure the woman will not be willing to follow me into this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again." This again shows the fallibility of the servant. If the woman of thy kindred will not follow me, then shall I bring thy son thither? His thought seems to have been, If the woman will not follow me, maybe if Isaac was presented to her and she could see him for herself she would go. Here, dear brother, we see that feeling that may sometimes take possession of the minister's mind: that if the Savior is presented to the world he will prove attractive enough to please the world, and he can get a bride from thence. But Abraham forbade this procedure, and said unto his servant: "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, * * * he shall send his angel before thee, and thou shalt take a wife unto my son from thence." This angel I understand to be the Holy Spirit, that goes with his servant to guide as well as prepare the

bride and make her manifest as well as willing to go. "And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again." Here we have another lesson. If the servant does his duty, though the bride may not go he is free from the oath, he has done his duty. The accepting and going is not his part of the work; he need not try to make his mission successful by presenting the Savior to the world. Thou shalt not take my son thither. Nor would it be faithful in the servant because the prospect seemed doubtful, to say, I will not go. His duty is to go, but go with the prayer of the old servant: "O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham." Now we see his prayer was to give him evidence of the one to be the bride, and when this evidence was given by Rebekah he knew his prayer was answered, and then he put upon her the jewelry of his master. This shows the old servant did not know who the bride to be was. This could not be said of the Holy Ghost, for God, who is a Spirit, knoweth all things; but the old servant must have these evidences before he knew who she was. Here we have a truth taught us to heed. The old servant did not teach the maid what she should say or do in order to be the bride. Words were not put into her mouth like a parrot; she was not taught the "creed" so that she could repeat it and thereby make herself acceptable. She did not know what was in store for her, she acted out that "will and do" which God had wrought within. So the gospel minister prays for the evidence—fruits meet for repentance, and when these he sees he says, Blessed art thou, and he assures such ones they are

the blessed of the Lord. More than once Abraham said he must not take Isaac back to the country from whence Abraham came out. That country represents the world, from whence all God's people are called. So that is what is taught us in the lesson. Do not take Christ to the world, from whence you have been called, for the bride of Christ must leave the world and go to Christ. As to the servant representing the ministry, we see that Abraham's servant only had the care or oversight of all his master's goods; they were not his, only the care of them. So Paul said to the ministry: Take heed to thyself and to all the flock over the which the Holy Ghost has made you overseers. Feed the church of God, which he hath purchased with his own blood. Here we see the minister has the care of the flock. Among the many cares that Paul had on his hands to endure, one was the care of all the churches. Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give an account, that they may do it with joy, and not with grief. Do not ministers have and feel a responsibility for their flock? If they are what they should be they greatly desire their welfare and prosperity. The Lord Jesus told Peter, Feed my lambs; feed my sheep, without seemingly leaving any other consideration for him to follow. Paul tells the minister to take heed to himself (first), and then to the flock, and Peter tells him to do this without an eye to filthy lucre. I do not know just what the ten camels may represent. Would it do to say they represent the law contained in the ten commandments? You know Paul said, The law was our schoolmaster to bring us unto Christ. When Rebekah came to Isaac she alighted off the camel. I do not know that it is

necessary to spiritualize everything given in the connection. We have the main truths presented here in this narrative, but the most prominent points in it to me are the directing hand of the Lord in leading the old servant to the proper place, and the evidence given by Rebekah that she was the chosen one, and her willingness to go with the man. My people shall be willing in the day of my power.

Now, dear brother, you and brother Amsberry are given the privilege of showing me wherein I am wrong, if you see that I am. I know I have made a weak effort to explain my views, and cannot say I know I am right in my conclusions. As Abraham's servant had freely received and just as freely given, so do ye; if you have views give them to me. We hope you may be able to visit us quite often and bring along sister Bond with you.

As ever, unworthily,

G. E. MAYFIELD.

JOHN XI. 44.

"AND he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

This is a description of him that was dead as he lay in the cave, his hands and feet bound, his face bound, his action and senses bound up and held fast from going forth in any sense; no intercourse, only as between Jesus and himself. That intercourse can never be hindered, for as soon as ever Jesus "cried with a loud voice, Lazarus, come forth," there was a response on the part of him that was dead. Its proof is that those dead in trespasses and sins are subject to the almighty power of God, and that death does not separate those whom he loves from him, but it does separate them from all others except from those of like precious faith. It was not only death that

did it for this one, but the graveclothes and the napkin separated him from his loved ones. Even though he had come forth from death he was still in the cave and bound with the graveclothes, and might as well have been dead, so far as the company and fellowship of his loved ones went. He had come forth from death, but a living subject of grace is one thing, and loosing from graveclothes, napkins and all that goes with death and walking and seeing in the things of the kingdom are more of the same things. It is not only having life, but having it more abundantly. Had there been no command from Jesus to "loose him, and let him go," the coming forth of the dead would have been no comfort to himself or the others; in fact, the last estate of such an instance is worse than the first. It is very little comfort to find one with just life and no joy in it; no profit to just behold life and no going out and coming in in company and fellowship with those of like precious faith. Such ones are little if any comfort to themselves or any one else. We only enjoy the things of the kingdom of God and its subjects so far as the graveclothes and napkin have been removed from us. This is the work of the gospel ministry. It is not to be done until after "he that was dead came forth," and it is not to be done then until Jesus bids the ministry to do it. Both he that was dead and those who are to loose him are as powerless in one instance as the other. The whole thing in a word is, "Without me ye can do nothing." We will not go a step or see a thing beyond that which Jesus speaks. If we have life at all it is because Jesus gives it, and its abundance is regulated and controlled alone by him. "No man taketh this honor to himself" of either imparting life to the dead in trespasses and sins, or of imparting it more abundantly. Life was not simply given Laz-

arus and he then left to shift for himself, for "he which hath begun a good work in you will perform it until the day of Jesus Christ;" and we must consider the hole of the pit from whence we are digged, that the digging is at no time an effort of ours or any one else, else it is of works, and not grace. We must be given to see it is all a gift; everything that pertains to heaven and heavenly things is not by works of righteousness which we have done. If he that was dead had the power to loose himself and go forth from that cave after Jesus had called him to "come forth" from death, then it is in man that walketh to direct his steps. Another thing, those who loosed him and let him go (do not forget that they did it only at Jesus' command) did the work, and no doubt they were to observe certain sanitary regulations as to washing, disinfecting, &c., in operating with the dead, so as not to become contaminated with any deadly substance. Just so the minister with meekness, fear and trembling goes about whatever task the Master assigns him, considering himself, lest he also be tempted and fall into the snare of the devil. So we compare spiritual things with spiritual. This one dead assures us of the power of God over those dead in sin, and shows us how all the way the Lord made him that was dead to come forth in newness of life, and to come forth in it so far and so abundantly as to afterward be "one of them that sat at the table with him." It is very comforting to us to follow the life of Mary and Martha and Lazarus, and see that His love for them was the same in life or death, and that he was not separated in death from either the living or dead.

As ever, yours,

EVERETT R. KINNEY.

ASHOKAN, N. Y., Dec. 8, 1918.

2 CORINTHIANS V. 1-4.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

It seems as though all the above Scripture needs to be quoted and much more to arrive at what was in the apostle's mind when he wrote it. Though our outward man perish, yet the inward man is renewed day by day. The earthly tabernacle used by the Jews was to perish, and a spiritual tabernacle be erected. To my view and understanding that is a building of God not made with hands, eternal in the heavens. This building of God is eternal, and eternally existed and eternally exists in all the heavens, legal, prophetic and gospel. Every subject of grace from Abel to the present day has realized this in their experience, that there is a house not made with hands, a building of God. Abraham sought a city which hath foundations. He was groaning in his earthly tabernacle, desiring to be clothed upon with that house from heaven. Prophets searched diligently to know what the sufferings of Christ in them did signify when it testified beforehand of the suffering of Christ and the glory that should follow.

"For we know." There are some things that we know, and this is one of them; we know we groan, being burdened. Every one who realizes this burden on account of sin and depravity, of their shortcomings, of the pains of hell, of the sorrows of death, is a groaning subject. We cannot pray as we should, but only groan and are burdened. In this experience there is a dissolving of

our earthly house of this tabernacle, our former views of our own goodness and righteousness and wisdom and knowledge of the Scriptures are dissolved, the outer man, natural, is perishing day by day, but the inward man, spiritual, is renewed day by day. How often we have looked upon the aged pilgrims and seen their natural man passing away—memory failing, steps faltering, eyes dimmed; and on the other hand, the eyes of their faith would seem to be looking into heaven itself, their faith unshaken and their hope holding them steadfast in that blessed assurance that they were hoping and trusting in the sure mercies of David, that they knew in whom they had believed and were persuaded that the Lord was able to keep that which they had committed unto him. No dim eyes of faith, but a clear view that salvation is by grace from first to last and eternally. Paul realized that he must depart, knew the day of his departure by execution at the hands of Nero was at hand. Read his letter to Timothy, second epistle. Paul knew in whom he had believed. What a blessing of God to be a believer!

A word or two about being unclothed and naked, and being clothed upon, that mortality might be swallowed up of life. To be unclothed is to be found naked. There is vileness, corruption and depravity in all of us; out of our heart we are judged. God looks upon the heart, and not on the outer appearance, as was the case of Jesse's sons. David was the last one called before Samuel the prophet, and the Lord said, Anoint David. So it is sometimes now the case that a vile, polluted, hell-deserving wretch, the last one on earth one would think that God would call and anoint, is the very one God does call. Their nature is not changed, the same evils and lusts are still there, but

by the grace of God this one is clothed upon with the house from heaven. Meekness, kindness, brotherly love, charity, forbearance and love of God so clothe them that mortality is swallowed up of life. What life? Christ's life, for he is the life of men, the light of men, and when Christ, who is our life, shall appear, then shall we also appear with him in glory; now in glory while we are in this tabernacle groaning. Our house from heaven envelops us and the dews of heaven distil in our soul; mortality is swallowed up of life. What a blessing of God to at times enter in beyond the veil before God and from the depth of our soul pour out our petition before his throne.

These things are the things not seen, eternal in the heavens.

J. M. FENTON.

PHILADELPHIA, Pa., Nov. 1, 1918.

HOPEWELL, N. J., Oct. 27, 1918.

DEAR HOUSEHOLD OF FAITH:—My mind has been on writing you again for a long time, but feeling my unworthiness to such an extent has prevented me from writing; also I have had much fear that I am not strong in the faith, for I have seemed to be so wavering, and not really submissive to the terrible things of today, and my constant desire has been, and still is, that the Father of all mercies will give me submission to his will in all things. Sometimes I have felt strong in the faith, but soon I find I totter and am liable to fall, but with it all I do know the Father is at the helm, and nothing can be only as is his pleasure, and while sadness of different natures surrounds us, yet I have no other trust, only in his mercy and love. I cannot realize how I, a poor one, of low estate, should or could bring forth the Father's notice, only as

is his will. First of all, I was made to think of him when a mere child, and had knowledge that I was helpless to do good, or to please the Lord, for I felt condemned in my sins, and unto this day have I felt, The mistakes of my life were many, but the sins of my heart they were more. I feel there have been times lately when from my heart I could and did sing, Father, I will rest in thy love, and it quiets the sadness to think of such a sweet resting-place. I know sadness extends from shore to shore of this country, because of the war and this terrible epidemic, O so many sad homes, robbed of their dear ones, but I know it must be all right, for it must seem good in the Father's sight or it would not be that way; the Father makes no mistakes, for he is all-wise, and knows the end from the beginning, while we are selfish, and our feelings are to have things our way, and as far as we can we have our way, but the Lord knew, even before we were formed, how as nothing we are, and so knew our worth then. We seem as though we owned much, and knew much, but when we come to sift it down what a little we own; in fact nothing, so how can we be so heady and so highminded, not even owning the breath in our nostrils or one minute's time? How gracious the Father has been to us all our days, giving us here and there some sunshine of his love, rays of hope and comfort without number, and we nothing to pay, always in poverty. When we would do good, evil is present with us. Do we obey his commandments? I find I do not; far from it. My flesh seems to prevail much of the time, and I find myself judging and condemning another for the very things I have myself been guilty of. I am glad the Father has said he does not judge as man judges, for man looketh on the outward

appearance, but the Lord looketh on the heart, and what a comfort that is, for the Lord knows us altogether and we cannot deceive him.

Our pastor (Elder C. W. Vaughn) has been very sick, but is much improved, and as our Board of Health felt to close all places of gatherings, we have had no meeting for three weeks. I thought I would spend the Sundays calling on the brethren and mingle with their joys and sorrows, but I am ashamed to say I have done very little of the calling, and have tried to keep away from the homes of sickness for fear of my own sufferings. O, but I am a cross to myself, and should think I would be to my brethren, and promise I will do different. But do you all know the amount of a promise to self? The Lord said, It is not in man that walketh to direct his steps. When the Lord directs our steps we do as he bids.

I have now written a long letter, I fear entirely too much, so will close by wishing that you one and all may be comforted of the Father as you have need, and may you comfort others with the comfort wherewith you yourselves have been comforted. May you be given faith to trust all your journey through, and may you give all honor and glory to Him, for to him they belong.

With love to all,

MARY HILL TERRY.

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EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

"DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."—1 Samuel xxii. 1, 2.

Cave Adullam was the place of David's hiding from his enemies, the secret place where God's anointed dwelt safely, to which his pursuers did not penetrate. To him here in this secret place came the needy, and over them he became captain. What a singular army was that made up of the distressed, the debtors and the discontented! There are few incidents in David's life that more beautifully and wonderfully prefigure the Christ than this of David's refuge in Cave Adullam. But a few in each age of time have appreciated the true character of Jesus. The popular conception of Jesus and his work has never been the truth. Jesus' real character has been known in the past, and is known now, only by those to whom faith has been given to penetrate to his secret dwelling-place. This is the result of revelation from the Father to his gracious subjects, for it is only by revelation that Jesus can ever be properly believed

in. Jesus while in the world himself had two natures: the human and the divine. As a man among the men of his day he was known as being the son of a carpenter of Nazareth. His humanity was apparent to all men, and those who saw nothing but the outward man of him regarded him as a blasphemer, or as a fanatic, or as a heretic, or as an impostor, depending upon the individual viewpoint and judgment of those criticising him. In his essential character as the Son of God, the Word made flesh, the Savior and Redeemer, but few comparatively knew and loved him, and these because they had been taught of God to know and love him. Jesus, in his spiritual life, was a stranger to the world, and the world a stranger to him. The world could not penetrate beneath the outward mask of his humanity and discover the spiritual man hidden there. This was his Cave Adullam. That is, his Spirit self was his refuge from those pursuing and hating him, for this Spirit self was the God in him, and God kept him from being touched until his hour had come, and even when his hour had come to make the supreme sacrifice the persecution vented upon him bruised and wounded his body, but could not by any possibility damage his spiritual self. In order to come at the Cave Adullam, which is Jesus' real self, and there find the Captain of our salvation, one must be distressed, or he must be in debt, or must be discontented. Then, too, one must belong to Jesus' Father's house and be one of his brethren. This takes us back to before the foundation of the world, when God chose or elected his people unto salvation in Jesus Christ, the period known only to God, when he wrote their names in the Lamb's book of life. To have been thus chosen of God in his Son before the world began means

that some time or other, according as God has fixed, he will reveal himself to us. This revelation is the assurance of our pre-world election in Christ. One of the first-fruits of this revelation in the sinner's soul is distress. He is made to see himself wholly a sinner, without one good thing in him, full of wounds and bruises and putrefying sores from the sole of the foot even unto the head, the whole man is sick, without one spot of soundness in him. This causes sharp distress to the conscious sinner, making him to cry, "God be merciful to me a sinner." The sincere, heartfelt cry of the soul penetrates unto Jesus' real self, it finds him in his Cave Adullam. The sinner, thus made sensible of his sins, realizes that he is ten thousand talents in debt without one farthing to pay. He sees that he has never kept one single commandment of the law of God, and never can, that he has never done anything but transgress God's law in thought, word and deed. So he sees himself a debtor to the law. These are the characters to whom God gives the spiritual discernment of living faith to cause them to seek him whom their soul loveth and to find him in that cave retreat hidden from the gaze and understanding of all men. Another mark of the election of grace is to be discontented. That is, to be discontented with self, with sin, the flesh and the world. God's Spirit working in the subjects of his grace brings about this dissatisfaction with self. It is a mark of true discipleship that one hates his own life. Very few of those who openly and loudly declare their zeal for God really know what it means to hate one's own life. This Spirit-begotten discontent with self urges one on and on in quest of that which is infinitely higher than self: the selflessness of Christ. Thus do the discontented come

unto him in his Cave Adullam, or the real inner self and character of the real Jesus Christ. When John the Baptist was in prison and sent messengers to Jesus to ask whether he was the Christ or should they look for another, Jesus sent back the messengers to tell John again those things in which Christ is seen. The first of these evidences of the Christ is that the blind receive their sight. Has one ever been blind to the things of God? Yes, all of mankind are thus blind by nature, not one of them able to see God or to make themselves see him. But the Christ of God comes unto the elect of God from among all mankind and gives them eyes to view him. Then these say, Once I was blind, but now I see. To have been blind and to have been made to see the things of God as they truly are is to have been visited by Christ, and to have gotten acquainted with him in the very essence of his being. To have had that lameness which makes one unable to walk the way of God's commands, and so to have been disobedient, and then to have had that lameness cured by the imputation of Christ's obedience, is to have known Christ. To have known the fearful loquacity of one's sins, and then to have had those sins washed away in Jesus' blood, is to have known the true Christ. To have been deaf to the sound of the gospel, and then to be given ears to hear the joyful sound, is to have known Christ. To have been dead in trespasses and sins, and then to have been quickened by the Spirit and raised to the newness of spiritual life in Christ, is to have been brought into communion with our spiritual David in Cave Adullam. Have you ever been poor in spirit? That is, have you ever felt that you were lacking in all the things of God's Spirit? Have you ever in this poverty-stricken condition had the

gospel preached to you with such power that you could not gainsay your interest in it? If so, you have seen and known the Christ. You have heard the call of your Captain from his Cave Adullam, that pavilion where he hides you in the day of trouble, that secret of his tabernacle.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat."

But for the mercy of God to usward in Christ we should be without any refuge in the day of trouble, any shelter in the time of storm. So, in the days of David, the poor and the sorrowful and the unhappy found a safe retreat with David in Cave Adullam. Infinitely better than that cave of old, but, nevertheless, foreshadowed by it, is that wonderful virtue and power of Jesus' real inner Spirithood to shelter his people in all their woes, to save them from all their sins, to protect them from all the poisonous, fiery darts of the world and the flesh, which constitute the adversary of our peace. We do not think one has ever found the secret of true living until he has been to Cave Adullam and has had fellowship and communion with Jesus in his true inner self. Men of the world and of the worldly churches have various and peculiar ideas as to what constitutes true living. From the scriptural standpoint, the true life is to know one's self as one really is. Thus, it is to know that one is a sinner, in debt, and extremely miserable therefor, then to be driven by the lash of one's very extremities to seek out Christ in the safe and sure retreat of the Cave Adullam of his inner and true oneness with God; this, we feel sure, is the essence of all true living. Those who, by the grace of God, have known something of this true life shall never really die. They may appear

to die, but death can never really touch them, for they are God's anointed, and Saul cannot touch God's anointed. For them death is abolished and the resurrection assured. Every child of God lives two lives: the outer or fleshly life, which all men see, and by which men mostly know us; the other the inner or spiritual life, the Cave Adullam life, which is secret from the gaze and understanding of all around us. This inner life is often to the tired soul a restful retreat from the storm and stress of the outer life. It is in this inner life that one holds sweet fellowship with God. It is with this life that we lay hold on more life to fight the good fight of faith, if we fight it at all. It is in this inner life that the Captain of our salvation trains and disciplines his followers to endure that hardness which is the lot of all the soldiers of the cross.

L.

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Now that the war is over we hope that prices may soon start to go down, and when they do we shall be glad to give our brethren the benefit therefrom.

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OBITUARY NOTICES.

Elder Thomas Peterson died October 31st, 1918, after a long and lingering illness of catarrhal consumption, aged 66 years, 2 months and 12 days. He united with Chapel Hill Church by experience in September, 1870, at the age of eighteen years. He was liberated to preach in September, 1871, and ordained the fourth Sunday in August, 1874. He had been pastor of Chapel Hill Church from that date until his death, forty-four years, and O how we miss him. His was a wonderful gift, not only to Chapel Hill Church, but to all the churches within his bounds. He was a peacemaker, but never a peace-breaker. His preaching, writing and talking were heartfelt, was why he was a peacemaker. He assisted in the constitution of Sardis Church in July, 1876, in the ordination of Elder Alex Mason September, 1877, Elder J. S. Lee July, 1878, assisted in the constitution of Little Cypress Church and became a member of the same by letter in August, 1892, in the constitution of Friendship Church 1893, in the ordination of J. D. Best November, 1894, received back into Chapel Hill Church by letter July, 1895, assisted in ordaining Elder M. C. Johnson, of Bonham, Texas, November, 1900, in constituting Hot Springs Church March, 1903, was dismissed by letter from Chapel Hill Church in November, 1907, and joined Decieper Creek Church, where he remained until his death. He had not been able to attend Chapel Hill Church for over a year, but wrote us comforting and instructive letters; he was absent in body but present in spirit. He was twice married. His first wife was Martha A. Hudson. To them were born ten children, five of whom are living, one son and four daughters. His last wife was a widow with one child, Mrs. Rena Hudson Hanold, a most faithful, loving and attentive wife. His first wife was a noble woman, too, loved by all who knew her. Our loss is more than we can express, but we cannot grieve; he is done with suffering, sorrow and sin. We as a church have been wonderfully blessed in a good, sound, faithful, peace-loving pastor, and I feel to say, Not my will, but thine, be done, and to thank the great Giver of all good gifts for sparing our pastor and dear brother to us so long.

ALSO,

Mrs. Ruth J. Walker, our eldest sister, died October 25th, 1918, aged 73 years and 2 days. She was twice married, first to Jeremiah Hern. To them were born four children, two of them dying in infancy. The two living are George Hern, of Onachita, Ark., and Mrs. Ella Williams, of Holly Springs, Ark. After the death of her first husband she moved back to our father's, and remained several years. She was then married to brother James O. Walker, who only lived a few months. To them was born a son, who died at about one year of age. Sister Ruth professed a hope

in Christ when quite a small child. In later years she came to the church, I think while she was a widow the first time, still clinging to that little hope she received when a child. She had been a widow forty-one years when she died. A sweet woman has gone from the toils, trials, sorrows and sins of this world. We are sad and lonely without her. I love to think of her at rest; asleep in Jesus, blessed sleep, from which none ever wake to weep. She had been in feeble health since early spring, yet had never been confined to her room. She visited among us six weeks in the summer, and was planning to come again on Saturday, but died suddenly Friday night at 10 o'clock.

ALSO,

Mrs. Leona Seale Moffett, my dear niece, died Oct. 30th, 1918, of Spanish influenza, aged 19 years and 5 months. She was the youngest daughter of Jasper and Eliza Seale. She was married to Fulton Moffett Feb. 10th, 1918. She was a bright, cheerful child, loved by all who knew her. As she grew to young womanhood she became more tender and lovely. She professed a hope in Christ and united with the Missionary Baptists four years ago. She showed by her daily walk that she had been blessed of God, ever ready to speak a kind word or do a good deed. When her husband had to go to the war she tried to look on the bright side and trust in God to bring him back to her, saying, "God is good, and we must submit." Even in her last sickness, of pneumonia, she was cheerful. What a great loss to us all, and especially so to her dear old mother, but what a great gain for the dear ones gone to rest. I hope the dear Savior will be with us all our few remaining days, and cause that each and all may be enabled to look up to him from whence cometh our help.

LUCY A. SEALE.

Charles Stokes Bond died at his home, 3315 Uber St., Philadelphia, Pa., Friday, Nov. 29th, 1918, in his 61st year. He was born in Salem County, N. J., Dec. 17th, 1857, and was united in marriage to Annie M. Duffield Nov. 22nd, 1882, by Elder Wm. J. Purington. Mr. Bond was a man of sterling qualities and pleasing personality. Having an experimental knowledge of the Scriptures and being a good conversationalist, his talk was with convincing power. While a resident of Bethayres, Montgomery Co., Pa., he was elected Justice of the Peace, in which capacity he served for over a period of ten years. He was also in the livery business in Bethayres, and had occasion oftentimes to convey the Old School Baptist minister from one station to another. One Sunday morning while driving along the road he plucked a branch from a tree, and as he was holding it in his hand the thought came to him, I am the tree, ye are the branches, and it matters not what I do with this branch, it will still be a branch of that tree. Mr

Bond wrote a letter to Elder Purington regarding this, and in reply was told to read the tenth chapter of John: My sheep know my voice; they know not the voice of a stranger. From that time on he was a regular attendant at the Southampton meetings until in December, 1901, he was baptized by Elder Silas H. Durand. Mr. Bond was very industrious, always striving to make a good and comfortable living for his family. He had the faculty of making many friends, and expressions of sympathy which the family has received have assured us of the fact that he was held in the very highest esteem by those with whom he came in contact. Mr. Bond was well versed in the Scriptures, and it was his delight to defend the doctrine advocated by the Primitive Baptists. He was free spoken on the vital principles of christianity, so that none needed to be kept in suspense. He will be greatly missed by the Primitive Baptists and his sorrowful family, but we feel to rest in this: that our loss is his eternal gain. He is survived by his widow and three children: Horace S., of Springfield, Mass., Mrs. Wm. Taylor, of Pattenburg, N. J., and Bertha P. Bond. None knew him but to love him.

His daughter, BERTHA P. BOND.

I desire to add that brother Charles S. Bond united with the Salem Baptist Church of Philadelphia (by letter from the Southampton Church) several years ago. He was a firm believer in the doctrine of God our Savior. He was faithful in attending his meetings when his health would permit. We shall greatly miss him, remembering our many visits together. May heavenly blessings attend his dear family.

Elder J. C. Mellott and the writer conducted the services at his funeral. B. F. COULTER.

William L. Rose, second son of William H. and Fannie Rose, was born in Gilboa, N. Y., April 5th, 1848, and died at his home October 7th, 1918, aged 70 years, 6 months and 2 days. He was ill of pneumonia less than one week. He made no profession, yet seemed interested in the meetings when he took his wife to her meetings. He left to mourn, his wife, daughter, sister brother and nephew. His funeral was held at his late home. Elder Jobu Clark conducted the services and preached the word to us.

ALSO,

Mary E. Leonard Rose, widow of William Rose and eldest daughter of Daie' C. and Esther A. Cole Leonard, was born in Sullivan County, N. Y., August 6th, 1852, and departed this life October 14th, 1918, at the home of her daughter, Mrs. Elwin Shoemaker, Prattsville, N. Y., where she went after her husband's death, aged 66 years, 2 months and 8 days. She survived her husband one week. She was tenderly and lovingly cared for by her daughter and son-in-law, but so sudden and unexpected was her departure it seemed she was snatched from us. She united with

the Old School Baptist Church at Gilboa, N. Y., Sept. 11th, 1870, and was baptized by Elder A. A. Cole. She was married to William L. Rose Jan. 14th, 1873. They had one daughter. She leaves her daughter, sister H. J. Leonard, the church and many relatives and friends to mourn. She was a loyal, loving, devoted wife, mother and sister, a faithful member of the church forty-eight years, ever filling her place when her health would allow, and tried at all times to do her duty. She was of sterling character, true to every trust. While on her sick bed she said, "My work is done." We miss her in the home and church. We would not murmur nor complain; God gives, God takes away. While we are mourning she is enjoying the rest that remains for the people of God. May God, in whom she trusted, draw near to comfort and support us.

Her funeral was held at the home of her daughter. Her pastor, Elder John Clark, was present, and spoke words of sympathy and comfort to us. Her body lies in the cemetery in Prattsville, by the side of her husband. HER SISTER.

Millard Fillmore Culver, son of Charles and Elizabeth Culver, was born in Otsego County, N. Y., March 21st, 1850, and died at his home in St. Joseph, Mo., Nov. 18th, 1918, aged 68 years, 7 months and 27 days. His mother's maiden name was Sabin; she died when he was four years old. He grew to young manhood in the home of an aunt, Mrs. Amanda Holmes. He came to western Missouri in 1869, and was married to Rebecca Jane Groom Feb. 10th, 1874. Eight children were born to that union, four sons and four daughters: Edwin, of Denver, Colo., James, of Plattsburg, Mo., and sergeants Charles and Benjamin, of the U. S. Regular Army in France; Mrs. B. F. Wilson, of Savannah, Mo., Mrs. Thornton Cash and Misses Elizabeth and Iva, of St. Joseph, Mo. All the above named children, except the sons in France, were at his bedside when death came, which was caused from Bright's disease. He met death as one departing on a pleasant journey, without a murmur or complaint. He was given a good hope in grace through the blood of Christ, and together with his beloved companion was received in the fellowship of Mt. Zion Primitive Baptist Church, near Gower, Mo., in March, 1878, and was baptized by the late Elder Wm. W. Tillery. He remained steadfast in the faith of God's elect to the day of his death. I was permitted to spend the last Sunday of his life at his home, and he never seemed more hopeful, more buoyant, more completely resigned to the will of God in all his life. Brother Culver was dignified and gentlemanly in his manner to all men, but when new and strange doctrines and evil practices were sought to be forced on the dear people of God he boldly denounced the same and refused to give such departures his sanction. He labored for peace always, but

made no compromise with error. He was taught well in the school of Christ. His fireside was sought by those weary ones to whom he was able to give cheer and comfort. In the past thirty years I have spent many spare hours in heavenly conversation with him.

Elder G. E. Higdon, of Richmond, Mo., was called by the family, and spoke very comforting words to the bereaved family and friends. His body was laid to rest in Ashland Cemetery, St. Joseph, Mo.

A. W. BLOOMFIELD.

Mrs. Ella Lorane Williams was born April 30th, 1904, in Hickman County, Ky., and departed this life Dec. 6th, 1918, at the age of 14 years; 8 months and 7 days. Her home was in Clinton, Ky., at the time of her marriage. She was married to John Milburn Williams July 10th, 1918. She was the daughter of Edward and Katie Freye. Her father preceded her to the grave. She professed a hope in Christ at the age of thirteen years. She never united with the church, but lived a consistent christian life, was kind, and all who met her loved her. She bore her sufferings for about four weeks with patience. All was done for her that kind hands could do, but the Lord thought best to take her. Although we are lonely and miss her dear presence, we mourn not as those who have no hope, for we feel that she is in the arms of her dear Savior, and is free from sorrow and pain, and that our loss is her eternal gain. She came to Ripley County, Mo., with her husband soon after they were married. She is survived by her husband, mother, two brothers and host of other relatives and friends.

Her sister-in-law,

AGNES.

Clinton Edward Williams was born October 26th, 1894, near Neelyville, Butler Co., Mo., and died Nov. 4th, 1918. He received a hope in Christ in 1916, and lived a consistent christian life. He was married to Miss Myrtle White Dec. 20th, 1916. To that union one child was born. He leaves his wife and child, father, mother, one brother, three sisters and other relatives and a host of friends to mourn their loss. 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.

I was called to conduct the funeral.

B. H. YATES.

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

J. A. Taudy, Okla., \$3.00; Elder I. W. Bowers, Texas, \$3.00; G. A. Dundas, Cal., \$1.00; Mrs. Duncan McCallum, Out., \$2.00; C. Carter, Canada, \$3.00; Mrs. Eliza Jones, Ill., \$2.00; Miss Semma E. Corder, W. Va., \$5.00; O. F. Ballard, N. Y., \$1.00; Miss Emma Birdsall, N. Y., \$2.00; J. C. Armistead, Ga., \$2.00; E. M. Kuehue, N. J., \$2.00; A. T. Benson, Pa., \$1.00.

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M E E T I N G S .

THE Second Roxbury Church will hold their meetings for the remainder of the winter on the first Sunday (instead of the second Sunday) at sisters Mead, Roxbury, N. Y. All who love the truth are invited.
G. RUSTON.

THE Middletown and Andes Church will hold their meetings for the remainder of the winter at Halcottville, N. Y., on the second Sunday in each month. All who love the truth are welcome.
G. RUSTON.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue
(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

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

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

11:00 A. M.

2:00 P. M.

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

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

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

**WILMINGTON OLD SCHOOL
BAPTIST CHURCH**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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

JOSHUA T. ROWE, Pastor.

The 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
"SIGNS OF THE TIMES,"
(ESTABLISHED 1832.)
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Elder H. C. Ker, Middletown, N. Y.

Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., FEBRUARY 1, 1919. NO. 3.

CORRESPONDENCE.

HOPEWELL, N. J., August 28, 1918.

✓ DEAR BRETHREN AND FRIENDS:—I feel like writing a few thoughts for publication in the good old paper, the SIGNS. I do not know what I may say, but hope it will be a thus saith the Lord. I am sure I can say one thing: that there dwells no good thing in me, that is, in my flesh, all polluted, a poor, trembling worm of the dust. When I would do good, evil is present; the good that I would I do not, evil thoughts crowding out good thoughts, as prone to err as the sparks are to fly upward. There is only one good, that is God; he is precious to them that love his name. The name of Jesus, how sweet, how lovely, how pure. Man in his best estate is but vanity, a lump of clay in the hands of the Potter. The Lord's portion is his people, chosen out of every kindred, tongue and nation; not many mighty, not many noble, but the poor of this world. Forty-nine years ago to-day I tried to tell the brethren here at Hopewell what great things the Lord had done for me. I could say but little about this wonderful salvation through grace, faith and hope through the death and

resurrection of our Lord Jesus Christ, our Savior. I thought I must tell the brethren how worthy I felt, but hope I was made to see that there was no salvation in that way. I was received, and have been greatly blessed to have the privilege and to be able to be in my seat at the most of the meetings. Sometimes I ask, Am I a child of God, or have I deceived the brethren? So many misgivings and failures to do the good I would. He said, There is none good, no, not one. That encourages me at times. The thief on the cross repented at the last moment and was saved. He is merciful, he will not chide, neither will he keep his anger forever. Whosoever believeth that Jesus is the Christ is born of God. Whosoever confesseth me before men, him will I confess before my Father which art in heaven. Whosoever denieth me before men, him will I deny before my Father which art in heaven. We love to praise him and crown him Lord of all, giving him all the glory, honor, dominion, power and majesty. A poor babe found in a manger wrapped in swaddling clothes grew up the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, and died that ignominious death

on the cross. He was made a little lower than the angels, died and rose again for our justification. I feel that I can praise him for all his wonderful works and trust him for all that is to come. If I could only feel sure that I am numbered with his chosen ones. I fear at times that I have not been born again, forgetting spiritual things and clinging to worldly things. That good hope is an anchor of our souls, sure and steadfast; not like the anchor of a ship, but a sure anchor, a sure foundation, that will stand. My sheep hear my voice, I know them; not one shall perish. Other sheep have I, which are not of this fold. He gathers his sheep in his arms and carries the lambs in his bosom; he will never forsake one of them, they are his. Blessed are they that do his commandments; they shall have right to the tree of life and enter in through the gates into the city. Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. We hear much about worldly inheritance, but we seek that inheritance which fadeth not away, but is from everlasting to everlasting. O the depth of the riches, both of the knowledge and wisdom of God! Who hath known the mind of the Lord, or who hath been his counsellor? Is not God wiser than the wisdom of men? No flesh shall glory in his presence. The foolishness of God is wiser than the wisdom of men. Paul said, By the grace of God I am what I am. I labored more abundantly than they all, yet not I, but the grace of God that was with me. He told his Philippian brethren to rejoice in the Lord always; and again I say, Rejoice. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known unto

God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The mountains shall depart and the hills be removed, but my loving-kindness shall not depart from thee. The words of the prophet were: Fear not, for thou shalt not be ashamed, neither confounded, for thou shalt not be put to shame, for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker is thy husband, the Lord of hosts is his name, and thy redeemer the holy one of Israel. The God of the whole earth shall he be called. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.

I fear I have written more than I should, so will close, hoping that some one of the little ones may get a crumb of comfort from this poor letter. I wish I could write like other of my brethren.

From a poor worm of the dust,

D. L. BLACKWELL.

CLARKS SUMMIT, Pa., Jan. 2, 1919.

DEAR BROTHERS EDITORS:—You will find inclosed a letter from sister Helen Kinney, formerly of Schoharie, N. Y., but now with her stepson, E. R. Kinney, and wife, at Ashokan, N. Y. Although in her eighties, and badly afflicted with rheumatism, she seems bright and young spiritually.

I will say in regard to our son, after waiting more than two months for word

from him we have learned from a soldier with him that he was alive Dec. 5th, but has been in a hospital. He did not state the trouble with him. We are living in hope of seeing him some time, and we hope soon. God's will be done, but O so little of the time do I feel it as I wish. Will I ever be reconciled to God's works and ways? What a puzzle I am!

Elder Durand's death came like a thunderbolt to me. I had known him forty-seven years; he baptized me and my wife about that time and was our pastor for years; a faithful shepherd of the flock, a great expounder of the word. He has gone to his heavenly home above. God bless sister Bessie and the two daughters with sustaining grace, and give the Southampton Church another undershepherd to comfort them, for Jesus' sake.

I am still serving several churches as usual; very poor service. Had eighteen appointments in December, which is about the monthly average. We have had very few additions the past year; the congregations are about the same numerically; all seem to be quiet. Several ministers have visited the churches the past year; among them were Elders McConnell, Fenton, Ruston and brother Dodson. All preached salvation by grace, which is the fodder that the sheep and lambs thrive on. I want to say to the ministering brethren, Come and preach for us; we are hungry for good, sound, old hard corn preaching. Love to all.

Fearing, yet hoping,

D. M. VAIL.

ASHOKAN, N. Y., Dec. 22, 1918.

DEAR BROTHER VAIL:—My mind is with you and my home church this morning. I wish I could just be seated with you all. I feel homesick, for there is no place like home. I was thinking last

night of how we enjoy our natural homes, and thought it was more so in our home church. Although we are one family, still it seems more like home where we have been brought up. Last Sunday I listened to two good sermons by Elder Ruston, and felt glad that my Father had given me the privilege of being with those of like precious faith, as long as I could not be in my own home. The Lord is good, and I feel I have more than I deserve, and wonder many times why I have had all these blessed privileges for so many years, while many are so situated that they cannot meet with their dear kindred. Surely not for any goodness in me, but because it has seemed good to Him to make pleasant paths for my feet. Yes, for almost sixty years I have lived in the fellowship of my dear kindred in Christ. O why should I doubt his love when he has led me by the hand thus far? As the poet has it: "What cheering words are these? Their sweetness who can tell?" I think you, too, can look back over the way you have come, and with all that you have had to pass through you can see the hand of the Lord, that he has given you strength, so at times you could say, Though he slay me, yet will I trust in him. I often think of the way he has led you and prepared you to feed the flock. Yes, dear brother, I feel that we can witness to your being called to feed the flock, for what a comfort you have been to us in all of our trouble. We have often said, Where would we as a church be if the Lord had not given us a father that he through you fought our battles for us? To-day I am thinking of you handing out the rich food to those who are privileged to listen, and surely I am with you in mind. I am wondering if you and dear sister Vail have heard of your dear boy. I

have thought so often of you both, and hoped that he might return to you safely. Of course, we who have had no sons in the war cannot know the feelings of those who have. I feel so glad that the Jefferson folks can have you with them this week. I will close, hoping this finds you and yours well. Remember me to dear sister Vail. I wish she might visit us next summer.

Your sister in hope of a better life,
HELEN KINNEY.

OSKALOOSA, Kansas, March 31, 1918.

DEAR BRETHREN EDITORS:—By request, and also by my own wish, I am sending you this copy of a letter, which was begun by our late sister Nettie Porter, of Garber, Okla., and sent to me after her death by her parents, sister Elizabeth Garton and Roy Garton, of Lakemp, Okla. I read it with a solemn thrill, as a voice from the dead; then I thought, No, not from the dead, but the living, for Christ said, "Whosoever liveth and believeth in me shall never die." If it meets your approval please publish it in the SIGNS.

Unworthily,

MARY ELLISON.

DEAR SISTER IN HOPE:—If you will allow me to so address you after this long silence. I have thought of you, and I hope of all the dear kindred in Christ, often, but I am so slow to perform my duty that I have put off writing the letter which I know ought to be written. We are well and getting along very well, but I, as usual, am unthoughtful of God's goodness to me until I feel his presence in this cold and stony heart. I am very unprofitable in the things of God; I am never able to observe his kindness and loving care until I feel that "something"

which makes me thank him for the sunshine and beautiful day. I feel my heart overflowing this morning, hence this letter to you. Do not think I am always at the feet of Jesus, for I am not. Most of my path lies in shadows and doubts, and there are times when I fret and plan for to-morrow, forgetting there is One who has already provided for the morrow. This is my great grief, that I cannot always feel the assurance that he has provided a way. True, I believe it and think it, but when clouds gather and there is no light ahead I wonder how it is all going to come out—wonder how to-morrow is going to be provided for, when he has left so many assurances that he has us in his loving care. When I look back and count my blessings and think how unthankfully I have received so many of them, it makes me wonder at the unreasonableness of my own nature, and in my heart this morning I cry, and long to cry with my lips, O for a closer walk with God. My mind has gone back on the path I traveled when I first began to think on the things of God, and I remember how impossible it looked for me to ever own my God and Savior and live in peace at home. Then I remember how that still small voice urged me on, with a blessed assurance that all would be well. When things were the darkest, in my heart I was willing to give up all and go the way I felt drawn, and then the thought and the feeling would come that God was able to make all rough places smooth, and there would even be good in what then seemed hard to me. Now, when husband and I sometimes grasp a thing of God together, I recall my doubts and fears, also the suffering I then had to bear, and I think that the burden I then had to bear is nothing, and not to be compared with the grace and comfort I

get out of God's word, and the unity of feeling that exists between my husband and myself. That is one of the blessings I thank God for, and feel ashamed of the doubts and fears I felt; but I thank him for the strength that enabled me to bear my burden. I recall how I wandered in darkness, and how I would carry some little portion of my burden to my husband, and how like Job's comforters he was, and I know it was only the blessed work of God, to plant my feet on a firm foundation, and every shred of hard feeling has long ago left my heart, and I feel that spirit which prayeth, Father, forgive them, for they know not what they do. I can even say I am glad that it was so, for in it I can see that it was only a work to show forth the glory of God. There was always a desire to talk more with God's people about my travel before I came to the church, but there was always a something that kept me from it. I always loved the Baptist people; even when a child I loved the sound of their voices when giving thanks unto their God; but there was one thing that always grated on my nerves, even when a child, when I heard them tell of their experiences, and they would in any way connect a dream. It always made it look queer and superstitious to me. When I was fifteen years old I began to be worried about death and the hereafter. I wanted so much to do what was right, and tried that hopeless task of trying to merit salvation. When I was in the most hopeless state of mind I dreamed that I was riding on horseback over a desolate, hilly country. The hills were bare of vegetation, and even the sun was hid behind a cloud. I thought the path I traveled was so rough I might be killed at any moment, and just as I thought I was about out of the

bad country I came to the end of my path, or road. I was on the top of a high hill that there was no visible way of getting down and going ahead. There was a valley that commenced right at the foot of the hill, with beautiful green grass, and a beautiful stream of water that ran very smoothly and wound prettily through the valley. There were a few clusters of trees, and over it all the sun shone so prettily that it made me shudder with dread as I thought of turning back over the desolate road I had traveled. I awoke with that awful feeling of dread, and try as I might, and tell myself as often as I could that there was nothing in a dream, that dread and awful feeling stayed with me for seven years. Often I prayed to God to take it away, just to remove that dread and harrowing feeling. Once as I went alone out into the orchard I prayed for some kind of a token, to relieve my bruised and burdened heart. As I looked about me there came a feeling with these words: Blessed are they that hunger and thirst after righteousness, for they shall be filled. The thought was in my mind that surely I could take hold of that, because I was hungering and thirsting after righteousness. For a few months I found relief from the awful burden, and thought it was gone, when it came anew and seemed much worse than before. For a year I wandered and sought God in vain; but one morning as I went about my household duties I felt the loving-kindness of God, and I worshiped as one who has no hope himself when I stood in my kitchen doorway and prayed God if it were his will to take away my burden and remove the dread produced by the dream, and it came as a voice, though I heard no sound, O, have you not yet suffered enough to know that it is not on a

high hill of pride where mercy is to be found, but low, low down at the feet of Jesus? and the peace, the sweet peace of God, so filled my heart that it shut out everything else, removing all doubt, all fear; even the horror of the dream, that had hung over me, went, never to fill a moment of my time again, lifted as a mist before the sun. I am sometimes in doubt and in trouble, but not the kind that lays hold—

Here the pen was laid aside, and the hand of death intervened before it was lifted again. The beautiful song of praise was interrupted, to be resumed in the midst of the heavenly choir, before the throne of God and the Lamb, where throughout an endless eternity she will join with them in sweet anthems of praise, singing, Not unto us, not unto us, but unto thy name be all the glory, because thou hast redeemed us by thy blood. Not by works of righteousness which we have done, but by his mercy he saved us. The dear sister died about the last of February, leaving her husband, John Porter, and four little children, besides her parents and three brothers. I presume a suitable obituary notice will be sent to the SIGNS. Though rejoicing in such precious testimony of such a favored witness to the goodness, mercy and peace of God, which passes the knowledge and understanding of the worldly-wise natural mind, I am made to feel very humble and deeply sensible of my unworthiness to have been the recipient of this letter. Surely it is because He is of one mind, and none can turn him, that I am not consumed; and though I deplore the expression of even an implied doubt of his mercy and favor to one who surely is less than the least of all saints, yet I am tempted to say, if one at all.

Submitted.

M. E.

SOUTHAMPTON, Pa., Jan. 9, 1919.

DEAR BRETHREN:—I would like to say through the SIGNS that we deeply appreciate the many letters of sympathy and love that have come to us. They were of great comfort, and we would like to acknowledge each one individually, but there are so many that we cannot do so at present. We appreciate Elder Ker's words of sympathy in his editorial and Elder Lefferts' obituary notice, the resolutions drawn up by the Southampton Church and all the messages from the brethren and friends everywhere. I feel that no greater privilege could have been vouchsafed me than to be in the presence of my father and mother during their last days on earth. Just a few days before mother died she said that she wanted to tell me, although she knew she could not make me know it as she knew it, that she knew then as she had never known in her life before, that there was nothing of any value and nothing real but the things of Jesus. Now, as then, through the loneliness and grief, there flows a stream of joy when I think of such an ending to so beautiful a life. During the last few days as father lay on his bed he was almost continually repeating portions of Scripture and expounding them. One morning he repeated the fifty-first Psalm, commenting on each verse and dwelling especially upon the last verse. I wish I could remember it all, but my mind was so full of grief and care for him that afterwards I could not recall clearly much of what he said. A short time ago father said in one of our meetings: "I am living in the Psalms now," and his Bible is almost worn out in that part. In his days of illness he showed so clearly that he was living in the Psalms. He would ask me to read one after another, or else repeat them himself and

talk about them. Once we heard him singing clearly and sweetly, "My God, the spring of all my joys," &c. He spoke of the sixth chapter of 2nd Corinthians, and once for several hours he talked about the lilies. I think the last portion that he spoke of was, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Over and over again he would repeat the words, and sometimes it was just a whisper: Wherewith we ourselves are comforted of God. At the time of father's ordination his brother James wrote an ordination hymn. In it he says:

"But when his onward path grows rough and dim,
And trials crowd his way,
O then, thou God of comfort, comfort him
With thine own peace, we pray.

Thus shall he learn to comfort such as be
Through darkened pathways led,
With the same consolations wherewith he
Himself is comforted."

It seems to me that I can see the fulfillment of that desire; for in the letters that have come, each one tells of comfort received from his ministry; and he was giving comfort to us who were near him to the very last. He was with his brethren all the time in mind, at Middletown, Salisbury, Winnipeg and elsewhere, talking with the brethren, and always upon the theme of Jesus and his love. "You must see," he would say, "the necessity of the blood of Jesus. There is no other way of salvation." I have often heard him say that to him, as to nearly every one, death was the king of terrors, but he felt assured that when death came the passing away would be but the drawing aside of the veil which hides from us here the glory to come. The closing verses of Uncle James' last poem, "Songs in the night," which father felt described the

ending of his brother's life, apply as truly to the close of his own:

"The silent, shadowy hours move onward slowly,
But a sweet sense of joy abides with me;
One thought alone makes the night watches holy:
The blessed thought that I am still with thee.

And morning cometh! soon these watchings ended,
Soon all these earthly nights and vigils o'er,
On the freed soul shall break the radiance splendid
Of perfect day upon the sinless shore.

O, there shall be no more of restless sighing,
No more of sorrow and of blighting care;
For in that glorious home of bliss undying
No shadow falleth, and no night is there.

Wrapped in such thoughts, peace floweth like a river,
Filling with voiceless songs the silence deep;
Songs holy as the angels sing forever;
And thus thou givest thy beloved sleep."

MILDRED DURAND GORDY.

PRAYER.

"AND in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."—John xvi. 23.

We all know that it is customary for people of the Protestant faith to close their prayers and supplications by saying, We ask it all in Jesus' name, or, We ask it all for Jesus' sake. The common teaching is that all should pray that way, whether they are christians or sinners, unchanged sinners. The question now is, Have all a right to pray in Jesus' name? Should we all say, For Jesus' sake? Do some have that right and others not have it? Who has that right, and who has no such right? Have you such a right? Have I such a right? Has any one? Yes, some have a right to say, We ask it all in Jesus' name and for his sake. I was more than fifty years old before that question demanded an answer from me, so if you have never solved that question I cannot blame you. Some three and one-half years ago I was by myself, and was in meditation and silent prayer, when a very strong impression, like a voice,

said, Have you a right to ask a blessing in Jesus' name? The question was new to me, and so impressive I could not put it by. I soon feared I had no right to pray in Jesus' name, but after serious meditation and reading I arrived at an answer like this: All that the Father gave the Son, and had been quickened by the Spirit into divine life, had that right, and those who had not been given by the Father to the Son had no such right. Two different peoples, with different rights. Christ's people have a right to pray in his name, no others. The worldly sinner has no right, neither has the church member who has not been quickened by the divine Spirit. They are of the world, and Christ said in his great prayer, John xvii. 9, "I pray not for the world, but for them which thou hast given me." Now if the unregenerated are not his, and he does not pray for them, why should they pray in his name? Those who choose Christ, accept him, and go to him of their own power, pleading self-righteousness by the works of the law, are not his, and have no right to pray in his name. Christ says in 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: that whatsoever ye shall ask of the Father in my name, he may give it you." If the wicked sinner presumes to ask in Jesus' name when he has no right to do so, it is a wicked prayer, and availeth nothing. It is hypocritical to claim a right you have not. Woe unto you, hypocrites, &c. If Christ is your intercessor he pleads with the Father for you and you may ask in his name, and you will be blessed according to your needs, but if no part in the great atonement you are too full of sin to approach him. If you are eating your own bread and wearing your own

apparel you cannot take away your reproach by asking in his name. I often fear I have no right to pray in his holy name.
M. N. WEBB.

SALT ROCK, W. Va., Dec. 26, 1918.

DEAR EDITORS:—I received your welcome card of the 21st instant, and am truly thankful for its contents. I hope the Lord will continue to supply you with means to send the SIGNS to just such characters as poor unworthy me, who does appreciate the joyful sound of the gospel in its purity. I will now ask you to change the address of my paper from Sheridan, W. Va., to Salt Rock, W. Va., Box 33.

Dearest friends on earth, I will inform you that I long and look earnestly each moment for my departure from time to eternity, and I will request those with whom I reside to inform you when my summons comes so you can discontinue the paper.

ELIZABETH JOHNSON.

PRICE OF BIBLES AGAIN ADVANCED.

BECAUSE of another advance in the cost of Bibles to us, we are compelled to again raise our price, and will have to charge \$3.50 instead of \$3.00 per copy. Any one wishing to secure a Bible as a premium will now have to send us six new yearly subscriptions instead of five.

We hope our subscribers will not think we are trying to take advantage of the unsettled times to make extra profits, for such is not the case, and whatever changes we have made in our business have been forced upon us by the high prices we have had to pay for everything used in publishing the SIGNS.

Now that the war is over we hope that prices may soon start to go down, and when they do we shall be glad to give our brethren the benefit therefrom.

Address all orders, and make all checks, money orders, &c., payable to

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

All letters for this paper should be addressed, and money orders made payable, to
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DESOLATION—THE WORK OF THE LORD.

"COME, behold the works of the Lord, what desolations he hath made in the earth."—Psalms xli. 8.

Peculiar notions float in the minds of most men as to what constitute the works of the Lord. The shining of the sun and of the moon, the blossoming of trees and flowers, the falling of the snow and the rain, the singing of birds, the blowing of the wind, the birth of a child, the bestowal of happiness and of prosperity, all these most people would say are the works of God; but when it comes to the reverse of all these pleasant and cheerful things, to the things that produce pain or sorrow, death or disease, these things most people prefer to ascribe to some other power than that of God. The truth is, that all these things come from the Lord, both those things that bring peace in their train as well as those things that leave a streak of fire behind them. War, famine and pestilence are a trio that go together, and rarely ever are separated; where we find one we are very apt to be able to discover the other two. A terrific world war has just spent its force in taking its terrible toll of the blood and treasure of the nations. Accompanying this whirlwind of destruction and following upon the heels

of it comes famine, taking its toll of precious lives throughout Europe and Asia, many persons starving to death for lack of the wherewithal to sustain life. Probably even in our own land, and perhaps not far from our very doors, scores, and maybe hundreds, are suffering for the lack of the necessities of life. Hard upon war and famine comes the third of the trio: disease, or pestilence. The present epidemic of influenza raging all over the United States is really a pandemic, because it is worldwide, prevailing in the countries of the old world as well as here. The total of those who succumb to the pestilence will exceed in number the victims of the war. Thus we find ourselves in this present generation living in the midst of these monsters of destruction, things we have all read about in the history of the past, but which we ourselves hardly expected to see for ourselves. These are not the agencies or instruments of Satan, they are the works of the Lord. As it has been in the past, so it is now, and so shall it ever be as long as this old world remains constituted and organized as it is. The Lord in the days of Noah saved eight persons in the ark from the flood; all others living at that time were swallowed up in the deluge. Many people expressed themselves during the last four years that this war was the worst thing that has ever come to pass, but we think they must have forgotten about the flood in the days of Noah, which desolation must have been terrible to those who perished in it, but which nevertheless was the work of God. Again, what desolation was that which God wrought when he overwhelmed Pharaoh and his host in the Red Sea, thus delivering his own elect people. Again, what desolation was the work of God when the earth opened and swal-

lowed those who replied against Moses and Aaron, and two hundred and fifty men who offered incense were consumed by fire from the Lord. The word of the Lord by Ezekiel declares, "So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it." You will notice it is not Satan who says this, but the Lord himself. In the ninth chapter of Ezekiel we have the vision given the prophet of the slaying to occur in Jerusalem: to six men who came from the way of the higher gate with slaughter weapons in their hands, the Lord commanded, "Slay utterly old and young, both maids, and little children, and women." This is by no means the only place in the Bible where the Lord commanded the killing of women and children. The Lord is not only a God of construction, but also of destruction; he both kills and makes alive as he sees fit.

But let us come to the forty-sixth Psalm and consider the desolation there spoken of. The first thing mentioned as being destroyed is war: "He maketh wars to cease unto the end of the earth." And, by the way, the Lord is the only being that can effectually make an end of war. Some doubt the success of the attempt that is being made to make war obsolete. The world to-day is trying to devise a league of nations to establish worldwide peace. We hope for success. This plan may not succeed, and we do not have to be a prophet to make such a statement. One needs only to carefully read the Scriptures to learn there that God alone is the author of peace, and that only the peace of God can endure forever. As long as human nature is what it is, and as long as the governments of the nations

are organized as they are, there can be no worldwide permanent peace. However, the Psalm says that to the ends of the earth the Lord makes wars to cease. This does not convey the idea that God makes wars to cease all over the earth, but to the ends of the earth. The ends of the earth are the Lord's people. Every subject of God's grace is brought to the end of all earthly things, to the end of his strength, to the end of his wisdom, to the end of all confidence in himself or in the flesh. Thus, by the revelation of God's Spirit, the sinner finds he is full of all that is earthly, sensual and vain, and that there is no hope of salvation coming through the help or power of man. He finds the end of a man, and that the end of a man is vanity. This, the end of a man, is the end of the earth. Here is where the war ceases. Whereas before the sinner was fighting against God, at war with heaven and in league with hell, now by the work of the Son of God, and the death which Jesus suffered, this war or opposition against God is ended, and he is reconciled to God through the mediatorial work of the Redeemer. This is the war that ceases, and it ceases only to those who have been brought to the end of the earth. He takes from us all our weapons of warfare so that we can no longer struggle against him. "He breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire." The reason many believe that their works save them is because they have never experienced the destruction of their weapons of war at the hands of the Lord. No one can believe in salvation by works who has witnessed the Lord making wars to cease to the end of the earth. The Lord strips the sinner of all his works, he humbles his pride in the dust, he destroys all self-confidence and all fine spun theo-

ries and philosophies which have for their aim the elevation of the creature in the place of the Creator. It is no wonder the Lord's people believe wholly in salvation by grace, for the Lord has wrought a work of desolation in them, a work in which he has destroyed their spears and bows and chariots, so that they no longer can trust in their own defences, but must be still and know that he is God. No one is ever still, that is, ceasing his own ineffectual efforts, until the Lord makes him to be still, and creates within him the knowledge of God, through the destruction of all creature fortresses and self-sufficiency. The Lord destroys as he builds up. There is no such thing as growing in grace without at the same time growing out of self. In order to be built up in the faith that is God's elect's one must have had faith in one's own self destroyed. Those who wait upon the Lord shall renew their strength, but one never waits upon the Lord until he gets to that place where he can no longer wait upon himself. This, for that one, is the end of earth. Here every vain imagination is cast down, every idol shattered; the sinner is abject in the dust, wholly surrendered to the King of heaven, for God has destroyed all his weapons whereby he might longer fight, and has consumed all his strength, so that he could not fight had he still the weapons. Thus does God exalt himself among the heathen. One who is an unbeliever in God is a heathen, whether he dwell in Asia, Africa, Europe or America. None can convert the heathen but God himself. He does it through the operation of the Holy Spirit and the revealing power thereof in the soul and the life of the one who is a heathen. Self, and all the things of self: the mind and the will and the affections of self, are abased, that God shall be all in

all. This is the way God exalts himself among the heathen. It is through these bitter things that God's people are taught to lie passive in his hand and know no will but his. Thus comes into the soul that final abolition of all war, the peace that passes all understanding, the peace that the world can neither give nor take away. Experimentally, God's people are taught that God's glory is advanced through their self-abasement. That which is exalted must be abased, and that which is abased must be exalted. God's plan of salvation leads downward instead of upward, downward into the abysmal depths of self-knowledge, that one may know what is the height of that wisdom and knowledge that is of God. L.

CIRCULAR LETTERS.

(Written by Elder M. J. Hicks.)

The Mt. Enon Primitive Baptist Association, now in session with the church at Little Flock, to the churches of which she is composed sends greeting.

DEAR BRETHREN IN THE LORD:—It has pleased the God of our hope, with whom is no variableness nor shadow of turning, to bless us to meet in another association, for which we desire to praise and adore his holy name. We note with pleasure that the churches are in peace one with another. While we are few and scattered, we are reminded that "the race is not to the swift, nor the battle to the strong," so "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Now may the love of God continue with you all, is our prayer.

To those associations of like precious faith we solicit correspondence.

Our next association is to be held with Mt. Enon Church, four miles east of Plant City, Fla.

W. O. FUTCH, Moderator.

J. H. MILES, Clerk.

MARRIAGES.

By Elder A. B. Francis, at the residence of Mr. J. M. Holloway, in Delmar, Md., Dec. 14th, 1918, Clifford I. Twilley and Lida May Rounds, both of Wicomico County, Md.

By Elder H. H. Loefferts, Jan. 21st, 1919, at the home of the groom, Waxpool, Va., C. J. Gheen and Mrs. Sarah Paxson, of Ryan, Va.

OBITUARY NOTICES.

Mrs. Edith Ensminger, my eldest daughter, wife of Joseph Ensminger, of Harrisburg, Pa., departed this life on the evening of Dec. 31st, 1918, at her home in Harrisburg. She was taken down with that dread disease which has made desolate so many homes throughout the country within the past three months (Spanish influenza) on the 23rd of December, developing pneumonia four days later, from which she passed away Dec. 31st. She leaves her husband, two sons, mother-in-law, father, stepmother, three brothers and three sisters, by all of whom she was greatly beloved. She was born Feb. 26th, 1879, married to Joseph Ensminger June 19th, 1902, and spent all her married life in Harrisburg, Pa. She was a woman of lovely traits and warm sympathies, a loving, dutiful daughter, a faithful wife and devoted mother. She never made a public profession of religion, but was a lover of the truth and had a hope in the mercy of God and the forgiveness of sins through the Lord Jesus Christ. It is hard for us when these afflictions come upon us to say, Thy will be done, and we are prone to ask, Why? yet we know that He doeth all things well, and desire to be reconciled to his will. She is gone from us, and we shall never see her face again on earth; the home is left desolate, the light has gone out. May the Lord show his loving-kindness even when he afflicts, and may we all be ready when the summons comes to us and be enabled to say, Come, welcome death.

ALSO,

Mrs. Effie E. Johnson died at her home in Wicomico County, Md., Jan. 2nd, 1919, of the same dread disease, from which she suffered about eleven days. She was the daughter of George and Rebecca Leonard, and was born May 24th, 1880, in Wicomico County. She was married to Elmer Johnson some twelve or thirteen years ago, who was killed by train August 1st, 1911, leaving her with one child, a boy, who is now left an orphan. Besides her son she leaves an aged mother, two brothers and one sister, who were devoted to her and to whom she was devoted. It was my privilege to baptize sister Johnson in the fellowship of the Old School Baptists at Salisbury, Md., Oct. 12th, 1918, thus she had been a visible member less than three months, but in that short space she proved her faith by her works and

gave promise of great usefulness in the church, and we feel our loss greatly, but believe our loss is her eternal gain. She was a woman of great energy and business tact, a very successful farmer, and one admired and esteemed by her neighbors and friends; a devoted mother, kind and affectionate daughter and sister, a warm friend and a good neighbor. I feel her loss next to that of my own daughter, for she was my daughter in the gospel, and I feel that it is hard to give her up, but must bow to Him who had a superior claim and saw fit to take her from us.

May the Lord comfort the son, mother, brothers and sisters with the consolations of his word.

A. B. FRANCIS.

Deacon S. B. Minton was born in Cherokee County, Ala., March 13th, 1842, and departed this life Oct. 16th, 1918, making his age 76 years, 7 months and 3 days. Brother Minton was married in 1860 to Martha Bently, and to that union were born five sons and three daughters. Not knowing their full names, I will give the names they are commonly known by. The sons are: Morris, Lee, Sidney, Charley and Vernon. The daughters are: Mrs. Alice, Kirk, Mrs. Mattie Fortune and Mrs. Mary Grady, all of whom are living. His wife having died about three years ago, brother Minton made his home with his children from that time until his death. Brother Minton and wife moved from Alabama to Arkansas just before the Civil War, and in 1862 he enlisted in the Confederate Army under Captain McCoy, and served in the army the remainder of the war. In 1870 he united with the Primitive Baptist Church at Mt. Zion, and was baptized by Elder W. S. Helm. In 1871 he was in the constitution of Mt. Pleasant Church, Prairie County, Ark., and lived a constant member of that church until his death. About thirty years ago brother Minton was ordained deacon in his church, and served the church faithfully the remainder of his life. He was a prominent man in his neighborhood, kind and generous to the poor and needy, ever ready to defend the right and condemn the wrong. To be truly and sincerely a member of the church of Christ excelled all the treasures of the world to him. He desired rather to suffer reproach with the people of God than to enjoy sin for a moment. As a deacon in the church he had but few equals. He discharged the duties of that office to the full satisfaction of his brethren. He was faithful in attendance and devoted to the cause of Christ, looking well to gospel order and gospel discipline. Nothing was more soul-cheering to him than to sit and hear the gospel preached in its purity. He was held in high esteem for the truth's sake among his brethren wherever he went, being firm and established in the doctrine of God our Savior, a lover of the doctrine of salvation by grace from start to finish. We all keenly feel the loss of this servant of

the house of God, but the Lord has called him to a higher sphere to praise him throughout the ceaseless ages of eternity. May it please the Lord to bring us all to the same banqueting-house of everlasting joy and peace in the bright mansion of that house not made with hands, eternal in the heavens.

G. L. PILKINGTON.

Miss Margaret Chiswell, our sister in Christ, passed from this life Jan. 11th, 1919, at the home of her parents, John and sister Sue Chiswell, Tuscarora, Frederick Co., Md. Her death was due to pneumonia, following an attack of influenza. She was born in Dawsonville, Md., Dec. 7th, 1888. Besides her parents, she is survived by three sisters in the flesh: Misses Eleanor and Eugenia and sister Mary Chiswell. After these there are several aunts, uncles and cousins, besides a wide circle of brethren and friends, who deeply mourn the death of sister Margaret. She was baptized into membership with the New Valley Church, in Virginia, by the late Elder E. V. White, in May, 1902, when she was not quite fourteen years of age. Not often is it that one is brought into the Old School Baptist Church at such an early age, but her experience of grace was a very clear one, and she was enabled to give a good reason for her hope of salvation in Jesus Christ. She had no confidence in the flesh nor in the wisdom of men, but her whole faith was in the power and love and mercy of God revealed through the blessed Savior. Her whole life was spent in the service of others, it being her chief joy to do things and say things to make life pleasant for those about her. A more self-sacrificing disposition than hers would be hard to find. While at her work in Washington, D. C., she contracted the influenza, but forbore to leave her work and go home, fearing she might give the disease to loved ones at home, none of whom had had the disease; but when pneumonia developed she believed that death was inevitable. Wishing to be at home when she died, she left Washington and came home, though ill of pneumonia. As long as consciousness lasted she was cheerful, and never showed the slightest fear of the approaching end. While at home on vacation during the Christmas holidays she was talking of death, and wondered why anybody should be afraid of it. For herself, this fear had all been taken away through the blessed work of Jesus in her soul, Jesus, who had abolished death and had brought life and immortality to her understanding through the gospel. We shall miss sister Margaret greatly in our meetings, for she loved the meetings of the brethren and the preaching of the gospel. May the dear Lord dwell comfortingly with the bereaved family, church and friends, reconciling us to his will as only he can.

Burial took place in Monocacy Cemetery, Beallsville, Md.

ALSO,

Mrs. Mary Shoemaker, our sister in Christ, departed this life Dec. 28th, 1918, some few weeks past 63 years of age, at the home of her daughter, Mrs. Nellie Jones, in the vicinity of Dickerson, Md. She was the daughter of John and Sarah Waters McKimmy, both deceased. Two brothers and one sister survive her: A. G. McKimmy, F. E. McKimmy and Mrs. Jesse Shry, all living in the vicinity of Lucketts, Va. The death of her first husband, Edward L. Titus, left her with a family of several small children to look after and with little or no means of support. None but her God and herself knows what a struggle was hers. It was during the illness of her first husband and at the time of his being taken from her that she was in great exercise of mind spiritually, and laboring under the heavy burden of her sins, the Holy Ghost having brought her to a consciousness of her true condition before God. About this period of her life she experienced also deliverance from sin and received the sweet and precious gift of a good hope of salvation by grace. Sept. 21st, 1884, she was baptized into membership with the New Valley Old School Baptist Church, by the late Elder E. V. White. To the day of her death the church has not had a more faithful nor more devoted member than sister Shoemaker. She went to meeting because it was her life, and because she received there that gospel which was food from above to her hungry and thirsty soul. The following children of her first marriage survive her: Mrs. Nellie Jones, Mrs. Alice Haller, of Poolesville, Md., Mrs. Nora Trittipoe, of Jefferson, Md., Frank Titus, of Dickerson, Md., and Thornton Titus, of Lucketts, Va. No children ever had a better mother or a more self-sacrificing one. She was always ready not only to minister to the needs of her own family circle, but equally willing and ready to do anything in her power to help the afflicted and needy anywhere. Some years after the death of her first husband she married George W. Shoemaker, who died a few years ago. One child of this union survives her: Mrs. Mary Armstrong, of Milton, Pa.

Funeral services were held in Leesburg, Va., reading the twenty-seventh Psalm. Burial in Union Cemetery. We believe she is at rest in the bosom of her glorious Lord. May God comfort all who mourn, especially those who mourn for their sins. L.

John Barklay Dawson, only son of Thomas H. and Lonann Dawson, was born in Kentucky Nov. 10th, 1830. With his parents he lived in Kentucky, Arkansas and California until early in the fifties, when he moved to Texas. In 1867 he settled in New Mexico, and lived on his ranch home there for many years, and in 1903 moved to Colorado. In both of these last named states towns by the name of Dawson remain and stand as monuments to his memory. God blessed brother Dawson with an active mind and strong body, and his achievements were above that

of the average man. He was interested in cattle raising, coal mining and railroad building while a pioneer in the great west. In 1912 brother Dawson retired from business, and with his wife came to California, where he lived until Dec. 27th, 1918. Several years ago he was stricken with paralysis, and little by little his strength failed. When he did go from us in death it was like one falling peacefully asleep. He was 88 years, 1 month and 17 days a sojourner here, and then was gathered home. In 1873 he was married to Miss Laviana Jefferson. Six children were born to them; Mrs. Edwena Whitney, of Los Angeles, and Mrs. Laura Wilkins, of Colorado, only are left. Besides these two daughters he is survived by two sons of a former marriage: B. A. Dawson, of Colorado, and S. M. Dawson, of Brazil, South America, and by sister Dawson, now 77 years of age. She and family never ceased in their faithful vigils over him, and all was done that mortals could do to make him comfortable. In the year 1907 our aged brother was baptized by Elder D. B. Nowels and received in the fellowship of Bethel Church of Old School Baptists in Colorado. In the faith of this people, a firm believer in salvation by grace alone, he lived and died. His family and the church in Los Angeles will miss him much, but we desire to bow to this act of our Father in heaven, and feel that what he does is right. He was indeed a kind husband and father and an exemplary member of his church.

At the request of our precious sister Dawson the writer spoke briefly to the friends who met to show how much they loved him. Elder Rice Harris spoke in prayer. "Ah! lovely appearance of death" was a favorite hymn of our brother, and we sang it at the funeral. At the grave we sang the stanza beginning, "When the spirit is broken with sorrow and care," after which we turned from the grave, leaving him resting in hope while we must struggle along here until we, too, are called away. May our Master give the afflicted ones a place to rest in his bosom. Brother and sister Dawson were subscribers to and readers of the SIGNS for many years. I most willingly grant sister Dawson's request to pen this brief obituary of this dear man of God.

GEORGE A. BRETZ.

Mary Catherine Faulkner, wife of Morris Faulkner, died at her home, Margaretville, N. Y., Nov. 8th, 1918. She was a daughter of Jeremiah Faulkner, was born March 10th, 1846, and married to Morris Faulkner March 22nd, 1865. She leaves three daughters: Mrs. Bertha J. Sanford and Mrs. Nora M. Sanford, of Margaretville, N. Y., and Mrs. Annie O. Kiff, of Bloomville, N. Y., also eight grandchildren and one great-grandchild. A sister, Miss Phebe Faulkner, of Margaretville, N. Y., and a brother, Silas Faulkner, of Long Beach, Cal., also survive her.

Sister Faulkner united with the Middletown Old School Baptist Church, Andes, N. Y., in 1894, and was baptized by Elder John Hnbell. She had a sweet and unobtrusive disposition, and above all loved the truth. She loved to meet with the brethren, and along with her faithful companion was always in her place until sickness prevented. It was her delight to entertain her brethren, especially those in the ministry. Throughout her illness, which lasted about nine months, she showed great patience, although often suffering great pain. A few days before she passed away she expressed a desire to be taken home, which the Lord sweetly granted her. May the Lord bless brother Faulkner and all the bereaved ones with submission to his will.

The funeral was held at her late home, where a large number of her brethren, relatives and friends met to show their deep respect to her memory. Interment was in the Kelly Corners cemetery.

GEO. RUSTON.

Mrs. M. A. (Moore) Whinton was born Nov. 6th, 1851, and died Feb. 22nd, 1918, aged 66 years, 3 months and 16 days. She was the daughter of Stephen and Sallie Moore. She leaves seven children, several grandchildren and her companion (the writer) also brothers and sisters. She was a devoted wife and mother and true Old School Baptist, believing in the doctrine of absolute predestination of all things and salvation by grace alone, both for time and eternity, unconditional election and the final preservation of the saints in glory. She first joined the Campbellites, but left them because of their doctrine and joined the Old School Baptists. She suffered several years from ulceration of the stomach and bowels, but bore her suffering with christian fortitude.

Written by her broken-hearted husband,

J. M. WHITENTON.

APPOINTMENTS.

Elder J. M. Fenton will hold meeting, the Lord willing, in Brantford, Canada, Tuesday, Feb. 18th, 1919, 7:30 p. m., wherever brethren may decide; also with the Benlah Church, Aberfeldy, Canada, Sunday, Feb. 23rd, 10:30 a. m. and 3 p. m.

D. M. VAIL.

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

Mrs. Wm. R. Davis, Del., \$2.00; Mrs. W. C. Stevens, Ga., \$3.00; F. S. Shelton, Va., \$1.00; Mrs. Kenneth Finlayson, Canada, \$3.00; Mrs. Catherine Walker, Ont., \$1.00; Mrs. M. A. Somers, Va., \$2.00; E. F. Readhimer, La., \$2.00; Mrs. W. W. Readhimer, La., \$.50; I. H. Harris, N. C., \$1.00; Mrs. Allie Davis, Ky., \$1.00; W. K. Baird, Ky., \$5.00.

M E E T I N G S .

THE Second Roxbury Church will hold their meetings for the remainder of the winter on the first Sunday (instead of the second Sunday) at sisters Mead, Roxbury, N. Y. All who love the truth are invited.
G. RUSTON.

THE Middletown and Andes Church will hold their meetings for the remainder of the winter at Halcottville, N. Y., on the second Sunday in each month. All who love the truth are welcome.
G. RUSTON.

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PHILADELPHIA, P. A.
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J. G. EUBANKS, Pastor.

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

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

A. S. ROWE, Church Clerk.

E B E N E Z E R

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BAPTIST CHURCH,

IN

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11:00 A. M.

2:00 P. M.

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

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SEMMA E. CORDER,
PHILIPPI, W. Va. R. 1.

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

HYMN AND TUNE BOOK.

Owing to excessive war prices we will not issue any more hymn-books for the present. We still have a few round note books on hand, which we are selling at the same price, \$6.50 per dozen or 70 cents per single copy. Send orders to Elder S. H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

THE

“SIGNS OF THE TIMES,”
(ESTABLISHED 1832.)

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

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Elder H. C. Ker, Middletown, N. Y.
Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., FEBRUARY 15, 1919. NO. 4.

CORRESPONDENCE.

ECCLESIASTES XII. 1.

“REMEMBER now thy Creator in the days of thy youth.”

By the approval of the editors I will offer a few thoughts to the readers of the SIGNS for their consideration upon the above words. These are the words of the wise man, addressed to the wise, and since this is true this commandment has always been obeyed. This Scripture, according to my understanding, does not apply to the boy of sixteen, when he feels youthful and strong, but to the youthful in the church. Remember, the Scripture is written for the church, and not to those who have not and do not want any understanding of the Scriptures. How foolish it would be for me to say to a youth, “Remember now thy Creator.” In fact, it would be just as foolish to quote these words to an adult, if he had never tasted that the Lord is gracious. No natural being can be interested in the Lord unless the Lord makes him interested. When this is done, then such an individual remembers his Creator. This word “Creator” demands our careful attention. Something beautiful seems to appear as we meditate “Creator.” Brethren, con-

sider with me what it means. Does it not mean to form something from nothing? The Lord formed man from the dust of the ground, and he formed the dust to form the man. Then the Lord is a creator. (I will arrive at what is in my mind later on.) Let us go back to the very beginning, so that we can build upon a solid foundation. “In the beginning God created the heaven and the earth.” Keep in mind the fact that the Lord is doing these things, and not man. This is very necessary for us to remember. We are to remember further that he is creating things from nothing. This brings us to understand that our God is a creator, bringing into existence creatures and things from nothing; so we will say of our God the following words:

“Eternal Power! whose high abode
Becomes the grandeur of a God;
Infinite lengths beyond the bounds
Where stars revolve their little rounds.”

The Lord also formed the sun, moon and stars and set them in their places. We cannot understand how the Lord did those things, but we have these created things around, above and under us to prove that things were created. While these things are wonderful for us to consider, there is something still more won-

derful for us to consider. What is it? The Lord has made or formed a way by which miserable and hell-deserving sinners can be saved. What is that way? The answer is, Jesus. I am the way, the truth and the life, said Jesus. To prove that man is incapable of coming to Jesus I will quote from the Messiah again: "No man can come unto me except the Father which hath sent me draw him." Here again is proof that the Lord of hosts does all things after the counsel of his own will. The Father sent the Son. Brethren, consider this well, that we do not forget to give the almighty God credit and praise for all things. Remember thy Creator. Why remember him? Because he has remembered you. When you were in your mother's womb he knew you; he it was that caused the bones to form therein. But you say, Why did the Lord bring me forth to see trouble and sorrow? The answer is, Because it was his will. You say again, I am no profit in the earth, and I am sorry I ever came into existence; but you are praising the Lord unconsciously, you are worshiping him in spirit and in truth, because he seeketh such to worship him.

We must consider the word "youth," as mentioned in the subject. As stated before, it is the youth in the church. What is this first experience in the church like unto? It is like unto heaven below; everything is beautiful and lovely, the singing is grand and thrilling, everything is calm, the gentle breezes and the singing of the birds praise the Lord. "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." But this is not to last. How strange that evil days must come, and the clouds not to return after the rain, and even the grinding is to be low. What does all this mean? It is my desire to try to interpret

these last words, though as a rule I try to refrain from trying to interpret or expound the Scripture, because I feel to know but little if anything about it; but I will only give my views. As stated before, the clouds fail to return after the rain, and the sound of the grinding is low. To my mind this Scripture has a deep spiritual meaning. To illustrate the spiritual meaning I will do so in the following manner. The writer of this book, Ecclesiastes, knew something (knew much) of christian experience. He tells it by natural illustrations. The clouds return not after the rain, and the sound of the grinding is low, &c. How well does each subject of grace remember his youthful days in the church, when the clouds soon returned after the rain and when the sound of the grinding was strong. The preacher in this book is calling our attention to natural things to reveal the spiritual. You know that our Creator, of whom we have been writing, sends rain often sometimes, and at other times withholds the rain, and for many long days at times there is not the least sign of a cloud in the sky, and the streams which our Creator has placed in different parts of the earth become short of water, so that there is not sufficient force in the water to turn the upper upon the nether millstone. Those living in rural districts will better understand what I mean by the force of the water, but that I may be better understood, will say that when there is a full head of water in a stream, that is, when the water is high, all will understand that there is more power in the water when the gate is hoisted from below than when the water is only twelve inches above the bottom of the gate. This is due not only to the amount, but the weight of the water, and when there is a head of water it is then the grinding

is strong and the upper millstone moves with great rapidity. But the preacher is talking about a drought, when the clouds return not after the rain, and when the streams are dry and the sound of the grinding is low. How many are there to-day who have gotten into this condition spiritually. They feel they are famishing because of the drought; the clouds are not returning, they have almost forgotten when there was a shower, their heart seems to have turned to stone, love has gone, there is a coldness indescribable, foolish and vain thoughts only are passing through the mind, and we try to go back and get into the condition of mind we were in when we first came into the church, or even later. As for myself, I wonder what has come over me. Only a few years past I was continually writing to some one concerning things which I then thought were spiritual, but now all is changed, I have gone down into the depths, shut up entirely, not a sign of a cloud. If I were called upon to read a hymn in the meetinghouse I do not feel that I could do it. Hence the clouds are not returning, and the sound of the grinding is low, the streams are almost dry, my heart is out of tune, I cannot sing with any satisfaction, there is no life back of it. How different from the days of my youth, when I could hardly wait from one meeting day to the next. I often find myself studying a way to make more money. How long is this terrible condition of mind to last, and what does it all mean? Who can tell me? One of our poets tells us his experience in the following words: "I sometimes go where others go, but find no comfort there." He is not finding fault with the preacher, it is himself that is in a dead state, and the dead know not anything. Just now I am reminded of another poet, he tells

us: "Something yet can do the deed, and that dear something, Lord, I need." Again I am reminded that clouds and rain come very unexpectedly sometimes, and this brings to my mind an experience that had entirely gone from me, and I am wondering in amazement right now why I am thinking about it. I almost tremble to tell it, yet feel that I must. Some years ago when I lived in Cannon, Del., there was a long dry spell in the summer time, and it looked as though crops would be destroyed. On a certain day I walked out to a neighbor's field near by. I felt I wanted to get out of the post-office for a little while. Everything looked desperate; the melon vines were scorching, the corn blades twisting and the sun was shining very hot. A strange sadness came over me. What if the Lord should will to withhold the rain? I knew he had a right to do this. Then it seemed I could see how the people would suffer. I stood in silence a little while, and there came over me a strong desire to ask the Lord to send rain upon the scorching vines and crops. This I did in a very few words. I did at that time seem to be in possession of a little faith. I remember that a man came into the office and said something about the dry spell, and I replied that while there were no visible signs of rain, yet I believed it would rain soon. He said he hoped I was right. Not long after that I heard it thunder. I wanted to look for the cloud, but for some reason, I know not why, I was not allowed to look. I cannot describe my feelings at that time. The following is the best that I can explain: a simple trust, the thunder continued, and in due time the sun was hid by the cloud and then I was allowed to go out and look. In a short time it was raining hard and it thundered loud. At that particular

time the thunder sounded musical to me; it seemed to me the Lord was speaking to the earth, demonstrating his wonderful power. O how good to think of the Almighty doing his will! We fear him and we adore him in songs of sublime adoration and praise. O, if our minds could always be in this pleasant condition.

Brethren, after considering this experience which I have just related I feel like telling you that we have not a God that is afar off, but a God at hand; that he is ever near, and his ear is ever open to our cry. I cannot understand how this can be so, but it is. The natural mind says, It would have rained had you not asked for it. My reply is, It did not rain until after I asked. I must be careful here, lest I am misunderstood, and I may be anyway. There is no virtue in me to bring rain. If I had or have faith it is the gift of God. It is like the dew upon the grass, it comes down upon me and us, and in such a quiet way that we hear no noise, but we feel its power and influence. In this respect we are like the grass: the dew nourishes the grass, causing it to grow; so the heavenly dew comes down upon us, causing us to grow in grace and in the knowledge of the Lord Jesus Christ. So the clouds return after the rain, though it seems to us to be long sometimes.

A. T. BENSON.

PHILADELPHIA, Pa.

SOUTHAMPTON, Pa., Jan. 11, 1919.

DEAR BROTHER KER:—I am inclosing an extract from a recent letter of sister Florence Pultz, as I desire to share it with our kindred in Christ who read the SIGNS. How many years has that dear paper been a blessing to those of like precious faith, and especially to those shut in from the assembly of the saints. To such how good to read messages from

dear ones far and near, telling of their joys and sorrows, trials and afflictions, and of a blessed hope beyond this fading scene. To me the editorials have been unusually rich of late, filled with truth that is comforting.

Unworthily, your bereaved sister,
BESSIE DURAND.

WHEELING, W. Va., Jan. 7, 1919.

MY DEARLY BELOVED SISTER:—I have been sitting here by my fireside reading your brother's book, "Meditations;" it is very precious to me. I rose up quickly and laid it aside, so that I might commune awhile with you. I would that I could give utterance to what my heart feels. To me he is not dead; his thoughts as he wrote them are the fruits of immortal life, and will live on and preach the word of truth as long as there is a hungering for the Bread of life. His works do follow him. I feel the force of his words more now than I did while he lived in the flesh. What a power for good the Lord made of him in this life, and now more so in the life to come. My dear sister, I have never felt to grieve about his departure from this life. Precious to me is the death of a saint. I have only thought of his glorious entrance into the glories of our Lord. I have thought much about his kindness to me in making me a present of three of his books: "Meditations," "The Trials of Job" and his hymn-book. When I take them in my hand tears start at the thought of his kindness. I have his picture setting on the top of my folding-bed, and often gaze upon it. I think I must regard it something as the Shunamite woman did the prophet Elisha. I regard him as a holy man of God, and it seems good to me that his picture sets over my head while I sleep. Elder Lef-

ferts has written a very good obituary of him, yet I feel that the half can never be told, but it is written in the book of life. We poor finite creatures cannot sum it up in order and tell it as the heart feels, but we are blessed with the comforting assurance that God knows. I know he is sadly missed in his home, and I hope the Lord will fill his place in your hearts.

My dear sister, I have copied some verses which were given me, I hope, from the Lord, and will inclose them. If they seem weak and foolish to you throw the mantle of charity over them and remember that I am the weakest of all saints, if one at all. I think I can never forget the feeling that set them attuning in my heart. A dear, kind neighbor woman called, and we had some talk on spiritual things, she being an active church worker. After she had gone, and I considered the difference between us, my heart burned and swelled with love for our religion, as we have been taught it, how that it is not in word, but in power and demonstration of the Holy Spirit, and ere I was aware those words which I have penned were flowing into my heart with a power that made me tremble. I send them, hoping they will help you to pass a lone hour. Give my love to sister Mildred.

Yours with much love,

FLORENCE PULTZ.

While in thy school I lessons learn,
 Unfolding as I go;
 My heart uplifts in praise to thee;
 My God has willed it so.

My heart would speak thy praise aloud,
 Would sing it as I go,
 At home, abroad, in jostling crowd;
 My God has willed it so.

His love saw fit to raise me up,
 To share in human woe,
 By drinking from the bitter cup;
 My God has willed it so.

Like oil of gladness on my head,
 He sweetens all my woe,
 Restores the life that's almost dead;
 My God has willed it so.

And when I pass beneath the rod,
 His hand upholds, I know;
 I see my Teacher, love his rule;
 My God has willed it so.

My life is hid with Christ in God,
 He is where'er I go;
 Nor would I from my Savior flee;
 My God has willed it so.

And when my race on earth is run,
 My body buried low,
 I'll rise again, bright as the sun;
 My God has willed it so.

Sing blessings, blessings to the Lamb,
 We'll start the theme below,
 In rapture to the great I AM;
 My God has willed it so.

NEW HARTFORD, N. Y., Nov. 14, 1918.

VERY DEAR SISTER FLORENCE:—I feel to acknowledge your very kind letter immediately, and also to thank you for remembering me on my birthday anniversary. I feel as though my years have been spent but poorly (have accomplished not anything) and can see how many things I have left undone. The time passes along and I do not improve. I find I cannot do the things I would, and do things I would much rather leave undone. I often think of brother Hait: I once heard him say that he tried to think one good thought and that all sorts of wicked thoughts came up instead. I feel that I am related, and know whereof he spoke.

I was sorry to learn that Elder Durand had left us, though he had grown old and feeble. I hope he is with the blessed in Christ Jesus, whom he preached for many years. Some of his letters I have read in the SIGNS lately have been so very good, and as I have been looking through quite a number just now might be able to tell you where to find them.

One is in the November 1st, 1918, number, in which he writes of his experience, and the words came to him with assurance, "Blessed are they which do hunger and thirst after righteousness," and he said, "Perhaps I am one of those for whom Jesus died," and the word "perhaps" seemed to assure him. Now with me it is just that word "perhaps" which I stumble over. I am as a doubting Thomas. Satan and unbelief rob me, and I am left destitute and afraid to own His sacred name. But the words do live.

In the March 1st number he speaks about faith, and in another he wrote about being led in paths we know not, and of darkness being made light, and crooked things being made straight, and mountains being removed, all of which seem to keep hope near me and help me along my dark way, as a candle burning in the night. I have listened to the Elder since I was quite young, and he always said something of interest to my dull ears, and sometimes I could remember. Our parents always attended the meetings, and the children who were old enough to sit still were taken with them. One Sunday the Elder (Elder Hill, who was the pastor for years) was preaching, and had his right hand upraised (as our teacher when she was trying to teach us, and which I thought he was doing) and he asked my father something. My father answered, Hebrews. Then I heard that he was saying something about the Hebrews. I was alarmed from that time, fearing I would be asked a question and would not be able to give the proper answer, and thought how mortified I would be, and so would my father. I listened and listened, and gradually I found that we all must be born again to enter the kingdom, and that all are sinners before God. I became afraid to live,

and did not know where to find relief or where to flee. I became anxious to go to meeting, and when I learned to read I would read, and then when I discovered the communications of experience in the SIGNS I could hardly wait until it arrived, hoping some one might write something that would relieve me. I had trouble enough, but not of the right sort, for all complained of their sin and wrong doings, and then a relief. I did not do such dreadfully bad things, being disobedient and wilful, as many I saw, but my cry was, Am I his, or not? The doctrine of election seemed to be the way, and I felt that there was nothing I could do. I lived in that fear many years. Then as I grew older I was always found at the meetings and where the church friends gathered. I also attended the covenant meetings to hear the experiences. Then some one would talk to me and I would be much alarmed and begin to fear that I was attracting attention. I wanted to go, still did not want any one to think about me. It was hard to break off. Then the meetings became less and less, then the little church became few in number, and finally extinct; not exactly extinct, for they consolidated with the Otego Church. I thought many times that I wished I never knew the Old School Baptists, for perhaps then I would know. Now I felt to have learned it all. I never could feel that anything was for me. That seemed too presuming, and even now I feel that way. I attended an evening meeting at brother Hait's, at the association in Middletown, N. Y., I think seventeen years ago. Elder Eubanks had been speaking, also Elder Keene, I think, and Elder McConnell got up and spoke a few words, and said, "Tribulation worketh experience, and experience hope." I felt that there was a ray of hope, for certainly

I had experienced much trouble. The next day Elder Hardy spoke of the honey and the comb, and later an old Elder, I think his name was Cole, spoke of the breaking day, and of seeing so imperfectly at first, "men as trees walking," really "poor sight," he said, which seemed to open my eyes. I had always been frightened away when any one approached me on this subject, and when Elder Ker spoke to me I felt a great awe come over me and the assurance that I might yet hope in God. Dear sister, I have had many doubts since that time, but those times and seasons are still alive within me. Then I began to hear some of the truths with a little understanding; but how ignorant I am of spiritual things.

I have wandered on, and you will be tired of me. My pen does not always follow, and I see many mistakes, which I hope you will pardon.

I think Elder Lefferts is a good writer, and you are favored in being able to hear him preach.

I think I must close for several reasons, one is it is getting too dark to see. Write soon, for you are my dear sister, if I may call you so.

CLARA BOES.

[THE above letter was written to sister Florence Paxson, of Leesburg, Va., and sent on by her for publication.—ED.]

TO THE CHURCH AT FRYING PAN, FAIRFAX COUNTY, VA.—DEAR BRETHREN AND SISTERS:—The time is fast rolling around for your January meeting, and I do hope you are all able to meet and worship God. How I would love to meet with you, but that is impossible. I do want to be there one meeting this year, if it is the Lord's will, either in May or October at the association; I have not yet decided which, but rather expect to go down at the association time, as my

husband, who is a lover of the truth, can get away better in the fall. I often mourn because we are so far from our people, and it seems to be the Lord's will concerning us that we stay here; so if we are what we profess to be, sinners saved by grace, then must we believe that we are in this place because it is the Lord's will and purpose concerning us, for it was to such that the Savior was talking when he said, "Ye are the salt of the earth." We all know that salt is a preservative, therefore his mercy to his people keeps those among whom it is their lot to live within bounds, for their sake, or so it looks to me. Two dear good Baptists, sister Lizzie Himes and her father, old brother Wm. Mellott, did live fourteen miles from us, but the dear old brother is dead now, and she is alone, too, as far as the church members are concerned. We were over to see them in August, when Elder Lefferts was here, and we were at the May meeting in Fulton County, Pa. We feel that we are blessed in the good sermons we get in the SIGNS. The January 1st issue came to-day, and I read it about through aloud before I stopped, and we felt that it contained some good things. That is the way I generally do when it comes. How often I think of the Saturday meetings which we used to have at Frying Pan. It was like a family together in the home, and no strangers there. O how I used to feed upon the grand preaching that I heard there, and the talks among the brethren were sweet to me, too, but now I often feel that I do not even know the truth, yet I still have a hope in the mercy of God; I never quite lose that.

Excuse all that is amiss, and remember the least of the flock, if one at all, when you come together.

Your little sister,

MATILDA T. STARR.

JUSTUS, Pa., Dec. 16, 1918.

DEAR BRETHREN:—Inclosed find a letter written by sister Carrie Eaton to the church at Justus, Pa., for publication in the SIGNS, if you think best.

G. W. GOODRICH.

SMITHBORO, N. Y., Nov. 6, 1918.

MY DEAR KINDRED IN CHRIST:—As the time for our meeting is drawing nigh I feel like writing a few lines. I find my mind drawn toward Justus, Pa., although I have nothing in my mind but the old and sweet story of salvation by grace alone. The God that we love to adore is an all-powerful and merciful God. His promises are sure; they are yea and amen to them that believe. He is unchangeable, the same yesterday, to-day and forever.

I would much like to meet with you again, and hope to some time in the future, if my unprofitable life is spared. I hope to be with you in spirit, and hope you will have an enjoyable meeting, for we have the precious promise that where two or three are gathered together in the Savior's name he will be there in the midst. We had a very good little meeting at Waverly, September 26th, when our beloved pastor, Elder D. M. Vail, met with us. It was the first sermon I had heard in a year, and I was hungry to hear the truth preached again. It was wine upon the lees well refined to unworthy me. Dear kindred, may the Lord give us all a meek and quiet spirit, that we may esteem each other better than ourselves, that we may live in sweet fellowship, and be humble and submissive to the Lord's will in all things, as our rebellion causes much sorrow, as many of us can testify. I, like Paul, feel myself to be the chief of sinners, and the prayer of the publican is often in my lips, as that prayer seems the

best suited to my case. My hope seems very small at times. If I am saved at all it is through rich and unmerited grace.

Dear ones, will you please read hymn 1032? It is one of Cowper's beautiful hymns which I enjoy very much.

I will close, trusting you will cast the mantle of charity over this, as it is like the writer, very imperfect.

Your unworthy but loving sister,

CARRIE EATON.

DUTTON, Ontario, Jan. 3, 1919.

DEAR EDITORS:—Allow me to apologize for neglecting to send in my remittance. Our home was destroyed by fire in early spring. It was hard to be reconciled to the loss of many good books of Old Baptist doctrine, as well as many other things. With all we hope to replace it is not home without the good old SIGNS. It is good to see the names of those we have clasped the hand of fellowship with in the precious name of the Savior. Although we do not see them face to face, we read their notes of praise to God and know they are journeying to the bright beyond.

Please change my address from Wallacetown, Ontario, to Dutton, Ontario, as that is where we live now. I hope that any of our people coming to this town will come and visit us.

Find inclosed an order for five dollars, as I wish you to send me another of those Bibles.

Unworthily, yours in hope of a better life,

(MRS.) J. D. McWILLIAMS.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

IT is astonishing the force that certain words have as used in the Bible. Take this word "conversation," for instance. This word to-day, as used among men, means the interchange of thoughts and ideas between two or more persons by means of spoken language. This use of the word is very limited, as compared with the sense in which it was employed in ancient times. Biblically, the word referred not simply to personal social intercourse by means of language, but it meant the whole behavior, conduct or character of the individual. This is the primary meaning of the word wherever it is used in the Scriptures, with the exception of Paul's use of the word in his letter to the Philippians, in which letter the word "conversation" is used twice, and means "citizenship," or to behave as a citizen. "For our conversation is in heaven." We do violence to this expression, and sadly limit its meaning, if we say simply that our conversing or talking together is in heaven. But the word is given its full force when we understand it to mean that every true believer in the Lord Jesus Christ is a citizen of the kingdom of heaven, and that therefore his citizenship (conversa-

tion) is in heaven. Enoch was translated that he should not see death, and it is true of every subject of God's grace that they are translated from the kingdom of nature's darkness, in which they had been born dead in trespasses and in sins, into the light and liberty of the kingdom of Christ by his Spirit's regenerative work. They had been the slaves and servants of sin, but now are they the Lord's freemen, having and enjoying that freedom the truth of God alone can give. Being thus translated into the kingdom of God's dear Son, the children of God cannot eternally die, for death is abolished through Christ's victory over death and the grave, and life and immortality are brought to life, that is, into evidence and to our understanding, through the gospel. All subjects of the new birth, or of that birth which is from heaven, are citizens of the kingdom of heaven. They are governed in their hearts by the spiritual law of this heavenly kingdom, which law emanates not from the law of Moses as of old, but from Him who is forever King of kings and Lord of lords, and this law says simply, "Love one another." This is the love of God shed abroad in every citizen's soul, which love radiates toward all the household of faith. The citizens of this holy land are under the constant care and keeping of Him who never slumbers nor sleeps, and as the mountains are round about old Jerusalem, so the angel of the King's presence encompasses each and all the citizens of this better country. As far as the church of God is concerned, heaven is begun below; that is, if it is right to speak of anything eternal having a beginning. At least, there is a beginning to our knowledge of it. Every spiritually quickened and heaven-born soul breathes the atmosphere of heaven while yet dwelling

here in this time state clothed in flesh. Also, the kingdom of heaven is within every one of them. Now, in the first chapter of Philippians we find "conversation" used thus: "Only let your conversation be as it becometh the gospel of Christ." Again, this does not simply mean let our talking together be according to the gospel, but, if we give the word its full force, it signifies, Let your behavior, or life, as citizens of heaven be as becometh the gospel of Christ. A man may talk one way and do another, but God's people are not simply to talk of the gospel, but to live in it, and act according thereto. We have tried all our life since coming into the church to live and act according to the gospel, but without success; that is, if we have ever done the thing we ought to have done it has never been the result of our trying to do so, but always the effect of some power other than self. We hope this other power has been the grace of God. Indeed, if it has not been the grace of God that has kept us upright, provided we have been upright, then we do not know to what to credit the power. There is but one principle that can instruct the people of God in the matter of right living. For that, see Paul's letter to Titus, second chapter: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Thus it is very plain that the very same grace of God that reveals to God's people the way of salvation is the very same principle that does not leave them after effecting that revelation in them, but keeps on abiding within them, to cause them to deny the flesh and all its lusts, to the end that they are thus enabled by grace to live and to behave as

citizens of heaven should, soberly and righteously and godly while yet in this present time world. If there is any man but Christ in the soul that can teach us how to behave ourselves as citizens of that better country, we quite certainly do not know who it is. It is a sure thing that if we try to rely on our own strength and wisdom in this matter we are doomed to be ashamed of ourselves later on.

So much for Philippians. Now let us look at "conversation" in other places where it is used. In the letters of Peter, both in the first and in the second, we find the word used several times. Space forbids quoting all. To take a few, let us notice: "Beye holy in all manner of conversation." "Ye know that ye were not redeemed with corruptible things, * * * from your vain conversation received by tradition from your fathers." Here, in these two Scriptures, we have "holy" conversation and "vain" conversation. Again, it is not that talking together is meant, but one's whole behavior or conduct. The conduct of God's people before redemption, and while still under the law walking according to the traditions and doctrines of men, was a vain or empty conduct. The conduct of believers in the Lord, who are risen with Christ from under the law, and who are seeking those things which are above all law and condemnation, is a holy conduct. God's people have been redeemed from their former vain or unsatisfying behavior under the law by the precious blood of Jesus. Redemption by the blood of Jesus is the one essential thing unto holy behavior.

In Peter's second letter, second chapter, we find it written that God delivered just Lot, who was vexed with the filthy conversation of the wicked. This does not mean that Lot was vexed simply by the

filthy language of the wicked, but by their filthy behavior. To prove this read the eighth verse: "For that righteous man [Lot] dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." In one verse we are told Lot was vexed by the filthy conversation of the wicked, in the next verse, by their unlawful deeds. Therefore conversation means not simply talk, but deeds. Further, he was vexed not only by what he heard, but by what he saw, more proof that conversation scripturally used means the whole behavior of a person.

Turning back to the Psalms we find this: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." It was in olden times quite the usual thing for highwaymen or robbers to lurk in secret along the beaten ways of travel to waylay travelers and to despoil them of their goods. Remember the man who went down the road from Jerusalem to Jericho and who fell among thieves, who was robbed and beaten and afterward visited by the good Samaritan. Such cases often occurred along the roads of the ancients. God's people in this world who are effectually called by grace unto a godly life, walk in the strait and narrow way that leads unto life. But along this way are many pitfalls and dangers: the wicked with drawn sword and bent bow, who try to cast down the poor in spirit and those who feel their need of God, and who endeavor to slay those of upright life (conversation). The first man Adam fell in sin, the second Adam, who is the Lord from heaven, is the man of upright life. Jesus raised up his elect whom Adam had prostrated. Those justified before God in the resur-

rection of Jesus Christ are the ones of upright conversation or life, for the word conversation here means a course of life. Jesus lived a godly course of life while here in the flesh, so he was of upright conversation. But evil men beset his way on every side, tormenting him with all manner of temptations, and the wicked finally killed him, not knowing that in killing him they were defeating their own expectations. The life of a true christian, the course of the upright life, is beset with manifold temptations. At times it seems the evil triumph over one. One sees the prosperity of the wicked, and even at times envies it, but when the Lord brings the poor and needy into his sanctuary, out of the dangers of the trodden road, then is revealed the end of the wicked, which is inevitable defeat and perdition, then the upright's envying the wicked ceases.

Psalms 1. 23: "To him that ordereth his conversation aright will I shew the salvation of God." Again in the word conversation is presented a course of living. To him who orders his course, or manner of living, correctly will God reveal his salvation. Who is the one that orders his course of life aright? It is not you. It is not ourself. Who is it then? It is not, cannot be, any mortal man. Who then? None other than our Lord and Savior Jesus Christ. He, being God tabernacling in the flesh, had the power to order the course of his life aright, and he did it, not making a single misstep, nor uttering one idle word from the manger to the cross. To him, Jesus, is shown the way of salvation. From him to his people and down into their hearts and souls distils this knowledge of the way of life. All God's people are taught of Jesus, so that their peace is an abiding peace. He reveals to them that this sal-

vation is wholly of grace, and not at all according to creature works. None can teach this truth except Jesus, for he is the one and only man who ordered his life aright, so that to him alone is revealed the way of salvation in order that he should reveal that truth within every one of his children.

The word "conversation" occurs in various other places that we have not space to mention. Look them up and read them for yourselves. L.

NOTICE.

FIFTH LOAN EMBODIES THE IDEALS OF THE AMERICAN PEOPLE.

THE Administration, having completed successfully its task of winning the war through the agency of the War and Navy Departments, has called upon the Treasury Department to write the last chapter in its work of financing the struggle.

A campaign to float the last big war loan will be started in April, the exact date to be announced soon. This issue will be called the Victory Loan, and, according to an estimate of the Secretary of the Treasury, may be for \$5,000,000,000.

The new loan, fifth in the series of war bond issues put out by the Government, will mark the final effort of the American people as a whole, in the world struggle. With a million American soldiers to maintain in Europe, considerably more to be discharged and reabsorbed in the industrial life of the country, and outstanding expenses to be met, the need of the projected loan is evident.

The United States, whose people by nature are given to planning, executing and carrying out plans to a final conclusion, is bound to finish well what it is so gloriously planned and so splendidly executed up to the actual conclusion of hostilities. Writing "finis" to the world

struggle means more than giving the command, "Cease firing" to our soldiers, particularly while the Army of Occupation is to be kept fed and clothed.

The ideals for which our young men fought, suffered and in so many instances died, must be perpetuated. Their companions in arms must come back to a country resting on a firm, prosperous basis. Their mothers and fathers and friends, for whom they made the Supreme sacrifice, must be guaranteed a life of tranquility, in a nation of concord. The bringing about of this happy condition depends largely upon the flotation of a loan adequate to meet the demands of a Government under heavy expense.

There is a constructive appeal to American patriotism in this new Victory Loan. Of course there is not the thrill of impending battle in the air, or the terrible anxiety of loved ones on the battle line, but subscribers to the new loan have the glorious purpose before them of aiding in the upkeep of the Federal Government for which those who went to France fought so valiantly. Now that the conflict is over, America cannot fall from the roadside. The highway of peace, with prosperity, is before us all, but to travel it we must start with our war ledger clean. Oversubscription of the Victory Loan will insure us a clean slate.

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

Uriah Garton, Okla., \$1.00; Mrs. M. J. Miller, Ill., \$2.00; H. C. Woodward, Mo., \$3.00; Attie A. Curtis, Maine, \$1.00; Robert Turner, Cal., \$1.00; Lester F. Livingston, N. Y., \$1.00; Geo. H. Merryman, Md., \$1.00.

MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's parents, Samuel McLean, in Ekfrid township, Ontario, Jan. 1st, 1919, Dugal Patterson and Catharine McLean, both of Ekfrid.

OBITUARY NOTICES.

John P. Light, son of David and Sarah Page Light, was born Dec. 30th, 1841, in Clermont County, Ohio, and died at his home in Greenville, Ohio, October 12th, 1918, aged 76 years, 10 months and 13 days. When quite a small boy he with his parents moved to Darke County, Ohio, then a wild and rugged country, where he continued to live until his death. He volunteered his services in the War of the Rebellion, and served more than three years in the 89th Ohio Regiment. He was married to Louvenia Peters Jan. 24th, 1867. To them were born five children, two sons and three daughters: David, Herbert, Delove, Mary and Emma. On their farm near Lightsville, Ohio, on Feb. 19th, 1902, the death angel entered the happy home, taking the wife and mother from its midst. The home was again saddened Jan. 22nd, 1906, when death called the daughter Mary from the family circle. Since then the two remaining daughters have been homemaker and companion for their father. Owing to his declining health the family left the old home farm and moved to Greenville, Ohio, nearly ten years ago. After leaving the farm his health continued to gradually fail until he suffered a paralytic stroke, which rendered him almost helpless, and in which condition he lived for more than two years, being confined to his bed a part of the time. Being weakened in both mind and body, he was able to read or talk but very little, and suffered much at times, but he bore it all with patience and christian fortitude. All through his sickness he would often repeat the text in part in Eccl. vii. 1: The day of death is better than the day of birth. The same text was used at his funeral. He united with the Primitive Baptist Church more than forty years ago, and lived a dutiful, faithful and exemplary member. His home was always open to the people of his faith, with whom he loved to mingle. He was a firm believer in salvation by grace and the predestination of all things. He was meek and humble in spirit, ever trusting in an all-wise Providence. He derived much comfort in reading the Bible and conversing on the Scriptures. He was a reader of the SIGNS OF THE TIMES for more than thirty years. He was a man of marked integrity, cautious and careful in business, a loyal citizen, having at various times held offices of trust in the community of his old home. He was greatly devoted to his own home and family, always providing for their welfare. He was abundantly blessed with all the comforts of life in his infirm years. He leaves in sorrow, besides his own family, two small granddaughters, Ruth and Mary Jane, four sisters and a host of relatives and friends, by whom he was held in the highest esteem. His two sons and two daughters will sadly miss the wise counsel and loving companionship of a good and noble father, but since

"by their fruits ye shall know them," they feel assured that their earthly loss is his eternal gain. His family were all at his bedside when at the dawn of the morning he gave up life's struggle and peacefully fell asleep to awake in the realization of the blessed hope he had of the glories beyond the grave.

The funeral was held from his late home, conducted by Elder H. J. Adams, of Franklin, Ohio. He was tenderly laid in the Rose Hill Cemetery with his loved ones who had preceded him, there to rest in the love of his Savior.

DELLOVE LIGHT.

Helen Frances Utterback, beloved daughter of Clarence S. and Mary Welby Utterback, departed this life at her home near Hickory Grove, Va., Dec. 20th, 1918, aged 2 years, 5 months and 9 days. She is survived by her parents, one brother and her grandmother, with whom she had lived all her life, besides many other relatives and friends to mourn the loss of this precious little jewel. She was one of the brightest of children, very intelligent for her age. Her affectionate disposition endeared her little self to us all, especially her grandmother, to whom she was much devoted; but our precious one is gone and the voice we loved is still. May we be reconciled to God's holy will, knowing he doeth all things well, and may he give us strength to bear this sad affliction and comfort all who mourn.

She was laid to rest in Mt. Zion Cemetery, Loudoun County, Va.

ALSO,

Thomas Milton Utterback, son of Mrs. L. S. Utterback, departed this life in Georgetown University Hospital Dec. 5th, 1918, after a short illness from abscess of the liver and operation for gall-stones. He survived the operation, but grew weaker until the end came, passing away quietly as if going to sleep. His age was 40 years and 3 months. He is survived by his wife and one daughter, mother and two brothers. He had an affectionate and forgiving disposition and was a very dutiful son, never disobeying me or giving me an unkind word, but always willing to aid me in any way that he could. His many deeds of kindness and upright walk in life won him many friends, who will regret to hear of his death. He was not a member of the visible church, but loved the truth and often attended meetings with me at Mt. Zion and seemed to enjoy what was said, especially a sermon preached by Elder E. V. White, who took for his text Philippians i. 6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." After the meeting he said, "Mother, that was a good sermon." I said, "Yes, did you hear it?" He said, "Yes, every word of it; it was the best sermon I ever heard. He preached the truth; he is a good preacher." That sermon

seemed to be impressed upon his mind more than any other, as he often spoke of it and would repeat the text. He would often ask me about certain passages of Scripture, and what little I could say about them he seemed to enjoy. Many little things he said to me are fresh in my mind since he passed away. May we not hope that the text and sermon which he so much enjoyed were performed on him and that he is at rest? We know whatever God does is for the best. May we be reconciled to his holy will and be enabled to say, Thy will be done.

He was buried in Bethesda Cemetery Dec. 8th.

Written by his loving mother,

(MRS) L. S. UTTERBACK.

George W. Craig died suddenly of heart failure at his home near Middleburg, Va., Jan. 20th, 1919. He was one of the children of the late James and Louisa Craig, and was born Nov. 20th, 1841. Mr. Craig is survived by two brothers and one sister, all living in Virginia: J. F. Craig, at Airmont, Henry Craig, at Fairfax, and Mrs. Annie Nichols, at Woodburn. Forty-eight years ago Mr. Craig was married to Miss Emma Dodd, who is now left alone, their only child, George F. Craig, having died in 1912, leaving a widow and two sons, who make their home with sister Craig in her widowhood. Mr. Craig was a Confederate veteran, having fought through the Civil War four years under the leadership of the late Col. E. V. White. A gentler, kindlier disposition than Mr. Craig's it would be hard to find; a man quiet and unassuming, hospitable and generous, always ready to help any who needed help to the very best of his ability. While Mr. Craig never made any open profession of religion, he attended the meetings of the Old School Baptist Church for many years, loved the doctrine preached by them and loved to entertain the brethren and friends in his home. Many who read this notice will doubtless recall the free and generous hospitality they have received at the hands of both sister Craig and her husband when visiting here at associations or other meetings. We shall miss him in the home and at our meetings, for he attended regularly unless providentially hindered. We feel that Mr. Craig was truly a good man—good not simply in the moral sense as men judge one another according to human standards, but good in that infinitely better sense of goodness through the imputation of the righteousness of Jesus Christ. May the presence of the Lord dwell very comfortingly with our dear sister Craig, with the daughter-in-law whom he loved as his own daughter, and with the two little grandsons, who lovingly found in him some measure of recompense for the loss of their dear father a few years ago.

All that was mortal of our dear friend was laid to rest in Sharon Cemetery, Middleburg, Va. L.

Elwood G. Gilbert, son of Joseph and Clara Gilbert, was born in Frenchtown, N. J., Nov. 30th, 1889, and died at the same place Jan. 14th, 1919, making his appointed days upon earth a little over twenty-nine years. He leaves a wife and two small children, father, mother, sister and others near and dear to mourn their loss. He was not a member of any church by profession, but believed in God and that he ruled. During his illness there was a letter read that charged God with being asleep during these times of war and epidemic, and he replied: "God is not asleep. God moves in a mysterious way his wonders to perform." He realized and told his people that he would not recover from his sickness. His mother is a member of Kingwood Church, Locktown, N. J., and wrote me as follows: "We cannot help our hearts from aching, but there seems to be an upholding within us that I hope and trust is of the Lord. We know at least that the world cannot comfort us in this place in which we find ourselves." The dear father was in bed sick at the time of the funeral. There is a yearning in our hearts for some words of comfort to the dear father, mother, wife and sister, not forgetting the two little children, but we feel that about all we can do is to mingle our tears with theirs and pray the Savior to heal their broken hearts. There is love and fellowship in some degree for those who are without. They that feared the Lord spake often one to another, and they that thought upon his name were to be his jewels. We believe Elwood thought upon his name and is in glory with the Savior as one of the jewels, chosen in Christ before the foundation of the world.

Services were conducted at his late home by the writer, using hymns, "God moves in a mysterious way" and "There is a place of hallowed peace." The text used was 2 Cor. iv. 6, 7. Burial in cemetery at Frenchtown, N. J. J. M. FENTON.

Elder Lewis M. Chandler, our beloved fellow-laborer in the gospel of Christ, departed this life at his home in Madison County, Ga., April 22nd, 1918. He was the son of the late Elder William Chandler, and was born March 7th, 1860. He united with the church in August, 1878, and was ordained to the ministry April 4th, 1903. The Elders present were N. B. Hardy, J. R. Chandler and M. J. Okelly. He was chosen moderator of the Oconee Association on October 8th, 1915. His wife and several children survive him. His death was caused by an auto wreck on his way to his appointment with his son driving, who lost control of the machine as they entered a bridge, running off and falling seven feet, crushing his breast. He contended for the doctrine of absolute predestination. His last words were: "I am sorry to leave my sickly wife, but it is as God would have it. With us it is called an accident, but with God an eternal purpose." He was held in high

esteem by his brethren and friends. He was serving four churches at the time of his death; they feel that their loss is his eternal gain. Our sympathy is extended to his widow, sister Mary, and the children, feeling as he said, it is as God would have it.

He was buried in the churchyard of his father (Union), in the presence of perhaps more than a thousand. The following Elders were present and took part in the funeral services: R. L. Cook, L. D. Allen, J. B. Upshaw and J. M. Adams.

J. M. ADAMS.

George Boyd Stafford, "Uncle Dock," as he was called by his many friends, departed this life at his home in Greenfield, Tenn., Dec. 18th, 1918, in his 84th year. When a young man he was married to Miss Martha Jane, eldest daughter of James and Judda Ann Moore, who survives and assisted in ministering to his every need during his long and painful illness, which was caused by heart dropsy. Besides his faithful companion his five children were with him in his last sickness: Walter F., John A., Edd, Mrs. R. C. Mosely and Mrs. Walter Holt, also one sister, Mrs. Susan Hill. He was a faithful husband and a kind, indulgent father. He was a hard worker, but suffered much misfortune and loss in his life, having lost his left hand by a mill accident in the fall of 1882, which of course rendered him a cripple, though he worked on; in fact he never quit his work until last August. He professed a hope in Christ during the summer of 1876, and joined the Missionary Baptists at old Mt. Airy. Some years later, together with his companion, he united with the Primitive Baptists, and remained a faithful member until his death.

His remains were carried to the old meetinghouse, where the funeral service was conducted by his faithful pastor, Elder J. C. Ross, assisted by his brother-in-law, Elder T. F. Moore, who spoke very comfortingly to the bereaved family and many friends, after which his body was conveyed to the Patterson graveyard near by and tenderly laid in the grave to await the resurrection morn.

WALTER F. STAFFORD.

Mrs. Mamie Halman, wife of L. J. Halman and daughter of J. J. McLeod and wife Eugenia, was born in Cass County, Texas, Jan. 13th, 1890, and died near Winnsboro, Texas, Dec. 28th, 1918, making her age at the time of death 28 years, 11 months and 15 days. The deceased was married to L. J. Halman July 12th, 1909. To that union was born one child, a daughter, now about eight years old. This daughter and the deceased's husband, together with father, mother, two brothers and three sisters, are left to mourn the departure from this life of this dear sweet woman. She also leaves a host of friends to mourn, for she was a friend to and was loved and respected

by every one who was so fortunate as to meet her. The deceased professed a hope in Christ and joined the Missionaries August 12th, 1909, but she never seemed to be satisfied; she could not indorse their doctrine of salvation by works, but believed that salvation comes alone through the atoning blood of Jesus. She had several letters clipped from the SIGNS OF THE TIMES filed among her other papers, which proved that she loved the doctrine of God's people. The writer of this notice during the last session of the Sulphur Fork Association, held near the deceased's home in October, 1918, had the great pleasure of spending one night at her home, and took cognizance of the fact from her conversation that she had been with Jesus. She had pneumonia following an attack of influenza, and for twelve days suffered intense pain. She seemed to be unconscious for two days and nights before she died, but just before she passed away a sweet smile came over her face, which remained after death. She was buried in the Smyrna Cemetery, there to rest in peace until the resurrection day. It is our heartfelt desire that our Lord may comfort the dear sorrowing husband and his precious little daughter, together with the dear father and mother, brothers, sisters and friends.

One who dearly loved her.

J. S. McLEOD.

APPOINTMENTS.

Elder J. M. Fenton will hold meeting, the Lord willing, in Brantford, Canada, Tuesday, Feb. 18th, 1919, 7:30 p. m., wherever brethren may decide; also with the Beulah Church, Aberfeldy, Canada, Sunday, Feb. 23rd, 10:30 a. m. and 3 p. m.

M E E T I N G S .

It has been arranged to hold an all day meeting at the "Grange Hall," Halcott Center, N. Y., on Sunday, March 16th, 1919. All who love the truth are welcome.

GEORGE RUSTON.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue
(Park Avenue Hall)

PHILADELPHIA, P A .
Meeting every Sunday 10:30 a. m.
ALL WELCOME

The Second Roxbury Church will hold their meetings for the remainder of the winter on the first Sunday (instead of the second Sunday) at sisters Mead, Roxbury, N. Y. All who love the truth are invited.

G. RUSTON,

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

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

11:00 A. M.

2:00 P. M.

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

The Middletown and Andes Church will hold their meetings for the remainder of the winter at Halcottville, N. Y., on the second Sunday in each month. All who love the truth are welcome.

G. RUSTON.

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ARMINIANS.

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THE

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

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

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

Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., MARCH 1, 1919. NO. 5.

CORRESPONDENCE.

THROUGH FAITH.

NOT long since, as I lay on my bed, racked with pain, and yet trying to read a little in an old religious book published in England about three hundred years ago, my mind was powerfully drawn to the words which stand at the head of this article. They were in nowise connected with what I was reading, but the Spirit, as I believe, impressed them on my mind and heart. Immediately I laid aside the old book, interesting as it was to me, and took up my Bible and began to look up those passages of Scripture in which the words are found. The day was dark and gloomy, the clouds hung low and heavy, the cold winter rain was coming down upon the earth and everything without seemed cheerless and uninviting. I was deeply oppressed with a strange feeling of utter aloneness and desolation; my faith, if indeed I had any at all, was almost entirely gone, and my hope, if hope I had at all, was dim and shadowy, and great billows of discouragement and dependency, one after another, swept over my spirit, and at times seemed to completely overwhelm me. I do not know

if others have such experiences as this or not, but I can say for myself that I am frequently beset in this way. At such times I am powerfully tempted to cast away my confidence altogether, to burn my Bible and to disappear forever from those whom I believe are the true people of God. I am made to doubt that I am a child of God, that I have ever been born again, and that God has ever called me to preach the gospel. Yet in these most dreadful and darkest moments of my experience, when everything about me seems as blackness itself, and I am wrapped in the black folds of hopelessness and despair, always there come to my mind some precious words, sometimes but a single word, from the holy oracles of God, and these words enter into my very soul and anchor themselves in the inner depths of my spirit, and then oftentimes for days and for weeks I cannot put them away nor get them out of my mind. I can even taste them and feast upon them. On such occasions they are sweeter than honey, yea, than honey in the honeycomb. Then, all praise and glory be to His matchless name, the darkness disappears and the shadows flee away, and every doubt seems gone for-

ever, faith lifts up her head and easily grasps the promises, and hope, without a fear or the least misgiving, mounts up on wings of triumphant victory to the very height of heaven. Then, many times, immediately after such victorious experiences, distressing doubts and tormenting fears beset me on every side, and I am made to feel that I have sinned the sin of presumption, and again I am plunged into darkness and despair. Are there any among God's people who have experiences similar to these? Are these the experiences of a child of God?

On the occasion above referred to I was led to ask these questions:

1. What do these words mean: "through faith"?
2. Whose faith is referred to here?
3. What do the Scriptures teach us on the subject?

In the first place I find a number of passages in which these identical words are found. In Ephesians ii. 8, God's people are said to be "saved by grace through faith." In 1 Peter i. 5, they are said to be "kept by the power of God through faith." This expression, "through faith," is found five times in Paul's letter to the Hebrews, chapter eleven, and in the same chapter the similar expression, "by faith," occurs fifteen times. These two expressions, "by faith" and "through faith," seem to be identical in meaning, notwithstanding the apparent difference which at first view seems to lie in the words of the apostle in Romans iii. 30, where he says: "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." For I do not understand that God has two different ways of justifying sinners, but that all are justified exactly alike. In the apostle's letter to the Galatians, ii. 15, 16, where the subject is considered in all its

relations, the inspired writer says: "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Here we have the plain, unequivocal and unqualified statement that God's people, both Jew and Gentile, are justified by the faith of Christ, not by their faith. It is not their faith in him, but the faith which is inherently in him. It is his faith, and not theirs, which justifies sinners. Moreover, this truth is clearly set forth in several other passages of Scripture, two of which occur to my mind at this moment. Our apostle, in relating his experience to Agrippa, declared that Jesus appeared to him on his way to Damascus, and said to him: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xvi. 16–18. Here the faith which sanctifies is not the faith of the individuals who are sanctified; not their faith in Jesus, but his faith, the faith that is in him. Again, in the third chapter of Ephesians, where the apostle, in speaking of the grace which was given him and which enabled him to preach the unsearchable riches of Christ, declares that it was "according to the eternal purpose

which he [God] purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him," the word is used genitively, and signifies, not our faith, the faith which originates in us, but his faith, the faith which is inherently in Jesus. If our salvation, justification, sanctification or our access to him were conditioned upon our faith, or upon anything whatsoever in us, then we would be utterly without hope and lost to all eternity; but the truth is, according to the uniform teaching of the Scriptures, that the salvation of God's people in its entirety, from beginning to end, for time and eternity, is absolute, unqualified, and not conditioned upon anything whatsoever in the creature. As Augustus Toplady declares, it was not conditioned even upon the obedience of Jesus Christ, for if such had been the case his disobedience would have frustrated the eternal purpose of God, and there could have been no salvation for fallen man. We are told in the Bible that God is faithful. Man is altogether unfaithful, untrustworthy and unreliable. All creatures, even the holy angels, are untrustworthy, hence not to be depended upon, except so far as they are upheld and sustained by the grace of God. For the Scriptures inform us that God charged the holiest of his angels with folly and put no trust in his servants. If this be the case, and it certainly is, then in whom can we place our confidence? In God only. Yes, God is faithful; his faithfulness never fails. Jesus obligated himself in eternity, before the foundations of the world were laid, to redeem his chosen people from the bondage and thralldom of sin, and from the power of Satan. He did not place himself under obligation to his people, the sheep of his pasture, for it was in the very nature of things impossi-

ble for the eternal, absolute One to put himself under any obligation to any creature; but he was obligated to his Father in the stipulation of the covenant of grace, that everlasting covenant ordered in all things and sure. This eternal obligation he kept, and this absolute faithfulness, or fidelity, on the part of our great Daysman and Surety makes absolute and eternal the complete salvation of all the elect of God, and forever excludes all creature works and all conditionalism whatsoever: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

BEN H. IRWIN.

AMOS V. 18-20.

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

I have not quoted all this long text from the prophet Amos with the view of bringing out its full meaning, but, if the Lord will, I desire to drop a few thoughts that those who run may read. The prophet was at the time of this prophecy among the herdsmen at Tekoa, which word literally means the sound of a trumpet. God gave him knowledge to speak concerning Israel in the days of King Uzziah, king of Judah, and Jeroboam, king of Israel, two years before the earthquake, at the time when the Lord would roar from Zion and utter his voice from Jerusalem, when the shepherds should mourn and the top of Carmel wither, all of which is highly figurative to my mind.

The first thing that the prophet tells is what the Lord will do because of transgression. He says God will send his fire into the house of Hazeael, which shall devour the palaces of Benhadad. He also

will break "the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord." I have referred the reader to the above prophecy to show that the day of the Lord, as in the text, is a day of darkness, and not light. There is more in the prophecy to show us what is meant by it, which you can read for yourself if you have a mind to do so. Those whose hope the Lord is will do well if the Lord is pleased to enlighten us to consider what he by the mouth of the prophet is speaking to his people Israel. The prophet further says, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family [no one exempt] which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Then God asks the question, "Can two walk together, except they be agreed?" God and his people whom he hath known, as in the language above, of all the earth these two, God and his people, must and will eventually walk together fully agreed. But before they do they must be agreed. God's people in their nature are of the earth earthy, while their God, with whom they are to walk, is the Lord from heaven. Sin has separated them. By the transgression of one man, Adam, a great breach was made between them, and hence we find the Lord telling his people in these words, Had it not been for Moses, my servant, whom I have chosen to stand between you and me in the breach, I would have destroyed you long ago. So we see from this that the Lord himself before all time protected those whom he foreknew, Jesus, the chosen servant of God, standing in God's own arrangements, as a Lamb slain from the foundation of the world, before ever the breach was actually made by the transgression of one man. God said that it was he, and he only, that brought his chosen people up out of Egypt, which figure means, up out of the fall. It is the work of the Lord from first to last. He has begun it, and he will finish it in the day of Jesus Christ. This one thing the apostle Paul was fully persuaded of, and so am I. It is my first experience that God began the work, for at the time I was doing every other thing but that, and delighting in those things that I was at the time fully absorbed in. God began the work, as I have since that eventful day hoped, in my soul. The exercises of the soul under the power of God's Spirit find out sooner or later what the day of the Lord means to him as an individual member of the family of Israel. God begins the work with him at the time earthly power, or the power of darkness, represented to us in the prophecy by the two earthly kings, rules in the heart of the dark and benighted Egypt. As Jesus said, When a strong man is armed he keepeth his palace, and his goods are in peace. Yes, in peace and in love with all the things of time and sense, until one stronger than he comes upon him. When the stronger, the Holy Ghost, comes upon him the poor sinner, now enlightened to a degree, is arraigned at the bar, not of human reasoning as he was before, but at the bar of the eternal God's divine justice. There he first hears the trumpet sound. The Lord begins to roar out of Zion and utter his voice out of Jerusalem in his wrath against sin and transgression. Thus for three transgressions, and for four, yea, and many, many more than the poor sinner can number, God's holy law from Sinai roars and

thunders in his ears, and deep down in his poor sinful heart, as he stands before the piercing eye of the just and holy God. No one else knows its terrors but those whom the Lord knows, and has ever known. The awful judgment of God sets on fire the soul of the poor trembling criminal, for it is a fiery law, going forth from God as he is, as with an iron pen of his holy and divine law and justice writing in the heart and putting in the mind. It is the work of the law bringing in before God a guilty criminal condemned. God is chastening in the conscience of his chosen and elect child for every sin and every transgression, and making him see and feel sensibly that he is lost and ruined forever without Jesus Christ, God's chosen One, who stands between him and God in the awful breach that sin has made between himself and the just and holy God. The poor sinner reaches a spot in his own mind where he feels very sensibly that it is almost impossible for him to ever be able to walk with God in peace. The poor soul desires to see the day when the Lord, for Jesus' sake, will pardon, wash away in the blood of Jesus, all his many, many sins. The poor soul, distressed as never before (and no person can help him), begs, pleads of God for mercy; he sees the lion, the strength of the law, his inherited sin, the sin of Adam that condemned the world, it is the lion, and O how strong it is against him. He begins to speak as did Job: How can a man that is born of a woman be just with God? O what a strong lion, in whose grasp the poor soul finds himself, and unable to get away from it. The lion (the law) condemns him and sends him to the lowest hell, both soul and body. This is the day of the Lord with him, the day of God's power. Before this he had had his own day, rolling sin

under his tongue as a sweet morsel, enjoying the pleasures of sin for a season down in the land of Egypt; but now things have changed, God begins to bring him personally up out of Egypt, light hath shone in, and by this light he sees something he had never seen before: he sees God, the great God whom he had ignored all his life; he views him just, holy and pure, and himself a vile wretch, a guilty sinner, condemned by a just and holy law. Hence, as Paul says, "The law is spiritual: but I am carnal, sold under sin." It is the day of the Lord with him, it is truly God's time now, he says in his poor heart. In his humble nature at times he may in a way desire to see the day when he would be a christian, like all the Arminian world has it, but he has no idea of what it would mean to him, as the world said it would be a day of joy and gladness, and the sinner would become sinless and holy, sanctified and be happy, as he sings all the day long, but instead he finds it a day of darkness; it is as the Bible says: The light shineth in darkness and the darkness comprehendeth it not. The poor sinner tries in his own strength, first of all, to flee from the lion, but he finds himself facing a bear, just as bad, if not worse. In fact, he goes from worse to worse, instead of, as he had always thought, from worse to better. He gets worse and worse in his own estimation with every move that he makes, not anything bright in him, all is darkness, and no light at all. Finally he gives up, disgusted with himself and all his past life; he turns and thinks to hide in his own house. He goes in, as it were, tired, crippled and completely worn out, disgusted, and almost in despair and ready to faint, he reaches forth his trembling hand and places it against the wall (the fast fading wall of his own carnal

self) for support, and a serpent bites him. Satan, that old serpent, which is the devil, lays hold of him, and, like the prophet, the terrors of hell get hold upon him, all is utter darkness with him, there is no brightness at all to his poor mind. Here the poor guilty criminal gives it all up, he falls unreservedly at the feet of mercy, saying, "God be merciful to me a sinner." Here in this epoch of his experience judgment runs down as waters, and righteousness as a mighty stream, his heretofore ideas all go, he turns loose all the false refuges of lies behind which he has tried to hide, which the hailstorms of God's eternal wrath against sin has swept away, as God by his Spirit lays judgment to the line and righteousness to the plummet; the bed of nature on which he has been lying all his life, feeling safe there, is now too short, he cannot stretch himself on it; the covering of human will and ability, self-righteousness and all such things, under which he has been hiding, are now too narrow, he cannot cover with it any longer, it will not do, he finds himself naked, poor, blind and undone in every sense of the word. It is the work of the Lord bringing him out of Egypt, and as he travels under the direct leadership of God's rich grace he buys of God gold tried in the fire, and white raiment that he may be clothed. From the very first God by his Spirit and the indwelling of his rich and free grace has been day by day stripping him of all his filthy rags and clothing him with the robe of righteousness wrought out by Christ on the cross, and, as the poet has it, Lest upon my soul the shadow of a spot be found, he took the robe the Savior wrought and wrapped it all around. In this robe he is "agreed with God," and hence, experimentally, having a true knowledge of Jesus Christ his Redeemer he walks with

God, he talks with God and he has his conversation in heaven, from which the new born soul looks. John in Revelation saw they were clothed in white, for they were worthy. John saw the same people God has always known of all the families of the earth, those who were chosen in Christ before the world began. These people stand before God holy and without blame, perfect in his love. Here they are "agreed," and will ever walk together in eternal joy. They are the people who were reconciled to God by the death of his Son, and finally fully revealed, that much more shall they be saved by his life. Jesus says, As I live, ye shall also live.

Yours in humble hope in Christ,

C. M. HOOD.

NASHVILLE, Tenn., Jan. 3, 1919.

SALINE, La., Jan. 13, 1919.

DEAR EDITORS:—As my subscription to the SIGNS is nearly due I am renewing for myself and my dear mother, and will try in my weakness to write a few lines by way of remembrance, but cannot tell whether it will be worth anything to God's dear saints or not. If my thoughts are not directed by the Spirit of truth they will not be worth anything to them that love the Lord, for every good and perfect gift is of the Lord, and is freely bestowed on them that are enabled by his grace to walk in the paths of obedience. His people are a poor and an afflicted people, and realize that they cannot do anything good of themselves; all goodness comes from him, and he will receive all the praise. Man is ever trying to receive the praise, but in God's own good time he will bring him down into the dust of humility, for every mountain and every hill shall be brought low and every valley shall be exalted. The

mountains of human wisdom, their vanity and pride, shall fall before him who has all power both in heaven and in earth. The grass withereth and the flower fadeth, because the Spirit of the Lord bloweth upon it. No one knows anything about the power of the almighty God except those to whom his power has been manifested. He works in them to will and to do according to his good pleasure. I hope that power has been manifested in me, a poor worm of the dust, who am not worthy of the notice of his dear saints, and if I have any worthiness it is in Christ Jesus the Lord, for he is Alpha and Omega, the beginning and the end; he is the life, the light and the strength of his people, and without him they can do nothing. It is certainly sweet when we are enabled to trust in him and to be reconciled to his holy will, but we cannot trust unless it is given us, for we are weak and prone to evil. I very often feel of late to sin is all I do, and surely a child of God could not be as corrupt as I am, for sin is mixed with all I do. I cannot be what I would like to be. My nature is so corrupt that it makes me fear and tremble. I fall far short of what it seems to me a true follower of the Lamb of God should be. I sometimes decide that I had just as well give up and let my old nature take its course, as there is nothing but it in me, and I am only acting the hypocrite in professing to be a believer in God; but God, who is too wise to err and too good to be unkind, knows my weakness, and if I am a child it is according to his love and mercy, and I am safe in his love, for his love never changes, no matter how far we may go in the paths of disobedience. He is ever watchful over us, and we can go no farther than it is his holy will for us to go. We are often turned loose to our own ways

to work out our own destruction, as were the children of Israel when they thought they could fight their own battles; God turned them over into the hands of their enemies to consume them. So it is with spiritual Israel; they very often get to thinking that they are able to do for themselves, and it takes suffering and tribulation to keep them humble and make them know that God only is their keeper and their salvation. Great is the mystery of godliness! It is so great that the natural or carnal mind knows nothing about it. The only way that the children of God know anything about his mysteries is by revelation. He reveals to them such things as are needful for them to know, no more, no less. They will receive everything that is for their good and his glory. We very often think our lot is hard and grievous to be borne. I believe we all have an inheritance here on this earth, and when we have received all of that inheritance we shall leave this world of sin and sorrow. We will suffer every pain and every sorrow that is for us to suffer, and we shall receive every joy. God has a glorious purpose in it all. David said, He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. He hath put a new song in my mouth, even praise unto our God. David was certainly a sweet singer in Israel, for his songs of praise are in accord with the experiences of the children of God, for they do know what it is to be in that miry clay where there is no place to stand. They also know that they cannot get out until God takes them out to place their feet upon that rock which cannot be shaken. O, is it not glorious to be enabled sometimes to hope that David's God is our God? for if he is we have nothing to fear. He hath put a new song

in our mouth, even praise unto our God. That new song is the sweetest song that ever was sung; it is the theme of his people to praise his holy name, and they will never get through singing that sweet song, which song is sung in the SIGNS OF THE TIMES by its editors and many writers, and also our preachers, whom God has blessed us with, are enabled by his grace to declare the unsearchable riches of our risen and exalted Savior, who was made sin for us, who knew no sin, that we might be made the righteousness of God in him. Their preaching is not according to man's wisdom, but in demonstration of the Spirit. They do not preach for filthy lucre. Paul said he had nothing to glory in, for necessity was laid upon him, and "woe is unto me, if I preach not the gospel." Whenever God calls his preachers he qualifies them to do the work he has for them to do, and they will do that work when the time comes, not one minute too soon nor one too late. They will fill the ministry wherein he sends them; no one can fill another's place, but can fill his own, for every member of the body of Christ is needed in that body and will fill its place. So may we be bound together in one bundle of love, which no one knows anything about but those born of God. Where that love is there is peace and harmony. It is certainly sweet for love to be manifest in the church, then there is union and communion and sweet fellowship for one another. It is a blessing that this world cannot give, and worth more than the gold of Ophir or the cattle on a thousand hills. What will it profit a man if he gain the whole world and lose his own soul? What would it profit the children of God to lose their spiritual enjoyments or if they could give them for the vain and perishable things of this

earth? All that it contains will not compare with the sweet enjoyments his people partake of in the Lord's bountiful store. What is of God is perfect, and he is from everlasting the same true and living God. What his people receive here is only a foretaste of heavenly bliss; we only see in part and only know in part here, but when raised with the likeness of the dear Savior we shall be perfect as he is perfect, for we shall know as we are known; no more doubts and fears, no sighs and tears, for he will be our song; no more of the cares of this vain world to hinder us in that perfect praise to the holy triune God.

It made me feel sad when I read that Elder Durand was dead. I certainly did enjoy his writings, for he was an able writer; he could expound the Scriptures and make them so plain. He finished his course here below, which we all will soon do. A few more days on earth to spend and all our toils here shall end. May the God of all grace sustain and uphold his people in every trial, for in him they stand and without him they fall.

Do with this as seems best to you, and it will be all right. If I have written anything amiss it is because of my ignorance.

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

E. F. READHIMER.

BALTIMORE, Md., Dec. 21, 1918.

DEAR BRETHREN:—I am writing to renew my subscription to the SIGNS, for I do not want to miss a number. If I could write like most of the brethren and sisters I would write oftener, but each child of God is filling the place the Lord made for them. They are lively stones, fitly framed together, and if they should hold their peace then the stones would immediately cry out. As this year draws to a

close I feel I have a great many things to be thankful for. I had a son in France, and the Lord brought him through safely without even a wound, for which I am thankful. I have felt all the time that he was just as safe in France as though he were home. Last winter before he went across I became very much depressed in spirit over the war and other things, and was ready to say, All these things are against me, and while at work there was a still small voice came to me, saying, I am God of the universe, I rule in France as well as in America; I am able to take care of your boy in France as well as in America. I am in this war, also in all things that trouble my people in the earth. This war is for the good of my people and for my glory, and it will cease at my command. Dear brethren, there was healing to my poor soul in those words, and it made me believe, if possible, more firmly that God directs all things, both wars and peace, and blesses them to the comfort of his people as it pleases him. I trust that the editors and writers of the SIGNS may be guided by the Holy Spirit to contend for the faith once delivered unto the saints.

Brethren, I will close, wishing you all a happy Christmas and a prosperous new year. Advance my subscription one year and apply the rest where you feel it is needed. Do with this as you think best.

Your little brother in Christ, I hope,
L. C. GODWIN.

HERNDON, Va., Jan. 4, 1919.

DEAR EDITORS:—I am inclosing a letter I received from dear sister Semma E. Corder, of Philippi, W. Va., which I would like to see published in the dear old SIGNS, if it meets with your approval. She sent me her book, a sketch of the life of her dear father, Elder J. S. Corder, which I have read with much comfort and satisfaction. I would be glad if many of our Old School Baptist brethren

would send and get the book, for I feel satisfied they would be glad to read it and have such a book in their homes.

Your brother, I hope,

JOHN F. OLIVER.

PHILIPPI, W. Va., Dec. 30, 1918.

DEAR BROTHER OLIVER:—Your very kind letter at hand. I am glad you were pleased with the book; it was a gift to you, but of course I thank you very much for the money you sent me. I love to read your published letters in the SIGNS. Your personal exercises of mind and soul have found a deep response in my poor heart, and I did not know how to manifest the drawing christian love I felt toward you except by sending you a book, though I admit it was with no little embarrassment that I did it. I have felt so much of late my proneness to wander in forbidden paths that I have felt within an earnest begging to be controlled in all things and every action by the great controlling power of the blessed Lord Jesus. When I cannot by faith see his hand I am miserable, but there are times when I feel that he is near me, then the vain world is put under my feet, and I can face its frowns; then joy cometh in the morning. O the preciousness of Jesus, our great High Priest, touched with a feeling of our infirmities. How wonderful to meditate upon, and more wonderful to feel that we have access through him unto the Father, that he has passed into the heavens and ever liveth to make intercession for us poor, helpless, needy creatures. We are full of sin and sorrow, but the sacrifice on the cross was not in vain.

Dear brother, I have written too much, and fear it will weary you. I wanted to let you know I received your kind letter and contents and thank you for the same. Remember me at the throne of grace.

Your sister in Christ Jesus, I hope,
S. E. CORDER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ACTS XX. 37, 38.**

"AND they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

This text and its connection embodies an interesting subject, as well as one of importance, from many standpoints. Some things embraced in the Scriptures are seldom mentioned, perhaps for various reasons, and we confess our own omission of some such things. Often they are reckoned unimportant, hence unnecessary, but is there really anything in the "holy book" unnecessary? All must have its place and its application in its season. The weaknesses of man, as well as the power of man, through grace, are often shown clearly and in a decided way through the inspiration of God, and in the text above quoted this is done. But before taking up that side of the subject it is our desire to make mention of the strength of Paul, as a man of God, and his faithfulness to Him who called him unto glory and virtue. We have no reason to believe that any other apostle suffered as many hardships, privations and persecutions as did he. Perhaps one reason for it was the promise of God that he would shew him what great things he must suffer for the name of Jesus Christ.

Be this as it may, no other apostle suffered more bravely and patiently than did he, no one of his brethren in the ministry served more cheerfully, nor worked harder to do so than did he, and, if we be allowed the term, no one accomplished more in the apostleship than did Paul. In the service of God he was seeking a clear conscience before God, and seemed ever to have it. He called to the attention of the elders of the church of Ephesus his manner of life among them from the first day he came among them, at all seasons, serving the Lord with all humility of mind, with many tears and temptations. It must have been good for him, and to him, that he could conscientiously call attention to those things as he was taking his last leave of the church of Ephesus. His entire life among them had been as becometh the gospel of Christ. Again, he had kept nothing back that was profitable to them, whether it suited their feelings, notions or ideas or not. This is one point of his strength. We would that all of us who are in the ministry could be strong in this direction. He taught them publicly, and from house to house, testifying to all classes repentance toward God, and faith toward our Lord Jesus Christ. He said at one time, "For to me to live is Christ," and whether in life or death Christ should be glorified in his body. As we think of this holy man of God, and his manner of life, we feel ashamed of our unprofitable existence, lo these many years, in the house of God and in the ministry of the Lord Jesus Christ. We wonder, with fear, if it will ever be any better than in the past. What little testifying we have done has been publicly, surely not from house to house.

The apostle then told the elders that he was going, bound to Jerusalem, not know-

ing what things might befall him there, save the witness of the Holy Ghost that in every city bonds and afflictions awaited him. But brave and fearless he said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Here again is his strength made manifest in his determination to finish his course in testifying the gospel. At last he could say before God and his brethren that he had finished his course, had fought a good fight and kept the faith. The good work that the Lord began in him He finished, or performed. Perhaps it would not be out of place to say that Paul was twice a soldier. First, in nature's army, fighting in the armor of Saul, with all the strength and zeal possible for a natural man to possess, believing he was doing God service, but when the commandment came the battle was against him; his strength failed and his armor proved worthless. After that he was pressed into the service of God and became "a soldier of the cross," clothed with the authority and power of the Captain of our salvation, having upon him "the whole armor of God." He obeyed every order and the armor never failed him, though he died, or finished his course, in it.

The Holy Ghost made known unto him that the elders and brethren of Ephesus would never see his face again, and during this wonderful talk to them he told them that they would see his face no more, and in the parting forever he declared unto them that he was pure from the blood of all men, having fully and faithfully discharged his duty, both to them and to God. It will be seen by reading the Old Testament that the

watchmen placed upon the walls of Zion were to take the oversight of the inhabitants of the city. If when they saw the enemy approaching and gave the alarm and the people did not prepare to meet the enemy, the watchmen were pure, or free, of the blood of those killed. But if they saw the enemy coming and did not warn the people, and the enemy caught them unawares and slew them, then the blood, or responsibility, of the death of the people was upon the watchmen. Paul, therefore, not having shunned to declare unto them all the counsel of God, and to warn them night and day, was pure from the blood, or responsibility, of what might take place after his departing if they kept not in mind the things he had declared unto them during his stay with them. Hence he said unto them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Then came his farewell benediction: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." He then kneeled down and prayed with them all. "And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." We can readily understand how the love, honor and re-

spect the elders had for Paul caused such deep sorrow at parting with him forever, but surely their weakness was greatly manifest in sorrowing most of all for those words: Ye shall see my face no more. It is perfectly natural, and when we say "natural" we mean natural, for a church of God to feel sorrowful and weep when a faithful, loving and true pastor takes his leave of it to serve in some other part of the vineyard, even though that church has no thought of never seeing his face again, but sometimes there are greater reasons for weeping than the parting with the man, let his faithfulness be ever so great and their love ever so strong, and in this the natural weakness of that church is made manifest. It should be remembered that the leaving of a pastor is not always the greatest calamity that can befall a church, and surely the final farewell of Paul to the church at Ephesus was not the worst thing to come upon it, but in its love for the man everything else was overlooked, and they sorrowed most of all that they should see his face no more. In reality what did that amount to, when compared with other things he said to them? He told them that grievous wolves should enter in among them, not sparing the flock. When the nature of the wolf is considered, and the certainty of their entering in among the sheep of God, not sparing the flock, but rather to devour, wound and scatter the sheep and lambs, in other words, making havoc of the church of God, what a small thing the parting with Paul was, yet they sorrowed most of all for that. What a frail weakling man is, and in how many ways it is made apparent, more to others perhaps than to himself. There seems no reason to think that the elders of Ephesus realized their weakness when sorrowing more

for the departing of Paul than for the sure entrance of wolves in among them who would not spare the flock. Again, Paul told them that of themselves men should arise, speaking perverse things, to draw away disciples after them. Instead of each one asking the questions, Lord, shall I depart from thy truth and speak perverse things? Shall I be a wolf among thy sheep? those grave questions and the vitally important matter weighed very lightly upon their minds, if at all, but they sorrowed most of all for the words which he spake, that they should see his face no more. Paul's parting with them did not strike him with much force or significance, but the dangers to which the church was to be subjected, the troubles and divisions, were uppermost in his mind and feelings. No doubt he felt sorry to leave forever the brethren, but he sorrowed most of all for the things which were sure to come upon that church. In this again his wonderful strength was made manifest. He doubtless loved them as well as they loved him, perhaps more, but the parting did not hurt him anything like as much as those things he knew would follow his absence.

May we all ever be given to weigh the matters that may come upon us with carefulness and prayer, always considering the most important points first, and not make our weakness known through our natural feelings and emotions. Let us stand up for the right, and bravely meet every loss and cross as it comes to us, and above all things consider the peace of the church first of everything in this world. The parting with pastors, whether by death or otherwise, is severe, and hard to bear, but not to be compared with divisions and other church troubles. To have to give up our sons and daugh-

ters, fathers and mothers, crushes us to the earth, but the grace of God is sufficient for us. The chief desire of all the people of God should be to dwell in the house of the Lord, to behold his beauty and to inquire in his temple.

"My soul shall pray for Ziou still,
While life or breath remains;
There my best friends, my kindred, dwell,
There God my Savior reigns."

K.

OBITUARY NOTICES.

Callie Sparkman Lunn, wife of brother J. A. Lunn, was born Feb. 15th, 1858, married to brother Lunn Dec. 16th, 1880, joined the Primitive Baptist Church some time in 1883, and died Jan. 15th, 1919. Sister Lunn was an ardent believer in Christ Jesus, and loved the doctrine of divine grace as it is in Jesus our Lord, and few Baptists have a better understanding of the teachings of the Scriptures than she had. She was a loving mother, a good neighbor and a useful citizen. She was afflicted for many years, but bore her sufferings with that patience characteristic of God's people. Dear children, your loss is her eternal gain. What mother suffered will be crowned at the resurrection with glory of unspeakable bliss. To you that remain may God in his goodness supply your grief with confidence in him who doeth all things well. I feel unable to express the worthiness that belongs to the good name of your dear mother, and am sure that she is far from pain and her troublesome cough. May you therefore be reconciled to this dispensation of God's will. Brother Lunn, your good wife you will now miss; her gentleness will no more comfort you here, but you have comfort in knowing that another angel has gone home, and may God fill your poor heart with submission, that you can say as one of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." You are soon going over, and I feel to say that heaven was prepared for the dear people of God. Heaven, sweet heaven, the saints' delight. O, could all men see the salvation of Jesus and the justice there is in death. Sister Lunn leaves her husband, brother J. A. Lunn, Mrs. J. H. Putman and Mrs. J. E. Fulmer, of Nashville, Tenn., Frank O'Connell, of Los Angeles, Cal., H. H. Lunn, of East St. Louis, Ill., P. H. Lunn, of Little Rock, Ark., B. N. Lunn and S. F. Lunn, of Dickson, Tenn., and J. P. Lunn, somewhere in France, to mourn their loss, together with her many friends in Dickson, Nashville and other parts of Tennessee.

The writer was called to conduct the funeral services by request of sister Lunn.

A. L. STANSELL.

Emily Nailor, widow of Lemuel Nailor and daughter of Peter and Lucinda Dalrymple, was born October 16th, 1841, and died Jan. 9th, 1919, aged 77 years, 2 months and 24 days. Her husband died many years ago. She had lived in the home of her sister, Mrs. Asa Hockenhury, Stockton, N. J., where she died, ever since I knew her. She was of a family of five children, three girls and two boys, only one of whom remains, Mrs. Hockenhury. She was baptized by Elder Balas Bundy Oct. 16th, 1892, uniting with the Old School Baptist Church called Kingwood, at Locktown, N. J., remaining in the love and sweet fellowship of the brethren while her natural life lasted. Sister Nailor was a quiet christian woman, sound in the faith of God's elect, and whatever she said on the subject of religion was to the point. She lived but a short time after suffering a paralytic stroke. Her remaining sister, who is a believer in the precious truth, feels her loss very much, but she is with Jesus in heaven. May the dear Lord bless all of the mourning ones with reconciled minds, for Jesus' sake.

The writer officiated at the funeral Saturday, Jan. 11th, 1919.

ALSO,

Cornelius O. Hoff, of Frenchtown, N. J., was born Nov. 11th, 1834, and died Jan. 30th, 1919, at the age of 84 years, 2 months and 19 days. He was born on his father's farm in Alexandria township, N. J., near the old Episcopal meetinghouse, two miles from Palmyra. Like most young men of that period, he assisted his father with the farm work. In 1859 he was married to Sarah Jane Seals, daughter of Archibald and Rachel Seals. He leaves of his family an invalid widow, three daughters: Mrs. J. C. Hough, Mrs. O. R. Kugler, of Frenchtown, N. J., and Mrs. Oscar Rittenhouse, of Clinton, N. J., one son, Cornelius S. Hoff, of Frenchtown, N. J., one son dying in infancy. Colonel Hoff, as he was familiarly called, was greatly esteemed by all of his friends and acquaintances as an honest, upright man and citizen, a kind and affectionate husband and father. He lived to a good ripe age. He and his wife and family were formerly connected with the Presbyterians, he being an elder or deacon, I believe, but after being brought to know the truth and hearing Elder Balas Bundy declare it he and his wife and children broke off their connection from them, and from that time have been regular attendants at Old Baptist meetings, two girls having united with the church at Locktown. The colonel was a staunch believer in salvation by grace. I knew him personally for several years, and have had many a good visit with him and his family at his pleasant home; he always seemed so cheerful. I believe he is with his dear Savior in glory, and his dear afflicted companion, who has a good hope through grace, is anxiously looking forward to the time when she, too, will be freed from the infirmities

and perplexities of this mortal sinful life to dwell forever with her dear Savior and Redeemer. The Lord bless her in her lonely hours with his sweet presence, with all of the dear mourning ones, is my prayer for Jesus' sake.

The writer spoke at the funeral, which was held at the residence Wednesday, Jan. 8th. Burial in cemetery at Frenchtown.

D. M. VAIL.

Vernon Lee Somers was born March 23rd, 1889, and was killed in the battle of Chateau Thierry, France, June 6th, 1918, aged 29 years, 2 months and 14 days. He was a 2nd Lieutenant in the U. S. Marine Corps, and proved himself a brave, gallant and worthy son of America, as attested by the following letter, received by his mother a few days ago:

Washington, D. C., Jan. 13, 1919.

My Dear Mrs. Somers:—I take great pleasure in transmitting herewith the Distinguished Service Cross, which has been posthumously awarded your son, Second Lieutenant Vernon L. Somers, Marine Corps, for his gallant and conspicuous conduct in action against the enemy at Chateau Thierry, France, June 6, 1918. I am sure you will cherish the possession of this Cross in memory of your son, who so nobly gave his life while fighting for his country's cause.

Signed,

A. S. McLEMORE.

Colonel, Ass't Adjutant and Inspector.

Vernon was a noble specimen of young American manhood, a devoted son and brother, and is sincerely mourned by his father, mother, brothers and sister, besides a host of friends, which his manly qualities drew about him.

ALSO,

Gay Patterson Somers was born October 22nd, 1898, and fell a victim to that dread disease, influenza, followed by pneumonia, October 21st, 1918, lacking one day of 20 years of age. She was visiting in Lynchburg, Va., at the breaking out of the scourge, and having entered training for a nurse was induced by a physician of her acquaintance to take charge of a serious case of the "flu," and herself fell a victim. All was done for her that loving hearts could devise, but it was in the order of God's purpose that she must go. Her mother and a brother were with her, and brought the mortal body to the darkened home in Accomac County, Va., where on the 22nd, in the presence of a large assembly of relatives and friends, after a short funeral service it was committed to the grave in the Bloxom Cemetery to await the trumpet's sound.

There is left to mourn in this sad bereavement, the father, Capt. W. J. Somers, the mother, sister Maggie A. Somers (who is a faithful member of the Messongoes Old School Baptist Church), three brothers: Elmer, Grover and Christopher Somers, and one sister, Mrs. Lola Browne, besides numerous other rela-

tives and friends. Gay was a girl of loving and lovely disposition, and being the youngest of a family of seven was a pet of them all.

May He who is a very present help in trouble, be with and comfort them with the blessed hope and sweet assurance of eternal life, which God, that cannot lie, promised before the world began. They have my heartfelt sympathy as one who has experienced the same sad trial.

A. B. FRANCIS.

William H. Mellott was born June 3rd, 1838, and departed this life Nov. 20th, 1918, making his age 80 years, 5 months and 17 days. Brother Mellott was baptized on the fourth Sunday in April, 1872, by Elder Thomas Rose, in the fellowship of the Wells Valley Church, Fulton Co., Pa., and later was received by letter in the fellowship of Providence Church, Bedford Co., Pa. His dear wife passed away several years ago in the triumph of a living faith. Nine children were born to that union: Mrs. James F. Bore, McClellan Mellott, Mrs. John Himes, Abraham Mellott, Mrs. Samuel Wills, Arthur Mellott, Elder J. Corder Mellott, Verna Mellott and Loyd Mellott. He died at the home of his daughter, Mrs. John Himes, after several weeks of severe abdominal pain. He was lovely and lovable in his life, having a clear insight in the Scriptures and in the knowledge of the truth. He contended earnestly for the faith once delivered unto the saints. He was a pleasant companion and a profitable fireside talker.

Funeral services were conducted by the writer at the home of his daughter, after which his body was quietly laid away, while his spirit had gone to God who gave it.

B. F. COULTER.

Darthula Cox McMahon passed away at her home, 309 Trinity Ave., Cleburne, Texas, Dec. 12th, 1918. Her death was due to an attack of influenza, followed by pneumonia. She was born Dec. 17th, 1880, in Marshall County, Miss. She was married to Fred M. McMahon Dec. 15th, 1901. In 1902 they emigrated to McLennan County, Texas, and in 1906 they settled in a nice home in Cleburne. Her dear mother, sister Eliza Cox, and her two brothers, Jim and George, moved from Oklahoma to Cleburne, and made their home with Fred and Dartthula up to the time of the death of her dear mother, nine years ago last June. Sister McMahon was baptized by the writer in the fellowship of the church in Cleburne the first Sunday in April, 1912, and she was very faithful in all things pertaining to her duties as a member in the church, and was a good wife and mother. Her noble character and sweet disposition endeared her to many brethren, sisters and friends. Her house was an excellent home for Old School Baptists and other friends to visit. There was great lamentation over the death of dear sister McMahon. She is survived by her heartbroken husband and fifteen year old son

Ralph, also the following relatives, brothers and sister: George Cox, of Pottsboro, Jim Cox and Mrs. Pennie Cox, of Whitesboro, H. S. Cox, of Bells, B. Cox, of Muskogee, Okla., who is now in France, and Mrs. Nauuie Isom, of Byers, Okla. Two of the brothers, George and Jim, were with their sister during her last days.

The writer was requested to conduct her funeral at the residence, but as the influenza was contagious there were not many present. The body of our precious sister was laid to rest beside her sainted mother in the Cleburne Cemetery.

We shall sadly miss our dear friends, Fred, Ralph and sister Darthula, as they seldom failed to come to our meetings in their car, and kindly conveyed others to and from the meetings. May the Lord comfort all who are in grief and sorrow.

W. L. ROGERS.

Nellie Pierson, our beloved niece, of Huntingdoun Valley, Pa., was buried Dec. 24th, 1918, her death being caused by dilitation of the heart. She had been in declining health for nearly two years, and for the past year her physician warned her to take only short walks, as she had two leaking valves of the heart, thus making her very weak. This condition she bore with sweet resignation, never complaining. She had an unusually lovely disposition, and all her acquaintances, which were many, loved her and loved to be with her. The work of her hands was always deft, and seemed without labor to her. Her advice was always good, and was sought for by her friends, and most particularly in her home. How they miss her, words cannot tell. For years we had felt she would offer herself to the church at Southampton, that being the home church, her grandmother, mother and an uncle being members there, but she always felt her unworthiness too much. The second Sunday in December she was there, and Elder Fentou preached. She enjoyed it very much, and told her mother she had been shown the difference between the Old Baptist and other denominations, and spoke of how she wanted to go to meeting the next second Sunday in January (since Elder Durand's death there has been meeting only once a month). What an ornament she would have been to the church, so true and sincere. We feel we can truly testify that she loved the truth, having heard her give many expressions of her belief. The family always gathered home for Christmas, but this year they were gathered home the day before to pay their last tribute to the dear one. She left a devoted father and mother, two married sisters and two sisters at home, a nephew and three nieces and a dear friend, who felt the stroke keenly, besides many relatives and friends. May it be the will of the Father to make each submissive to his will, so that they can say, Thy will be done. We have met a great loss, but know it is her eternal gain.

Elder Fentou preached the funeral sermon, and she was laid to rest in the family plot in the Hathboro Cemetery.
F. S. & M. H. TERRY.

INASMUCH as it has pleased Almighty God to remove from his earthly labors our dearly beloved brother, **Elder Silas H. Durand**, therefore be it

Resolved, That we, the Particular Covenanted Baptist Church in Canada, extend our heartfelt sympathy to the bereaved children, and would remember also in sympathy the churches bereft of his pastoral care. We earnestly and fervently pray that each and all who mourn the loss of so noble a man and so excellent a gift be sustained by sovereign grace. We, as a church, sorrow that we shall see his face no more. For fifty years he visited us once or oftener each year, with scarcely an exception, always bringing soul-cheering messages to the poor and needy, thereby comforting many with the comfort where-with he himself was comforted of God. He always came bringing us new doctrine, nor was his preaching with enticing words of man's wisdom, but in demonstration of the Spirit and with power. His kind and fatherly advice was always in accordance with the New Testament Scriptures. We feel and believe that our dear departed brother lies sleeping in the embrace of a loving Savior, whose name he delighted to exalt, and that his gain is vastly greater than our loss. May God bestow upon the bereaved ones and the churches bereft of so faithful an under-shepherd that heavenly grace which is able to comfort them and supply all their need, according to his riches in glory by Christ Jesus.

Read and approved by the members present at the regular meeting in Dunwich, January 12th, 1919.

J. T. KERR, Church Clerk.

APPOINTMENTS.

The Lord willing, Elder D. M. Vail will visit and preach to brethren and friends as follows:

Jefferson, Sunday, March 30th, 10:30 a. m. and 2 p. m.; Howe Cave, Monday, 31st, 8 p. m.; Schoharie, Tuesday, April 1st, 1:30 p. m.; Central Bridge, 8 p. m.; Albany, 272 Clinton Ave., Wednesday, 2nd, 1:30 p. m.
E. R. KINNEY.

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

Mrs. M. E. Kuns, Cal., \$1.00; W. M. Smith, N. C., \$1.00; H. L. Noblit, Ore., \$1.50; J. C. Chester, Ky., \$3.00; Wm. B. Bizzell, Tenn., \$2.00; J. H. Lanier, Tenn., \$1.00; Mrs. G. W. Bradshaw, Va., \$1.00; Mrs. U. K. Hamilton, Mo., \$1.00; R. L. Spindler, Va., \$3.00; David Serviss, N. J., \$1.00; Mrs. Chas. B. Rittenhouse, Man., \$3.00; A Friend, N. J., \$2.00.

M E E T I N G S .

It has been arranged to hold an all day meeting at the "Grange Hall," Halcott Center, N. Y., on Sunday, March 16th, 1919. All who love the truth are welcome.
 GEORGE RUSTON.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue
 (Park Avenue Hall)

PHILADELPHIA, P. A.
 Meeting every Sunday 10:30 a. m.
 ALL WELCOME

WILMINGTON OLD SCHOOL BAPTIST CHURCH

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.
 A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

THE Middletown and Andes Church will hold their meetings for the remainder of the winter at Halcottville, N. Y., on the second Sunday in each month. All who love the truth are welcome.

G. RUSTON.

THE

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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Elder H. C. Ker, Middletown, N. Y.

Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., MARCH 15, 1919. NO. 6.

CORRESPONDENCE.

THE COUNSEL OF PEACE.

AT a time in the affairs of the nations and governments of the earth, when the world's greatest thinkers are occupied in devising and developing a plan whereby the liberties of all peoples may be safeguarded while they enjoy a lasting peace, my mind has been led to contemplate the nature and character as well as the durability of the peace which is secured unto the children of God, the citizens, both in actuality and in contemplation, of that kingdom and government which is not of this world; and in order to get a comprehensive view of this peace it will be necessary to consider—

1. The purpose of the Counsel of Peace.
2. The time of its assembly.
3. The accredited representatives present and participating.
4. The judgments and decisions announced, and
5. The means employed to effect the judgments of this counsel.

1. The purpose of the Counsel of Peace, as signified by its name, was to settle the plan and declare the principles upon which peace could be established. The

phrase, “Counsel of Peace,” implies that there was a discord somewhere—there were parties at variance, and the design of this counsel was to settle a plan whereby all discord would cease, reconciliation would be effected and a resumption of hostilities would be rendered impossible.

2. The time of its assembly can be defined only in its relation to something else. Reference is made to it in 2 Samuel xxiii. 5, when the Rock of Israel said to David: “Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.” This language sets the date of this covenant, which I understand to be the Counsel of Peace, before a covenant had been made with the house or people of God. Before the covenant that was made with Israel, when God took them by the hand to lead them out of Egypt, before the covenant with Abraham, before the covenant with Noah, was this covenant made with the Rock of Israel; for he said to David: “Although my house [people] be not so with God; yet he hath made with me an everlasting covenant.” Again, the time of this as-

sembly is intimated by Wisdom personating the Son, the second person in the Trinity. Wisdom says: "The Lord possessed me in the beginning of his way, before his work of old," and then proceeds to narrate some incidents that were subsequent to that time, saying, "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," &c.—Prov. viii. 22-26. Here it is affirmed that the Son, presented as Wisdom, "was set up from everlasting," set up as the peace, salvation and security of his people, and that, too, before any of the things above mentioned were given place. Then we conclude somewhere in eternity, before the creation of the earth or man upon it, back at a place called "the beginning of his [God's] way," his way of grace, is where the "Counsel of Peace" had its sitting.

3. Those present and participating in this peace counsel were the Father and Son, for it is written in Zech. vi. 13: "And the counsel of peace shall be between them both." God, in the infinitude of his character, called the perfections of his being into exercise in the development of this peace. His wisdom dictated only such things as were right, such as would reflect the highest honor upon himself and issue in the greatest good to those whose interests were being considered; such things as would certainly and effectually accomplish the state of peace and reconciliation sought. Divine justice approved the whole plan, and infinite power pledged its execution. So sure of execution were the terms of

this peace, and so perfectly timed in every manifestation, that it was said by inspiration: "For ever, O Lord, is thy word settled in the heavens." Again, the Lord said, "My counsel shall stand, and I will do all my pleasure."

4. The decisions of this counsel announced were that man by transgression had involved the human race in sin, the just penalty for which is death; that man's nature is enmity against God, not subject to God's laws, neither indeed can be; that he loves darkness (evil) rather than light (good); that he has neither will nor power to reject evil and choose good; that it is as easy for the Ethiopian to change his skin or the leopard his spots as it is for those accustomed to do evil to do good. (Jer. xiii. 23.) Not only was it declared that man would not and could not retrace his steps or place himself into favor with God, but it is also written that, "None of them can by any means redeem his brother, nor give to God a ransom for him."—Psalms lix. 7. On the other hand, it is announced that God is unchangeable, that he is the same yesterday, today and forever.

Let us pause here long enough to reason on the preceding observations, i. e., that man, one of the parties whose interests were settled in this counsel, is in love with sin, is in debt to the law, with neither ability nor disposition to abandon sin, and entirely void of means or power to pay his debt; therefore, left to himself, peace or reconciliation to God and righteousness is impossible. And God, the other, whose honor is involved in this counsel of peace, is the fountain of righteousness, is of purer eyes than to behold iniquity, and cannot look upon sin. He cannot change nor be changed in nature, way nor thought, and he has said, "Without holiness no man can see God."

The scriptural analysis of the natures and characteristics of the two parties considered reveals an irreconcilable antagonism. To the natural mind or carnal reason no means or way of peace or reconciliation seems possible. It was when these very difficult conditions were being announced by the Savior that his disciples in wonder asked the question, "Who then can be saved?" Jesus answered, "With men it is impossible, but with God all things are possible." And that very thing which is impossible with man is the thing God has engaged in the Counsel of Peace to effect; and now we come to consider

5. The means employed to effect the judgments of this counsel. As it was the violation of law in contravention to God's command, divine justice demanded both perfect obedience and full satisfaction for man's violation. Man could not meet these demands. In the Counsel of Peace he was viewed as a bankrupt, therefore a surety was found; not a security, not one who obligated himself if man tried and failed, but one who assumed the obligation as his own and was accepted as the lawful debtor, while those for whom he became surety were freed both from the law and from its penalty. Jesus, the Son of God, was made the surety for his people in this Counsel of Peace, and this instance of the greatest magnitude and importance to those whom he represented was attended with the most sacred and most binding formalities. His acceptance as surety was sealed by an oath, and when all the stipulations, terms and conditions of this counsel were settled it is said, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." This was done to afford an enduring consolation

to those whose hope is in Christ their surety. But it was humanity that violated the law, and in accordance with the demands of divine justice humanity must now both keep the law and receive its penalty; therefore it is written: "A body hast thou prepared me. * * * to do thy will, O God." This was a human body. This is the body which was made of a woman, made under the law, and in this body he was kept in all of his ways, obeyed every precept and injunction of the law and then submitted to its penalty—death. This was in fulfillment of his promise and oath as surety. He declared many times while discharging his obligation to the law the certainty of his success. He said, "Heaven and earth shall pass away, but not one jot or tittle of the law shall fail until all be fulfilled." Before launching the undertaking he sat down and counted up the cost, so to speak, and was sure he had sufficient to finish it. The prophet said of him, "He shall not fail nor be discouraged until he hath set judgment in the earth, and the isles [people] shall wait for his law." It would be far easier to move heaven and earth out of their places in the universe than that one word of Christ should fail. His solemn oath is back of every promise, every purpose, every thought, to guarantee its fulfillment, for it is written: "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." The oath of Jehovah is unimpeachable. Paul said he cannot lie. The testimony of Jesus as he approached the hour of his death was: "I have glorified thee on the earth, I have finished the work which thou gavest me to do." And before he expired upon the cross he said, "It is finished." His work as Surety was done, the task he assumed in

the Counsel of Peace was completed; every legal barrier to reconciliation and peace had been removed when he became obedient unto death. Not one jot or tittle of the law had failed, its every claim had been satisfied. But Jesus was more than a surety; he was the life of his people. God is not the God of the dead, says Jesus, but of the living. His people were dead, under the curse of the law by reason of sin. When Christ died their hope of life must forever perish unless he triumphed over death; but this he did, and rose from the place of his interment as the first-fruits of the resurrection, thus gaining a complete victory over death and the grave and insuring the gathering of a full harvest of those of whom he became the first-fruits. He said to John, "I am he that liveth, and was dead; and, behold, I am alive for evermore." And he said to his disciples, "Because I live, ye shall live also." All of this must be completed, must be fulfilled in Christ, before peace could be established. It was and is possible to cry "peace, peace, when there is no peace," but upon these principles alone can poor sinners have peace with God. Jesus says, "In the world ye shall have tribulation, but in me peace." There is no peace with God outside of the provisions found in Christ. To his disciples he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." It was Christ's peace, because he procured it. He did not sell it, he gave it to his disciples, and he did not give it to them as the world gives. The world in making gifts expects something in return—worldly honor or applause, or a gift of value or some other remuneration. Jesus expected nothing and desired nothing. It was his delight to render just the service which he did, for he

said, "I delight to do thy will, O God." Again, he said of himself when he was with the Father before time, "My delights were with the sons of men." He delighted to perform these covenants for his people and manifest his grace to them and confer it upon them, because he had set his love upon them. The satisfaction of performing his obligation as Messenger of the covenant and the glory of his achievement is the greatest reward he could have, and all he desires. Therefore Christ did not come seeking a reward, but he brought his reward with him, for it is written, "His reward is with him and his work before him." God was in Christ, reconciling the world unto himself (legally), not imputing their trespasses unto them. Christ comes into his people and reconciles them unto himself experimentally and actually by giving unto them eternal life, which is his own life, by which they are made partakers of his divine nature, made to look by faith upon heavenly things, made to hunger and thirst after righteousness, made to pant for God as the hart does for the water brooks; their thoughts are led into new fields, they speak the praises of God with new tongues, they sit down under his shadow and his fruit is sweet to their taste; old things are passed away, and behold, all things are become new. They are new creatures in Christ Jesus; they are overwhelmed by that peace which passeth understanding, are in love with it and are ill at ease when confusion and strife approach. When Jesus, the Prince of Peace, comes into their lives he subdues their fightings, breaks every weapon they employ in their defense, takes away from them all the armor wherein they trusted and renders a resumption of hostilities by them impossible. When poor sinners have been

thus subdued they cease to be boasting Pharisees and become beggars at mercy's door; and when peace and pardon are granted the spirit of arrogance departs, and they can truly sing:

"Poor and afflicted, Lord, are thine,
Among the great unfit to shine."

In Christ Jesus they have been made free from the law of sin and death, and can no more involve themselves under its curse by a breach of its precepts. John said, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." In the new life and nature derived from their relationship to Christ they cannot perform acts of hostility against God, because they are one with him. This peace will endure through all the varying scenes of time; it will preserve when the passions of men inflame and jealousy and hatred arise; it will triumph when nations bankrupt and governments tumble in ruin; yes, when the heavens shall be rolled together as a scroll, and the firmaments are melted with fervent heat, this peace shall flow on, bearing its voyagers like a placid river into the ocean of eternity, where chilling winds and boisterous storms shall disturb their peace no more. This peace is perfect and enduring, because it is established upon perfect principles and executed by divine power. God alone is the giver of this peace.

J. R. HARDY.

WELLSFORD, Kansas.

JACKSONVILLE, Ill., Dec. 16, 1918.

DEAR BRETHREN EDITORS:—The time has rolled around for me to renew my subscription to the SIGNS, as another year, with its joys and sorrows, has passed away. I have never attempted to write anything for publication, believing that

others were more competent than I. We have some good writers for the SIGNS, fulfilling the command Jesus gave to Peter when he said, "Feed my sheep," and, to my understanding, most of their writings agree with the teaching of the Scripture. While we cannot all agree upon what the Scripture teaches, we should endeavor to keep the unity of the Spirit in the bond of peace. Paul said, "Who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." So no man can believe anything spiritually, only as that power is made manifest in regeneration, that raised Christ from the dead. My mind is called to a passage of Scripture recorded in the fourth chapter of Romans, fourth and fifth verses: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Paul is telling the Roman brethren how they are justified, and how they are not. He tells the Corinthian brethren, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." Now the first thing he told them was how Christ died for our sins. He said again, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." So we see we were made just in the sight of God without works. One of the writers said, Was not our father Abraham justified by works when he offered up his son Isaac on the altar? Paul answers the question, If our father Abraham was justified by works he has whereof to glory, but not before God. He might be justified by his brethren, but not before God. Why? Because he was justified by faith before

he was called to sacrifice his son. Therefore he had the faith to believe that if he took his son's life God was able to raise him from the dead, because the Lord had told him he would make a great nation of him: In thee and thy seed shall all nations of the earth be blessed. What is faith? Paul said, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." What is the gift of God? Jesus Christ was the gift of God. It is Christ in you, the hope of glory. Paul said, Faith is the substance of things hoped for, the evidence of things not seen. When we say a man works, we mean there is an end to be reached by his work. Can a man in the state of nature work to please God? No. Why? Because his mouth is an open sepulchre, with his tongue he uses deceit, the poison of asps is under his tongue, his feet are swift to shed blood, the way of peace he has not known and there is no fear of God before his eyes. Out of the abundance of the heart the mouth speaketh. Paul said, Not by works of righteousness which we have done, but by his mercy he saved us. Paul was a good example, before he was regenerated, when he had letters of authority to bind all he found calling on the name of Jesus. I am not meet to be called an apostle, because I persecuted the church of God. He thought he was doing a great work when he was casting the people of God in prison, and binding them. He also said he held the clothes of them that stoned Stephen, and was consenting unto his death. In all his work he proved he was dead in trespasses and sins. Therefore Christ said, I came not to call the righteous, but sinners to repentance. Now to him that worketh was the reward not reckoned of grace. Who was Paul talking to? He was talking to the

church at Rome. He said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." What is the gospel? He said, "I am not ashamed of the gospel of Christ: for it is the power of God." So if a man preaches the gospel he preaches the power of God, and not the power of man. A reward in natural things is something we strive to win. Is this reward Paul is talking about won by works? If so, there is no grace about it. There is no doubt in my mind that Peter was speaking of the same thing when he said we are begotten unto an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. None of our works change that inheritance. Why? Because Abraham received it by promise. There is where the gospel, or power of God, was preached to Abraham. When did Abraham receive the promise, in circumcision or uncircumcision? In uncircumcision. The Lord told him, I will make a great nation of thee; in multiplying I will multiply thee, and in blessing I will bless thee. Abraham did not do these things in order to receive a blessing, or to be justified, because he had already been blessed and justified before God. In the old law covenant there were no spiritual blessings promised, but all were natural blessings. But in the new covenant things have changed, the Lord no longer says, If you will I will, but says, "I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to

the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Now under the old law the people had to be taught what God's law was, but now he says, I will put my law in their inward parts, and write it in their hearts. So in the gospel day we do not have to have somebody tell us what God's law is, because it is written in our hearts. Christ told his disciples before he left this earth, If I go not away the Comforter will not come, but if I go away I will send him, and he shall take of the things of mine and shew them unto you. The Comforter is the Spirit of truth. The Spirit never teaches you that you can work and obtain that reward, but it is the flesh that teaches you that you can be justified by the deeds of the flesh. Paul said to the Galatian church: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" He wanted to know of them if they were so foolish as to say their spiritual blessings came through the flesh.

These are a few of my rambling thoughts as they came to me. I feel I have barely touched the subject. I leave it to you to do with as you see fit. I hope it is the Lord's will to give you both strength, and bless you according to his will, that you may still edit the SIGNS for the comfort and edification of his people here on earth. Earnestly contend for what you believe to be the truth, and the faith that was once delivered unto the saints.

Now may the grace of our once crucified but now risen Savior rest upon you and all the household of faith, is the prayer of your humble servant,

W. T. HUGHETT.

COLUMBUS, Ga., Feb. 18, 1919.

DEAR EDITORS:—I feel a desire to write you, also to renew my subscription to the dear old SIGNS, which I feel sure has been kept by the power of God, to the great comfort of his children wherever they are, for surely if it were controlled by the power of man, and for man's own pleasure, it never would have stood the crucial tests that have been waged against it, for it gives God all the glory. We know by experience that in vain we meet and in vain we try to worship him unless his divine presence is with us, and vain is the help of man, therefore we are made to say the Lord's hand has upheld it, to his glory. We who live so far away from our kindred in Christ that most of the preaching we get is through the SIGNS, and the letters and editorials come to us laden with precious messages of love, are made to weep for joy, and say, Surely the Lord knoweth our hearts' desire, and hath put it in their hearts to write for our comfort. Oftentimes I am puzzled over some portion of Scripture, and some one will write in the SIGNS on that very subject, and explain it to my great comfort, and then I feel I want to write to the editors and tell them how I appreciate their labor of love and patience of hope, but O my leanness. I have come so far short of what I hoped and desired, and what a true follower should be, yet there is ever with me a longing desire and trembling hope that I have experienced the things which to know is life eternal. Sometimes a brighter view of these blessed things is given me, a calm trusting that underneath are the everlasting arms, and feel my feet are on the rock. Sweet meditations in the silent watches of the night are given, and I feel the Lord is leading and teaching me. Scripture after Scripture will be brought to my mind, and I

feel the blessed Lord is very near, all earthly fears and sorrows are hid, and I am made to rejoice in spirit, having no confidence in the flesh. The love that passeth all understanding fills my soul, and I feel, If the streams are so sweet what must the Fountain be? My heart is full of love to all the dear ones everywhere, and I long to sit down at their feet. I feel to be the smallest and poorest, and if one at all an uncomely one. We think of the sheet let down from heaven, showing what vile creatures we are by nature, yet the Lord said they were cleansed. There is nothing impossible with God, the author and finisher of our faith and hope, which is an anchor both sure and steadfast. But I am often cast down and filled with unbelief, questioning, Do I truly love the Lord? and oftentimes begging my Savior to give me a meek and lowly mind, and stamp his image on my heart, often hungering and crying for bread, even a crumb from my Master's table. Like the prodigal, I know there is plenty in my Father's house, but I must wait. I am weak and lame and cannot walk until strength is given me, and I shall receive all that I need. Our Savior says he knows our sorrows, and pities us as a father pities his children. He has said he would not leave us comfortless, but would send the Comforter. Precious promise.

"Our bless'd Redeemer, ere he breathed
His tender last farewell,
A guide, a comforter bequeathed,
With us on earth to dwell."

A poor, afflicted and persecuted people, who love not the world and its vanities, a people who seek a city whose maker and builder is the Lord. This God says, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. We know that the poor have the gospel preached to

them. The Lord formed this people for himself, and they shall shew forth his praise. They shall come with weeping and supplications, but he is leading them and will cause them to walk by rivers of water, in a strait way; they cannot stumble, for he is their Lord, their life, their way. Our God is the rock, our sure foundation. I will, saith the Lord, make an everlasting covenant with you, even the sure mercies of David. In John Christ says, These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Lo, I am with you alway, even unto the end of the world. Christ suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was guile found in his mouth; when men reviled him he reviled not again; when he suffered, threatened not, but committed himself unto God who judgeth righteously. Many great and precious promises he left in his will to his church, members of his body, even of "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." When we are enabled to grasp them as ours it is then we feel our spiritual strength renewed, and we go on our way rejoicing. I am often in the depths, and cannot see my way, and fear I have never walked in the exalted highways cast up for the redeemed of the Lord. Happy art thou, O people saved by the Lord. Is this my portion? I can say from the depth of my heart, I hope above all things I love the Lord and only Savior Jesus Christ. "How sweet the name of Jesus sounds in a believer's ear." I love the brethren who by their walk and ways

show they have been with Jesus and learned of him, sojourners here, looking and waiting for a house not made with hands, eternal in the heavens. The Lord is the light and salvation of his chosen generation; whom shall they fear? He is the strength of their life, of whom shall they be afraid? He says, I am God, and besides me there is no other. His love is from everlasting to everlasting. Paul says, For I am persuaded that nothing shall separate us from this love; not tribulation, nor distress, nor persecution, nor famine; nay, in all these things we are more than conquerors, through him that loved us.

Pardon this wandering and imperfect letter. May the Lord bless you and keep you, and all the loved ones everywhere.

Yours in hope of a better world,
(MRS.) F. J. NORRIS.

FAYETTEVILLE, Ga., Feb. 13, 1919.

DEAR EDITORS:—As I am sending the obituary of my brother-in-law, Rupert Hartley, I will try and write a little. He was as dear to me as my own brother. I did not realize his condition until a few hours before he died. He would ask me what I thought about certain passages of Scripture, or something he would hear said or preached, and it seemed he had confidence in what I said, but I did not think much about it while he lived, and now I have to bear great regret that I did not voluntarily talk to him more than I did. It was said that he was the best boy in the community, and was his mother's constant companion during his sickness, and wanted to help her so as to lighten her work, and that is one reason she is heart-broken. She looked forward with pleasure to the time when he would be a grown man, believing he would be an Old Baptist, but it was not God's will. She feels that all earthly joy is gone, and

looks forward, hoping for that rest promised to the weary. She thought it would kill her to have to give him up, but she had to suffer what tongue cannot tell, yet could not die. Only those who have traveled this way can sympathize with her. We often wonder why it is that the dealings of the Lord are so hard (seemingly) to some and so light to others. Those who have so much sorrow and suffering feel that God does not love them, while others who do not have so many trials feel that they are left out, because they do not have evidences like those who suffer so much. God says he chastens those he loves, so when one is burdened with trouble it is not for sin every time, but to try their faith, and it takes suffering and sorrow to try our faith, for who knows what they can endure until the test comes? I have many times thought I could not, or would not, endure some things I saw others endure, but I find it is not what I think, that I do every time. The thought of burning at the stake seems to be awful, but we read that it was the greatest joy to some who died that way for Christ's sake. God in his wisdom kept these things from us. We cannot walk by sight, but by faith. He has promised grace sufficient, so that is our hope and stay when we see the black, heavy clouds of sorrow and despair rolling over us.

It seems that I cannot think of more to write. There have been times when it seemed that I could write on and on. I have many times wanted to write to some of the writers when I read their good letters in the SIGNS, but I cannot write with as much confidence as I did in my younger days.

In hope of a better life,

GEORGE W. JACKSON.

(See obituary on page 94.)

PHILADELPHIA, Pa., Dec. 24, 1918.

DEAR BRETHREN:—We are coming to the close of another year, one to be long remembered by us. What shall we say concerning it? Desolation and deep sorrow have entered many homes and hearts because of war and pestilence. Spiritual decline is the record of many branches of Zion throughout the land. Antichrist has been active with seductive influences, which chill the spiritual mind. In the days of darkness and uncertainty have we not asked, Is God's mercy clean gone forever? With Job our heart cries out: "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." Do the conditions and events of the year give evidence that God has forgotten to be gracious? Do we forget the promise of God, who said: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. 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"? Do we forget that when the Lord afflicted the nations he sent Joseph to interpret the dream of Pharaoh, telling him there should be seven years of plenty, followed by seven years of famine, and through all the famine Israel was preserved? Has the arm of the Lord been shortened that he cannot save and preserve his people through this year of spiritual famine and natural war and pestilence, and fulfill his promise that he will hold them by their right hand in every trial? In all the economy of God's grace, as wrought in the heart of his people and made mani-

fest in their lives, there has run through those lives both trouble and sorrow, in contrast to a vein of pure joy, lighted up by the sunshine of God's love, running through all their life, in the streets and within the walls of Zion. Like the natural ozone in our atmosphere, which purifies the poisonous gases from the earth, so also the pure word of God purifies our heart, and unbelief is scattered with the winds of all false doctrine. For the Lord said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i. 18. In looking back over the events of this year our natural mind says, These are signs that the end of the world is at hand, but our pure mind remembers the words of Jesus when his disciples privately asked him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Our faith then readily answereth, Lord God, thou knowest. If Jesus did not know, dare we presume to foretell? Historical and scriptural research by the carnal mind answereth nothing, while the beholding of faith shows us those things which are sufficient for us to know. Let us then watch and pray and wait with patience for the certain and appointed end. Again our faith declares, Lord, thou knowest all things, thou knowest that we love thee. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

B. F. COULTER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

WOULD light continue to exist should the sun be blotted out of existence? This is an interesting question, absurd as it may appear on the face of it. Human reason may say the existence of light without the sun is impossible, but, then, human reason denies the record of creation in Genesis, preferring to believe that man is evolved from apes, rather than that God made him out of the dust of the earth. It takes faith to accept God's word as recorded in the Bible, and that faith which is required to believe God is not historical or natural faith, but that faith which is the gift of God and the fruit of his Spirit. According to Genesis, God said, "Let there be light: and there was light," and this was said to have been on the first day. The sun, however, was not made until the fourth day. One explanation that we have heard given of this matter is that the sun must have been made the first day, when God said, "Let there be light," but that the event was not recorded until the fourth day. This has seemed too fanciful for us to fall in with, and it seems best to us to take the record as it is: that light was commanded into evidence the first day and that the sun was not made until

the fourth day. In other words, light shone forth for three days before the advent of the sun, therefore that light is independent of the sun, and did shine forth before there was any sun. It nowhere says that light was created, and we do not believe that light was created. It always was, just as God always was, but there was no manifestation of it, or showing forth of it, until God said, "Let there be light." Even as God is self-existent and eternal, so light is also the same. This must be so if God is light, and we cannot deny that. God is light, and when he said, "Let there be light," it did not mean the creation of light, but that light, which was in God, and which was God, began to shine forth from him over the face of the deep and to discover the void and darkness that was over all. It is said by Paul in his second letter to the Corinthians that God commanded the light to shine out of darkness. That being so, then the light must have been in the darkness, else it could not have shined forth out of the darkness. The light was not off somewhere external to the darkness, but was in the darkness itself, and shone forth out of the darkness. We understand this to be the light that was in God himself, that was God himself; that God was in the darkness, not somewhere outside the darkness. "Clouds and darkness are round about him." He is a God that hides himself, and until it is his appointed time, and his purpose to reveal or discover himself, he cannot possibly be known; and when he does discover himself to us, it is always in that light that shines forth out of himself, and not in any light that human mortals have inherent in themselves. There is no light in the natural man by which he can reach forth and appropriate to himself the knowledge of God. It is only in God's

own light that God can be seen. We look up to him along the very same beam of light that comes to us from him.

But, to go back to Genesis, light was in evidence for three days before the sun was placed in the heavens to shed light upon the earth. Herein is a spiritual truth. If we consider, for a moment, that the natural sun placed by God in the heavens the fourth day represents Christ, the Sun of Righteousness, set in the midst of the gospel heavens, then it follows that as light was in evidence for three days before the sun was made, so Christ was in evidence in the world long before he actually made his personal appearance upon earth and accomplished his rising from the dead. If we count from Adam to the deluge as one day, from the deluge to Moses, or the law, as a second day, and from Moses to Jesus as a third day, then we have hereby three days during which Jesus was in the world in types and figures, and by his Spirit in the hearts of men, though he did not actually make his advent into the world until born of the virgin Mary. After his resurrection from the dead he became the Sun of the gospel heavens, and so continues to light his followers on their way. If, therefore, light existed for three days before the sun was made, we must conclude light would still exist even should the created sun be blotted from the sky. Just how this would be, and what it would be like, we cannot tell any more than we can tell what it was like for the three days before the sun appeared. In order to destroy light God himself would have to cease to exist, so we have reduced the proposition to absurdity, for God cannot cease to be. In the holy city, as set forth by John in Revelation, there is no sun to shine by day nor moon to shine by night, since there is neither day nor night there, and it is always light. Now how can it always be light there if there be neither sun nor moon? Having Him,

the holy city has all the light it needs, such light as infinitely outdoes all the light that ever was on sea or land here below. Referring again to what Paul says in second Corinthians, that the same God who commanded the light to shine out of darkness is the same God who shines in the hearts of his people. If he shines "in" their hearts, and not "into" them, then he must be in their hearts himself, and this is wonderfully true. Few things give us more comfort than to think of God associating himself with his people in such a blessed way as to himself be in them so that they are thereby partakers of the divine nature, a very part of God himself. This is the living or vital union of God and his people, the evidence of that eternal vital unity which they always had with him, even before the foundation of the world. God, the light, shining in their hearts gives them their spiritual understanding, or knowledge, of divine things, and gives it in the face of Jesus Christ; that is, teaches them that all godliness is not in man, but wholly in Jesus. Is it any wonder we preach Christ, and him crucified? How can we preach anything else when the light of God has shown us all excellence, whatsoever, wholly in Jesus? How can we ever believe anything else? Indeed, we cannot. May his Spirit continue to show us more and more of himself embodied in Jesus, that we may continue to receive of his fullness, and grace for grace. L.

JANUARY 1ST NUMBER EXHAUSTED.

OUR supply of the January 1st, 1919, number, containing the obituary of the late Elder Silas H. Durand, is exhausted, but we have printed some extra copies of the obituary itself, which may be had on request. If any have copies of that number they are willing to part with we would be very glad if they would send them to us.

NOTICE.

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

L. B. FORD.

MARRIAGES.

By Elder A. B. Francis, Feb. 25th, 1919, at the home of the bride, in Salisbury, Md., Harry E. Rounds, of Wicomico County, Md., and Ethel M. Russell, of Salisbury, Md.

OBITUARY NOTICES.

Deacon D. W. Campbell was born Feb. 20th, 1852, and died Jan. 12th, 1919, after a lingering illness of nearly two years, making his sojourn here 66 years, 8 months and 22 days. Brother Campbell was born in Oxford township, in the county of Kent, Ontario, and lived on the same farm where he was born for forty-nine years. Being afflicted with asthma, he was not able to continue the arduous labors on so large a farm, so he sold it and settled in the village of Duart. After living three years in Duart his health improved to some extent, and he bought a small farm near Duart, where he lived the remainder of his days. Deacon Campbell was married to Mary J. McArthur Dec. 21st, 1880, and to that union were born four daughters, one dying in infancy. Those still living are Mrs. May Stranch, of Waltham, Mass., Mrs. Bella Cantor, of Detroit, Mich., and Mrs. Veda Guyet, of Duart. Brother Campbell was received in the fellowship of the Covenanted Baptist Church of Canada at the May meeting in 1885, and baptized by Elder William Pollard. It pleased the Lord to bring into the fold our dear brother and his devoted companion at the same meeting, and they were both baptized the same day, which was a blessing bestowed upon them by the kind hand of Providence. They not only traveled through life in the sweet bond of wedlock, but also in the sweet bond of christian love and fellowship. Shortly after our dear brother came into the church there was manifested in him the gift of deacon, to which office he was appointed and which he filled until his death to the satisfaction of his brethren, who held him in high esteem. Brother Campbell was a faithful and consistent member, one who loved the church and cause above every earthly thing. His walk through life was adorned with a godly conversation, and his mind seemed centered upon heavenly and divine things. He was kind-hearted and hospitable, and loved to have his church friends visit at his home, where they were always

made welcome by both him and his dear companion. During his lingering illness his mind was clear, and he loved to talk of the goodness of God to him, a poor sinner. As the end drew near he longed for the hour to come when he would be at rest in his blessed Savior, whom he loved and adored. The end came very peacefully; he closed his eyes in death and passed from the shores of time into that sweet peace and rest which remain for the people of God. In the death of our dear brother the church has met with a great loss, but will have to bow to the divine will of our heavenly Father, who has taken but his own. He leaves his dear companion, three daughters, the church and many friends and relatives to mourn their loss.

The funeral service was held in the church-house at Duart. Interment was in the Duart Cemetery. The writer tried to speak words of comfort to the mourning friends and relatives, using as a text Isaiah xl. 1, 2. May our heavenly Father comfort his lonely companion with that comfort which the world cannot give, and may his dear children, who were devoted to their kind and indulgent father, and who did all that kind and loving children could do for the comfort of their dear father, be comforted by heavenly grace.

J. B. SLAUSON.

M. J. Lester, the subject of this sketch, was born Sept. 30th, 1845, and died Dec. 10th, 1918, aged 73 years, 2 months and 10 days. He was the youngest son of a family of eight children born to William and Frances Lester, of Figsboro, Henry Co., Va. He lived with his parents until the Civil War, serving more than half the war. He was a good and brave soldier. His experience during the war was very interesting. After the war he went to northwestern Missouri, working for wages at first, but afterward engaged in farming. The remainder of the fourteen years spent in Missouri he was quite successful. In the meantime he was married, his wife dying about three months after their marriage. At his father's death Uncle Jock, as he was usually called, came back to Virginia to look after his mother, and cared for her devotedly until her death, at which time his widowed sister-in-law and her son moved into the house with him, making it a pleasant and hospitable home for all visitors until his death. Uncle Jock was a true type of an old Virginia gentleman, thoughtful of the needy, ready to minister to his fellow-men in their misfortune, and was especially mindful of the widows and orphans in their afflictions. An excellent neighbor, a man of sound mind and wide experience, his advice and admonition will be greatly missed. To know him well was to love him. Uncle Jock was a good business man and industrious, and by the sweat of his face accumulated quite a nice little fortune, which he left for equal division between relatives. He was especially fond of talking

of the unlimited sovereignty of God; an absolute predestinarian, loving the theme of salvation by grace, and grace alone, relating a beautiful experience, which gave him hope in Christ and was to him the anchor of the soul, both sure and steadfast. He spent much of the time after retiring from business in reading the Bible and Primitive Baptist literature. He was a great sufferer from asthma most of his life, which deprived him of many hours of rest. The greater part of these restless nights, when in usual health, was spent alone in his room reading his Bible, which was much comfort to him. In all of his afflictions he was seemingly perfectly submissive to God's will, having a desire to unite with the church and be baptized, but a felt sense of unworthiness rendered it such a cross that he never united with the church, yet especially wanted to be baptized, and would frequently say in excuse that he was afraid he would bring reproach upon the Baptist cause. Death was caused by pneumonia. All that could be done by loving relatives, friends and physician to stay the icy hand of death was done, but to no avail. He leaves one sister and a host of relatives and friends to mourn his departure. To the bereaved I would say, Weep not for him as one without hope; I feel sure your loss is his eternal gain. He was buried by the Masons in the family burying-ground Dec. 11th, in the presence of a large gathering of friends.

Written at the request of his sister, by one who personally knew and loved him for more than twenty-two years.

JOHN E. BURGESS.

Rupert Hartley, my dear son, was born in Fayette County, Ga., Sept. 21st, 1901, and left this world of sin and sorrow August 16th, 1918. He had been in poor health for a year; four doctors treated him. He would seem to improve, then grow worse, but we did not give up hope until a few hours before his death. Rupert was quiet, obedient and loving, and respected and loved by all who knew him. He never made a public profession of his faith, but his life spoke louder than words. He dearly loved to attend Old Baptist meetings, and paid strict attention to preaching. He was deeply interested in his Bible, and had several texts marked unknown to us until after his death. I am perfectly satisfied that when his gentle spirit left his body it returned to God who gave it, and at the resurrection his body will be brought forth, fashioned like unto the dear Savior. But O the heartaches I have suffered and the tears I have shed. My home is so lonely without him. I feel that it is foolish for me to grieve as I do, but my joy and hope of his beautiful manhood have perished. He was so much like his father, who died when Rupert was four years of age, so he knew but little of the love of a father. I have one son and three daughters, but they cannot fill his place. Thanks be to God, I do not grieve as those who have no hope,

for I have hope of meeting him, his father and other loved ones gone before.

Elders B. C. Caldwell and F. L. Fuller conducted funeral services on Saturday of the yearly meeting, August 17th, 1918, at Hopeful Primitive Baptist Church. The preaching was comforting, and my boy was laid to rest in the cemetery there.

Written by his heartbroken mother,

LULU M. HARTLEY.

Sallie Frazier Hearn died at her home in Clayton, Del., Jan 21st, 1919. She was born at Law's Chapel, near Frederica, Del., August 31st, 1860. Her parents were Joseph and Susan A. Mason Frazier. April 6th, 1898, she was married to Luther M. Hearn, in Wilmington, Del. Although she had been a sufferer for a number of years, she never complained, but always had a bright smile and cheering word for her many friends. As one of them has said, "Her life has been like a book to me, each page of which opened upon some new act of loving-kindness." She was always an active worker; nothing was too much for her to do for her fellow-beings. Besides her husband and a number of relatives she leaves a host of friends to mourn their loss. May they be comforted in the belief that their loss is her gain.

I desire to add to the above submitted. Mrs. Hearn was wonderfully kind to the Baptist friends whenever she was able. She attended our meetings frequently with her husband, and we held meetings in their home. She enjoyed the preaching of the Baptists, and told her husband that our ministers testified of her experience. Her great devotion for and humble submission to God's will are unmistakable evidences that the grace of God reigned in her heart and life. May the Lord sustain and keep her husband and all those who mourn their loss.

B. E. CUBBAGE.

John W. Weaver was born Sept. 1st, 1848, and departed this life Feb. 14th, 1919, at the home of his son, Elder George L. Weaver, Cleveland, Ohio, after an illness of several weeks. There are left to mourn, his widow, two sons, one daughter, five grandchildren, one brother and one sister, besides a host of friends. Almost all his life was spent near Galion, Ohio, where he endeared himself to many of the community. Mr. Weaver was a man of sterling character, one above the average, always willing to lend a hand to those in distress, and by his honorable and fair dealing his name was known to all. He never united with the church, but it was plainly evident from his conversation that he had been given an understanding of the Scriptures, and his love for the meetings of the Old School Baptists and his zeal in wishing to assist and encourage them were plainly manifested. One thing in particular, he saw a beauty in God's absolute predestination of all things, and

was ready to defend it on all occasions. He felt all through his life that there was a power which ruled, and that all things would be done well and right. All through his last sickness he never complained, everything was all right, his only trouble was his own unworthiness. As the family stood at the bedside and saw the life leave the body they felt to say, Well done; a life well lived the allotted threescore and ten years, and in the triumph of living faith leaving this world of sin and sorrow, entering into the joy of the Lord. We feel our loss is his gain, and bow in humble submission to the will of God, who doeth all things well. His wife, Emily S., and son George, of Cleveland, are members of Beulah Church, of Cleveland. His son, Homer J., of Filer, Idaho, his daughter, Ida E. Sherer, of near Galion, and his brother, Peter I. Weaver, of Holgate, Ohio, were present at his funeral, also his nephew, Elder C. E. Jackson, and wife, of Bucyrus, Ohio, and many of the friends of Galion, also Deacon Cyrus Cross and wife, of Beulah Church, who accompanied the family on the 16th to Galion, where the funeral services were conducted by the writer in the Snyder and Westerman Undertaking Chapel, after which the remains were placed in the vault at the Fairview Cemetery to await the summons from on high.

L. E. STEPHENS.

Mildred A. Vance was born March 4th, 1849, and departed this life Jan. 27th, 1919, at the home of her daughter, Mrs. H. H. Chandler. She was a daughter of Andrew and Elizabeth Kingery, and came to New Mexico in the sixties with her mother and family, her father having answered the summons to come away. Her father was a minister of the gospel; he and herself were members of the Primitive Baptist Church. On October 3rd, 1869, she was united in marriage to William A. Vance, at Pueblo, Colo. To that union were born five sons and four daughters, six of whom survive her. Her husband and three sons, Robert F., Orin O. and Noel E. Vance, have gone before. Those left to mourn her departure are Mrs. H. H. Chandler, Mrs. L. A. Chandler, Mrs. I. E. Shahan, Mrs. E. W. Davis, William J. and Ralph J. Vance, all of whom were present at the last sad rites except one daughter, Mrs. Davis, who lives in Broadview, Montana, who, owing to sickness and the long distance, was unable to attend. My mother, of whom I am writing, had been a great sufferer for the past ten years. In 1911 she had a severe spell of sickness, from which she never recovered. She longed to pass away, and during her last illness said, "I want." I stepped to her bedside and asked her what she wanted, and she replied, "I want to pass away and be at rest." She has that rest now, which can never be disturbed. Blessed are they that die in the Lord. She took great comfort in reading the Bible and SIGNS until four years ago, when her eyesight failed

her, so she did not have that comfort except as some one would read to her. As I saw all that was mortal of one so dear to me lowered in the grave a part of an old hymn I have heard her sing came into my mind: "Why should you weep, dear friends, for me? for I am wayworn, sad and anxious to go." I felt so calm, and if I could have kept that feeling I would not weep and mourn as I do to-day; but I do not mourn without hope, for I feel assured she has gone to that house not made with hands, eternal in the heavens. She was a faithful and loving mother. When this life is ended O may I meet her in that bright world above, where all is peace and love and parting is no more, is the great desire of her daughter.

LIZZIE CHANDLER.

J. M. Huff, eldest son of John S. and Elizabeth Huff, was born Nov. 3rd, 1847, near Millgreen, Harford Co., Md. He was married to Miss Cassie D. Pyle (now the widow, and a member of Harford Church), to which union were born four children, the eldest, Della, departed this life when but two months old. Two sons survive: Ellsworth, of Philadelphia, and Lester, at the old home at present, also one daughter, Edna. He passed away suddenly Dec. 23rd, 1918, and was buried at Rock Springs, Lancaster Co., Pa., the 26th. Brother Huff died as he lived, unchangeable in his ways and habits, always the same to those with whom he associated. If man could be said to be good in the flesh, brother Huff came as near living the life of the righteous as could well be done. "Help, Lord; for the godly man ceaseth." In this case it was the godly man that ceased to live any longer in this earthly tabernacle, and he is relieved of all pain, sorrow and tears, and we who knew him feel assured that his spirit has returned to God who gave it. He has but fallen asleep. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Thus one of the faithful died in this hope, the hope of life in Christ beyond the grave, and while we mourn our loss on earth, it is his gain.

JOHN G. EUBANKS.

Stella Staggs, eldest daughter of brother and sister W. L. and Ada Staggs, was born in May, 1894, and died Jan. 11th, 1919, of influenza, making her stay on earth about 24 years and 9 months. She never united with the church, but expressed a desire to be baptized. She was industrious and always cheerful. She leaves father, mother, three sisters, two brothers and a host of relatives to mourn, but we hope our loss is her eternal gain. May God comfort and bless the bereaved family, is the prayer of one who loved her.

LUCINDA REED.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail will visit and preach to brethren and friends as follows:

Jefferson, Sunday, March 30th, 10:30 a. m. and 2 p. m.; Howe Cave, Monday, 31st, 8 p. m.; Schoharie, Tuesday, April 1st, 1:30 p. m.; Central Bridge, 8 p. m.; Albany, 272 Clinton Ave., Wednesday, 2nd, 1:30 p. m.

E. R. KINNEY.

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

Mrs. F. J. Norris, Ga., \$2.00; Allie Gooch Reid, N. C., \$1.00; Mrs. Kate Lunsford, Ky., \$1.00; W. A. Thompson, Va., \$3.00; Wm. T. Yard, N. J., \$3.00.

CHANGE OF ADDRESS.

ELDER W. B. McADAMS has changed his address from Rock Hill, S. C., to Columbia, S. C.

M E E T I N G S .

THE Middletown and Andes Church will hold their meetings for the remainder of the winter at Halcottville, N. Y., on the second Sunday in each month. All who love the truth are welcome.

G. RUSTON.

**E B E N E Z E R
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(ESTABLISHED 1832.)

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

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

To whom all letters should be addressed, and
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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87.

MIDDLETOWN, N. Y., APRIL 1, 1919.

NO. 7.

CORRESPONDENCE.

JEREMIAH XII. 8.

“MINE heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it.”

Wonderful indeed are the holy Scriptures, the revealed word of God, wonderful in their description, or illustration, of that which is, or to be. Note the beginning of this twelfth chapter, read all the way down. Let us especially keep in mind the sacred, solemn, reverential words at the beginning of the chapter: “Righteous art thou, O Lord,” &c. Righteous in all his works, in all that he does, though

“Blind unbelief is sure to err,
And scan his works in vain.”

The Lord ever has had a people to whom he appeared manifestly unto since the days of righteous Abel. In creation darkness was first, covered the earth, then at the word (command) of God there was light—shined out of darkness. By contrast we now see what each is, so all the way down, Cain and Abel, Isaac and Ishmael, and so on. The wonderful wisdom of God is displayed in it all when we poor creatures can see in it all the embodiment of the work of the perfecting of the saints, for whatever light and dark-

ness, Cain and Abel, were, so are all the saints, or children of God. As we come on down to the prophetic age, the second period (dispensation), we see a much greater display of his majesty and glory, a looming up of greater brightness, as he shines forth in the offerings and sacrifices made by that people that the Lord God had chosen as a nation, or people, to whom he would make a display of his power and glory. God made a covenant with them, gave them laws and blessed them above the nations of the earth, but they harkened not unto the Lord, because arrogant, vain, lifted up, and forgot the Lord God that delivered them from the yoke of bondage. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” As a nation they were an heritage unto God, and in whom were reflected the life and character of Christ and the church. It has seemed to us the church is prefigured or shown under the law and under grace, as in Job; his first afflictions were outward (temporal), in the second he loathed himself and repented in dust and ashes.

When Jesus, the blessed Son of God, came to his own, as a nation they rejected him, crying out, We will not have this man to rule over us. But as many as received him, to them gave he power to become (manifestly) the sons of God; and the gospel church set up, as a nation they forgot God, their great benefactor, and it seems a more corrupt, wicked nation could not exist, manifesting all the ferocious nature and character of the lion as set forth by the prophet. Therefore in righteous judgment he destroyed them as a nation, and they were scattered among all nations, became a lie and a byword, the law righteousness a failure, yet the purpose of God accomplished.

“Mine heritage is unto me as a speckled bird; the birds round about are against her.” What a contrast! In the former a lion, the king of beasts, here a speckled bird. In my early years in the ministry all the old elders referred to Cain, Ishmael and Esau as representing the world (unregenerate). While it is true they do characterize them in nature, yet the record was not given for that purpose, but that a child of God might know what he is by nature and grace. Under the law there was nothing but that which was natural, but under grace there is both natural and spiritual, hence Jacob and Esau, or Cain and Abel, clearly show the two natures in the child of God. Howbeit, says Paul, that which was first was natural, afterwards that which was spiritual. Adam was first in manifestation, then Christ; so in every experience the warfare is the result of two opposing powers, Solomon says, as the company of two armies. I said before that darkness covered the earth; this is true with every son and daughter of Adam until God commands the light to shine; until then there is no conflict, no warfare, all is

blackness and darkness, without form and void. It is light that makes manifest. It can truly be said we were all pharisees, children of wrath, without feeling or sense, and ignorant of it until light shone in our hearts, as Paul has well said; then like Paul and Job we fell to the earth and cried, guilty and unclean. Before that righteous God and Judge all our righteousness is as filthy rags and as a very unclean thing. Dear reader, do you not well remember when you were turned from that satisfied condition, or a whited sepulchre, into the blackness and darkness of the night, with a feeling that if your soul were sent to hell, His righteous law approved it well? This is the work of grace, the office work of the Holy Spirit, or the work of Jesus. He taketh away the first that he may establish the second. The first covenant was found faulty, therefore the new; first natural, second spiritual; first written on tables of stone, second in the heart. Man in nature is all defiled, not capable of any good act or thought. Paul says, Ye who sometimes were darkness, are now light. Light in the Lord, a speckled bird. In the work of regeneration our nature was, or is, not changed. We thought for a time it was, and that our whole being was swallowed up in that blessed and holy life, and what doubts, fears and sadness when we found to our amazement the Canaanite (evil nature) was yet in the land to harass and torment. Paul found the thorn in the flesh (the knowledge that sin yet dwelt in him) and prayed that it might be removed. It was necessary that he feel thus, lest through the abundance of revelations he be exalted above measure. We are no better by nature, therefore have the same gracious and ever-blessed promise of a sufficiency of grace. Dear one, if you are like this bird, a true

figure of the church, and each saint of God, you must have the human and the divine natures. It takes two or more colors to be speckled. Now I want to identify you with the church. There is no greater contrast in colors than in black and white. Are you black? Unhesitatingly you answer, Yes. The pharisee or hypocrite would say, No. How do you know you are black? It is light that makes manifest. The bride, personating the church, says, I am black. She says again, But comely, as the tents of Kedar, as the curtains of Solomon. The curtains were clean and white, the tents were black, hence the complex nature and life. Solomon, personating Christ, says of the church, his bride, Thou art all fair, my love, there is no spot in thee. The blood of Jesus Christ cleanses us from all sin, therefore if he is mine and I am his what can I want beside? In him there is righteousness and peace, and we stand justified through the merits of Jesus' blood. If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. In our nature we are black, but in Christ and his righteousness we are white, speckled, but we hope by the power of the divine life we shall ere long be swallowed up, see him as he is and be satisfied.

Volumes might be written on this wonderful subject by a gifted pen, and I hope some gifted brother may feel to write. I have written but little in the past three years or more, from the fact that there were many better writers and my letters were not needed, though a few by tongue and pen have expressed comfort in reading my feeble productions, and have asked me to write oftener, but I have felt that the columns of the SIGNS were filled for the general good and not the few. Our dear brother McClanahan's kind and en-

couraging words stirred me and encouraged me to make this poor attempt to write again. I tried to preach from the above Scripture some months ago, and it has seemed to linger with me, also a feeling to write, but I have put it off from time to time, and as I am home (the time of our Turners meeting) because of the influenza epidemic, I have written, which I submit to the editors and publishers to use or cast aside as they think best.

January 2nd completes my seventy-fifth year. Physically I am as well as I could expect, but my impaired eyesight is my infirmity. I desire to be submissive to my portion and lot, for surely, Righteous art thou, O Lord, in all thy judgments. To all the dear saints, whom I love, I send greeting in the Lord, and feel that I can truly say, On earth peace, good will toward men.

Dear brethren, I want to say that I heartily join with the many readers of the SIGNS in the feeling that in the death of our highly esteemed Elder Durand we have lost one of our most gifted preachers and writers. We shall miss his dear comforting and instructive letters that have appeared in the columns of the SIGNS. I have often said that if we had a real gospel minister Elder Durand was one. He made full proof of his ministry, gave himself wholly to it. In all my association with him I never heard him make or utter a light, trashy sentence or create levity in the position he occupied as a servant of the Lord Jesus. When he went into the stand he went there to deal with sacred things. I wish I could say that of myself, and of every one else. He filled his place, the Lord hath taken him. Though he be dead he yet speaketh, can be truly said of him.

In hope of life eternal,

P. W. SAWIN.

SHELBYVILLE, Ky., Dec. 7, 1918.

DELMAR, Del., Feb. 27, 1919.

EDITORS OF THE SIGNS OF THE TIMES:—It has been on my mind for some time to write something of my experience and call to the ministry for publication in the SIGNS, if you think it profitable to publish.

I was born in Fauquier County, Virginia, May 14th, 1842, as witnessed in the old family Bible. My parents were Robert H. and Susannah E. Francis. My mother was a member of the Upper Broad Run Old School Baptist Church, having been baptized by Elder Gilbert Beebe (who at that time lived in Alexandria, Va., and was serving that church as pastor) the third Sunday in November, 1837, the day that church was constituted. Elder Beebe also married my father and mother November 14th, 1838. My first thoughts of my standing before God were when I was about six years of age. One bright afternoon in September, 1848, I was at play with my little sisters out on the lawn, and had occasion to go apart from them for a few minutes to get some plaything. As I returned to where they were there seemed a voice within me saying, You are a sinner. An awful feeling came over me, and I could not engage in play any more, which caused one of my sisters to say to the other, "What is the matter with brother?" I, of course, could not explain to them, but O, how wretched and miserable I felt no tongue or pen can describe. A sinner against a just and holy God, condemned to die and be banished from his presence forever. "What shall I do, or whither flee, to escape the vengeance due to me?" Soon I began to think of some way of escape, and I found myself inquiring, What is a christian, and what do they do? Surely christians are not wretched as I am; what is it to be a christian? So I thought if I would only do as they did perhaps the

Lord would be merciful to me and not send me to hell. I then set about to do what to my childish mind appeared to be the right thing to do: I took up a course of duties, fixing times to pray and read the Bible and other religious books, if I might learn from them what was necessary for me to do. Well, I went on in that way for a short while, until the strong impressions wore off, my mind became calm, and I returned again to my childish diversions with all my former zest. But I have a hope that the Lord had begun a work in me that he will perform until the day of Jesus Christ, and will not let me go. During the years which followed, those impressions would return again and again, and I would have seasons of deep depression and find an inquiry, "Lord, what wilt thou have me to do?" When I was in my fifteenth year I again became greatly exercised in regard to my condition, and formed many resolutions, but only to find that I completely failed in the performance, that my poor weak mind was too unstable to follow any line of conduct that I planned, and I could not do the things that I would. I was, or tried to be, very careful of my speech, and not use any profane or lewd language, and at one time I found a boastful spirit within, boasting that I had been able to live as I felt I ought to live for about three months, and I began to feel very good. I was a boasting pharisee, but all at once I was put to the test, and my Babel toppled to the ground. In an unguarded moment I used an oath, and sank down into the depths, and for a time hardly dared to raise my head to look up to the sky. Well, I had many ups and downs, and always looked to myself to do that with which God would be pleased, realizing the need of a change, but thinking that I must work

that change myself. I went to meeting a great deal, but chiefly among those of Arminian belief, hearing constant exhortations to sinners as to what they must do to be saved, but it seemed that, much as I wanted to, I could not take hold of those things. They would tell me that if I would only live right it would be all right with me in the end; that if I would do the best I could in sincerity of heart and believe on the Lord Jesus he would supply all deficiency; yet I did not find comfort, I could not do those things to the satisfaction of my mind. It just seemed to me that I was born to trouble and doomed to everlasting pain. Truly I was "subject to bondage through fear of death."

About the time I was eighteen I began to be interested in the preaching of the Old School Baptists, and at an association at Upper Broad Run in 1860 Elder St. John preached the introductory sermon, and I felt that he "told me all things that ever I did." From that time I felt that I wanted to avail myself of every opportunity to hear an Old School Baptist. I could not explain why it was, only that it seemed to give me some comfort, and I think I had at least begun to realize that I could not do anything to satisfy the demands of the law, that some one else must do that for me, but as yet I did not see and could not think who that some one else was.

When I was nineteen the great war between the States broke out, and I went into the service. During the first part of it the excitement and bustle, with all the exacting duties of a soldier, seemed to drive all serious thoughts from my mind, they only recurring at brief intervals, more especially at times of apparent danger, but would only last for a short time. However, I found myself believing in the

sovereignty of God, and in this belief that all would be well. I also felt that I was under his care and that he would bring me through safely. During the war I had many opportunities of hearing preaching, but mostly of the "do and live" kind. However, I heard a few sermons that suited my case, and once Elder Robert C. Leachman visited our regiment and preached for us one night, and O how good it seemed to me; but no savior had as yet been revealed to me. Early in the spring of 1864, Pickett's Division, to which I belonged, was operating in North Carolina, and while encamped near the town of Goldsborough an Elder Puckett came and preached at the camp, using as a text Ecclesiastes ix. 14, 15. He told of the "poor wise man" who by his wisdom delivered the city, preaching Christ as the "poor wise man." I saw then that salvation is of the Lord alone, and from that time I found no pleasure in the world, and all the worldly skies were wrapped in gloom to me. While I felt that salvation was in Christ alone, yet I did not feel him to be my Savior. Some time after this I found myself in great darkness, feeling that I had no hope and was without God in the world. I was one day out in the woods not far from camp, sitting on a log, my mind as dark as midnight, when there came a light as the sun at noonday, breaking through the clouds, and then to me was opened the way of life and salvation through Jesus Christ, and I said, He is my Savior, blessed Savior; he is able to save unto the uttermost, and can save me. Then sprang up in me a hope, which has been with me these fifty-five years, and is an anchor of my soul. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Soon after this deliverance came I began to be exercised on the subject of baptism, and the duty of confessing Christ before men, and one day I was lying in my tent reading when I fell asleep and dreamed that I was at a meeting at Upper Broad Run, and saw the little band of old, gray-haired men and women, as I had often seen them, but now they looked to me to be the loveliest company that I had ever seen in all my life. A voice said, These are my people, and here shall your lot be cast. I awoke, my soul rejoicing and full of love. I felt that I had found the church, the bride, the Lamb's wife. At the close of the war, in June I attended the monthly meeting at Upper Broad Run and saw my dream fulfilled. There sat those old, gray-haired people that I had seen in my dream, and when Elder Leachman gave the invitation to such as might wish to talk to the church I went forward. Brother Thomas E. Hunton went up at the same time. We were both received by the church, and next day, the third Sunday in June, 1865, we were both baptized. Brother Hunton has been dead these many years, but I am here still, waiting the days of my appointed time, till my change come.

I will here relate two incidents which occurred when I was in great trouble of mind. One happened when I was about fifteen years of age. My father sent me out to a small farm that we tilled, about two miles from home, to look after some cattle we had there on pasture, to salt and see that they were all right, &c. After I had salted and counted them I stood for awhile looking at them; they looked so peaceful and happy that a feeling of envy sprang up in my heart, and I thought if I could I would gladly ex-

change places with one of them, for they had no sins to answer for, no soul to be lost forever, while I, miserable outcast, must go into everlasting punishment, be banished forever with those on the left hand. The other incident occurred a year or so later. My mother was a subscriber to the SIGNS, and I found some comfort in reading the experiences published in them. One day the question of christian experience came to me, and I wondered if the exercises of my mind were a christian experience. At once I concluded they were not, because christians are good people, while I am a vile sinner; but the hope of salvation is assured by the knowledge of sin; the law entered that the offense might abound, but where sin abounded grace did much more abound, and where sin reigns unto death grace reigns unto eternal life through Jesus Christ. "Christ Jesus came into the world to save sinners; of whom I am chief."

I have here penned a brief synopsis of the exercises of my mind from the time I first saw myself truly reflected in the holy law of God to the time when I hope Christ was revealed to me as an all-sufficient Savior; but this is only the beginning of christian experience. Nor is this all that a child of God has in evidence of his childship. The Spirit beareth witness with our spirit that we are the children of God. "We know that we have passed from death unto life, because we love the brethren."

At some future time I will try to pen some of the exercises of my mind about preaching, and how I came to make the attempt.

Your brother in hope,

A. B. FRANCIS.

TILBURY, Ont., Jan. 3, 1919.

DEAR BRETHREN:—As I read the New Year's Greeting to-day I felt a desire to add my mite, let it be ever so small, by way of encouragement to the dear editors, who contend so faithfully for the faith once delivered unto the saints, the household of God. We who are so weak need a word of encouragement and instruction to strengthen us for the warfare in which we are engaged, for the enemy is ever ready to cast us down and destroy us, and, like David of old, we are ready to say, I shall fall by the hand of Saul. But our Captain is a mighty conqueror, and will not suffer the weakest lamb of his flock to perish. It is now over fifty years since I first had a hope in his mercy, yet I need his mighty arm every moment to support me. As the new year dawned upon us I was given to feel the sweet drawings of his love and mercy to my soul, and I rejoiced with joy unspeakable and full of glory. The winter that I was passing through for a season was past and gone and the spring returned, the singing of birds was heard in the land that was so cold and barren before, so that I could say, My Beloved is mine and I am his; he feedeth among the lilies. Those lilies grow in the garden of his grace and love and are watered in due season, they are not left to perish.

How much I miss dear brother Durand. He was present when I came to the church, and ours was unbroken fellowship all those years, as he said in a letter to me some time ago. He was a faithful servant in the house of God. May the Lord in mercy raise up faithful servants to the bereaved ones who were under his watchful care. He who keepeth Israel slumbers not, sleeps not. With me I feel the time is short, and sometimes long to depart and be with Christ, which is far

better, but desire to wait my appointed time here below. My health has not been good this winter, but most of the time I have been able to be around, but at present am in bed with a cold. I am feeling better to-day, and felt like letting you know I am thinking of you. My little grandson has been very sick for two weeks, but is now improved, and we hope will soon be well.

Elder Ker, I will be glad to hear from you at any time, and hope you may yet visit us here.

Now I beg the dear Lord to be with the editors of the SIGNS and their families, and all the household of faith. May the blessing of the Most High rest upon and abide with each and all for his own name's sake.

I do not wish this to appear if not in accord with your mind and judgment.

Your sister, I hope,

SARAH A. MCCOLL.

SALISBURY, Md., March 12, 1919.

DEAR ELDER KER:—Will you kindly say for me, through the SIGNS, to my correspondents throughout the country, that I have come to the point where I cannot write, and the fact that any or all letters may remain unanswered is not through any lack of appreciation I have for such messages, or of the christian love and fellowship felt for the children of God who have so often comforted me with the messages the Lord so graciously gave to them for me? I feel that I have acted unwisely, and, no doubt, in a certain sense I may have appeared presumptuous in doing the volume of writing I have, and in tendering my views on so important a matter as that of the hope and salvation of God's children, and in that in which I have erred I crave forgiveness, but

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred, dwell,
There God my Savior reigns."

Your unworthy brother, in fellowship
of the sufferings of Jesus, to whom be
glory forever. Amen.

F. SELBY FISHER.

IONA STATION, Ont., Jan. 20, 1919.

DEAR BROTHER LEFFERTS:—I have
much hesitation about thus addressing
the brethren, especially those in the min-
istry, fearing as I often do my right or
claim to the blessed privilege. I feel to
be a weak and ignorant one, entirely un-
fit and unworthy of the position I occupy
as clerk in the church, and would be
pleased should any of the brethren be
kind enough to relieve me by taking the
position, which of course would have to
be done by an act of the church. I real-
ize so much my lack of qualification,
owing to lack of spirituality of mind,
which often brings me low through fear
that I have deceived the brethren. For
months previous to last June a stanza of
one of the hymns was much in my mind,
which says:

"How long, dear Lord, how long
Deliverance must I seek,
And fight with foes so very strong,
Myself so very weak?"

So low did I get that as I lay awake one
night about the middle of last June it
seemed as if my natural reason was about
to leave me. I was made, like Jonah, to
cry by reason of mine affliction unto the
Lord, and I believe he heard me, for a
sweet peace came over me, and the words,
He restoreth my soul, came with great
comfort, and from then until now I have
had rest from the fiery darts of the en-
emy, if so be that I am not deceived.

Hoping you and all your dear ones are
well, I remain, unworthily, your brother
in hope,

J. T. KERR.

PORTLAND, Ore., March 12, 1919.

DEAR BRETHREN:—About two years
ago I had some correspondence with some
of the readers of the SIGNS regarding a
large tract of cheap land near Palmer
Junction, in northeastern Oregon. I am
satisfied now that this land is best adapted
to sheep or goat farming until the native
forage is disposed of, after which one can
grow most any crop he chooses. Plenty
of buildings, fences, running water,
wood, &c., for this purpose, a model
church, owning her own house, at Elgin,
about twelve miles away, good country
school, rich district, centrally located.
The price of this land ranges from ten
dollars to thirty-five dollars per acre, ac-
cording to improvements, very easy
terms. My son, Roy F. Amsbary, lives
on an eighty acre tract, and will be pleased
to show the land to any one interested.
All the settlers have tried out general
farming, and they are ready to sell to the
sheep men.

J. M. AMSBARY.

NEW YORK, N. Y., March 14, 1919.

DEAR EDITORS:—The Victory Liberty
Loan, which will be launched April 21st,
will be the last big popular bond issue
floated in connection with the war, ac-
cording to a recent statement by the Sec-
retary of the Treasury. Publications
throughout this district have been co-
operating so splendidly with us during
the four preceding Liberty Loans, that
we feel convinced you will want to help
us finish the job by placing this now issue
before the public.

Yours for the Victory Liberty Loan,
JOHN PRICE JONES,
Assistant Director of Publicity,
Second Federal Reserve District.

[THE above is an extract from a letter
received by us, and as we are anxious to
do what we can to assist the Victory
Loan we gladly give it space.—ED.]

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

THIS subject is not only infinitely deep, but sublimely glorious, and we shall only be able to give a hint here and there in calling attention to "the word" from several standpoints. The apostle John tells us that "in the beginning was the Word, and the Word was with God, and the Word was God." From this statement we understand "the word" to mean the sovereign, invisible power of God, displayed in the creation and formation of the world and all things in it, for immediately John said, "All things were made by him; and without him was not any thing made that was made." It is too much for us to separate between the Father and the Son in the two above statements from the apostle John. Hence in speaking of the Word, "in the beginning," we have always had in mind the unity of the Father and the Son as the Savior put it when on earth: "I and my Father are one." Really we have never been able to separate between them, except in the different offices occupied by them: the three one God, Father, Son and Holy Ghost. Therefore in speaking or writing of the Word, in the beginning, we always mean the one sovereign, omnipotent God, who spake and it was done,

who commanded and it stood fast. The infinite power of the Word therefore was made manifest in the creation and formation of the world.

Now that we have ascribed power and wisdom to the Word as mentioned by John: "In the beginning was the Word," we desire to present the same Word in the person of the Son, or "Word made flesh." The same Word, or one God, who in the beginning so wonderfully and unquestionably displayed his almighty power, in the days of those men who should afterward be his witnesses, took upon him flesh and blood, being born of a woman. This Word was "God manifest in the flesh," called in that office the Son of God. First, in the beginning, all power was in him, the Word, to create, or bring into existence, this world, with all its glory in nature. Second, as the Word made flesh, the incarnate Son of God had power to make the dead live, and to give salvation to all the chosen of God in him before the world began. As no sacrifice of earth could take away sin, God, the Word, became a man, the God-man, that he might, by the sacrifice of himself, pay all the debt (once for all) the elect of God owed to both law and justice. He was justified in the Spirit, believed on in the world, seen of angels, preached unto the Gentiles, received up into glory. The above was the complete and glorious work of the Word made flesh. Third, the same three one God, "the Word," in the person of the Holy Ghost, is the Comforter and teacher of the Lord's people to-day, and shall ever be while the world stands.

We have now tried to present "the Word," or one God, in three different offices, or persons, but we desire to make further reference to the terms "word" and "word of God." Often when the

expressions "the word" and "the word of God" are used there is no direct reference intended to the incarnate Word, power and Godhead, but rather to the written word, or Scriptures. The Scriptures are the word of God. In this written word the Lord spake by the prophets to his people of his love for them, making many precious and gracious promises to them of salvation through the Seed of the woman, the Branch, the Blessing in the cluster, and so on. The New Testament Scriptures are God's word to his people now, declaring that his love was made manifest in the gift of his Son when all were dead in sins, and that all promises are fulfilled in Christ.

There is still another "word" we shall mention before closing, and that is the "preached word" by the called servants of the Lord. This word, or gospel, was designed by the Lord to comfort his people, and to establish them in the truth of the word; to separate them from Babylon with all her abominations, saying unto them, "Come out from among them, and be ye separate, saith the Lord."

We felt impressed to write briefly upon the different phases of "the word," and hope it may help to avoid confusion sometimes when the terms "the word" and "the word of God" are used. We do not need to be told that the subject is too deep for us, and that we have only touched it here and there, but we know that along these lines, as touching the mysteries of God, a hint to the wise unto salvation is sufficient. K.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

ECCLESIASTES XI. 1.

"CAST thy bread upon the waters: for thou shalt find it after many days."

This Scripture is often quoted by the world to urge the giving of money for so-called charitable purposes, the giving of money to the missionary cause in order to facilitate the conversion of the heathen to christianity, and the giving of money for other kindred purposes. We feel that all such constructions placed upon the text are very wide of the truth and a violation of the Scripture. We have been told by Mr. Gadsby, and others who have traveled in Palestine, the land of Canaan, that there are rivers in that country that flow only through the rainy season, and that dry up during the dry season, that these rivers become a flood at certain seasons of the year and well-nigh disappear at other times. Upon these overflows the fertility of the soil adjacent to the rivers depends. Were it not for these high waters, we are told, the land in those neighborhoods would be barren and desert. Travelers there have further brought home to us the information that the farmers sow their seed as the waters recede or diminish, thus often casting their seed literally into the waters, losing it apparently as it sinks beneath the stream, to see it no more until it comes back to them many days afterward at the harvest, when it returns to the husbandman many fold. From our own direct observation we cannot vouch for the correctness of the above information, but it appears to us likely that it is true. If so, then it beautifully illustrates the meaning of our text. As the husbandman would go forth to sow his seed upon the waters as they recede from the land, leaving behind them a rich alluvial deposit, so Christ sends forth the preachers of his gospel to cast their bread upon the waters

of affliction, or upon the waters of adversity, or upon the waters of any woe or sorrow that may come within the line of their ministry. Isaiah says, "Blessed are ye that sow beside all waters," and this applies, we believe, to the preachers of the gospel who are called and sent forth by the Spirit of God to declare his word and to comfort his people. These go forth to sow the seed beside all waters. In the journeyings to and fro of the ministry they come in contact with all sorts and conditions of men, they meet among the flock of God all sorts of afflictions, and an infinite variety of trials, sorrows, difficulties and burdens. They preach the gospel to all. In the congregations to whom they preach there may be, and often is, a variety of individuals, all believing in the same glorious truth of God as it is in Jesus, yet no two exactly alike, each one having his or her own life to live, and his or her own temptations and afflictions to endure. But no matter how varied the experience of the Lord's people, the same gospel preached by the power of God reaches down into all their hearts, so that the seed is sown beside all waters, and the preacher, or sower, who is sent forth to sow the word, is not able to see what becomes of his message, often feels discouraged, and tempted to think his ministry is of no profit to the Lord's people, often seriously questions whether he himself really adequately knows anything of the truth he is laboring to set forth. But no real gospel sermon is ever preached in vain; some one gets it, if only one person, and if even one of the Lord's little ones has been fed the ministry has not been in vain. It may be days, and even months and years, before the pastor of a church can see any fruit of his labors. Sometimes a pastor dies, and is removed thus by death from the

care of churches, and another man is sent of the Lord there to reap what the other had sown. In any case, preaching breath is never spent in vain. Whether the preacher ever or never sees any good come of his ministry the Lord sees it and knows it, and the labor is not in vain unto him. We have known and heard of churches declining in membership so as to appear as though they were becoming extinct, and then to take on new lease of life, new zeal and new spiritual energy, because of the fruitfulness of the ministry of some servant of God sent among them to declare God's word, and to sow the seed beside all the waters that might be inundating the souls of the flock in that particular place. L.

NOTICE.

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

OBITUARY NOTICES.

Mrs. Mary Isabella Peck, our sister in Christ, died at the home of her brother, John C. Bennett, near Vale, Fairfax Co., Va., March 8th, 1919. She was the daughter of Hudson and Lucy Ann Moxley Bennett, both deceased, and was born in Vale, Va., March 29th, 1840. About the year 1880 she was married to Julius J. Peck, who died in 1907. No children were born to them. She is survived by only one brother, John C. Bennett, at whose home she passed away. May 12th, 1901, she was baptized by Elder E. V. White into membership with the Frying Pan Church, and to the day of her death was respected and esteemed by her brethren. Her walk was above reproach, and worthy of the vocation of a child of God. During late years she was afflicted with deafness, which prevented her from much social intercourse with those she loved and hindered her from enjoying the preaching; nevertheless she often attended the meetings to be in the company of the church, even though she was not able to hear what was said.

Funeral services were held at the home of her brother, speaking from the words in John xiv. 28. Burial in Flint Hill Cemetery, Oakton, Va. L.

J. M. Nolan was born June 16th, 1846, and fell asleep in Jesus Jan. 6th, 1919, making his stay on earth 72 years, 6 months and 20 days. Brother Nolan was received in the fellowship of the Old School Baptists at Holly Springs, Ga., when he was thirty-five years old, where his membership remained until he moved to Oklahoma a few years ago. He was received in the fellowship of Liberty Church, in Grady County, Okla., on recommendation of a letter from Holly Springs Church. He was making his home with his married daughter, who resides in Eastland County, Texas, when he passed from this time world. Brother Nolan had been in failing health for several months before he died. While the writer of this is unable to give many dates and names connected with the history of brother Nolan's life, I can truly say that he was a lover of gospel truth, a faithful, loving brother in the church, a good citizen, a kind and loving father. Brother Nolan was a quiet, peace-loving man. He leaves several children to mourn the loss of a dear father. The church has lost a true brother. I desire to say to the bereaved children of brother Nolan in the language of the apostle Paul, I pray you in Christ's stead, be ye reconciled to God.

This is written by request of brother A. R. Nolan, a son of the deceased, who is a reader and lover of the SIGNS OF THE TIMES.

L. E. SKINNER.

Jane Kepner Varnes was born in Pennsylvania August 8th, 1835, and died Feb. 5th, 1919. In early life she moved with her parents to Ohio, and later to Indiana, where at the age of twenty-three years she was married to the late Deacon E. D. Varnes. She lived the life of a faithful, loving and most devoted wife until his death in November, 1914, after which she spent much of the time at the home of her daughter, Mrs. Ella Prior, in Carthage, Ill. Early in life she received a hope in Christ, and with her husband united with the Primitive Baptist Church, and remained a faithful and consistent member until death. They were widely known and highly esteemed among the Baptists of the United States. They will be remembered by the readers of the SIGNS OF THE TIMES, his name having appeared many times in its columns, which paper had been coming to their home for sixty years or more. To their union were born ten children, five sons and five daughters; two passed away in infancy. She was stricken with pneumonia, and after five days of suffering, patiently borne, she closed her eyes in sleep; blessed sleep, from which none ever wake to weep. As her children watched her expiring breath and I counted the last throbs of a failing heart my heart was filled with sorrow. Her age was 83 years, 5 months and 29 days.

The funeral services were conducted by Elder L. E. Frazee Feb. 7th, at the home of the writer, after which the funeral party departed by rail for her former home, Farmington, Ill., where on the follow-

ing day brief services were again held. There many of her old friends assembled to pay a last tribute of respect to the departed, and there the silent tear and lovely flowers, accompanied by a card of sympathy for the bereaved family, said louder than words that the neighborhood had lost one who was loved and highly esteemed by those who knew her best. A little light has flickered out, but its reflecting rays shall shine on, a light to guide our wandering feet, and we have all been made better by having been blessed with her presence in our homes. She leaves to mourn their loss four sons, four daughters, twenty-six grandchildren, fifteen great-grandchildren and a host of friends. She was buried by the side of her companion, and the faith of her many loving friends is that she is now with him in the presence of God, where sickness and sorrow shall be no more.

C. E. PRIOR.

Deacon W. R. Savage was born in Jackson County, Mo., May 10th, 1833, and died at his home in Dayton, Wash., Feb. 9th, 1919. His parents died when he was a small boy and left him an orphan. He crossed the plains with his uncle when twelve years of age, settling in the Willamette valley, Oregon. In 1863 he was united in marriage to Mrs. Sarah J. Byrd. To that union six children were born, two dying in early life. The living are George, of Moscow, Idaho, Lewis and Jack, of Dayton, Wash., and Mrs. W. D. Chard, of Jackson, Wash., all of whom were present at the funeral. Brother Savage's first wife died Sept. 11th, 1880, and Sept. 5th, 1887, he was married to Mrs. Martha J. Hunacutt. He moved from the valley in 1872, settling near Dayton, Wash., and in 1893 he and his wife united with Harmony Church of Old School Baptists, Dayton, Wash., and were baptized by Elder Columbus Wisdom. In 1894 brother Savage was ordained deacon of Harmony Church, which office he filled to the full satisfaction of the church until about three years ago, when the members had moved or died until they were not able to hold regular church meetings. The writer, being intimately acquainted with him, having jointly served the church with Elder B. S. Pate, was called to attend his funeral Feb 10th. While it was a very sad occasion to me, yet I felt to rejoice in spirit and thank God that one so unworthy as I should be blessed with the privilege of speaking to the bereaved of the wonders of grace which were so wonderfully displayed in the life of this father in Israel. I would pray to God that we all who have confessed the Lord could show our faith by our works as dear brother Savage did. Elder B. S. Pate was present with me at the funeral, but feeling very poorly took no part in the service. May the blessings of heaven rest on the bereaved, especially dear old sister Savage, who is now left alone in her old age, is my prayer.

J. T. BARNES.

Susan A. Rouse, daughter of the late Edward and Minerva Rouse, was born August 20th, 1851, and departed this life Feb. 2nd, 1919, aged 67 years, 5 months and 12 days. She was born on the old home place five miles northeast of Danville, Ill., where she remained until the death of her parents, about ten years ago. She afterward built her a home in Danville, where she lived until death. Aunt Sue, as she was familiarly known, was never married, but was like a mother to all her nephews and nieces, and was ever ready to help all whom she could. She united with the Primitive Baptist Church some thirty years ago, where she remained a faithful and true member until the end. She was devoted to her church, a true friend and good neighbor. Much more could be said of her good qualities, but her life was an open book. She leaves to mourn their loss two brothers: John Rouse, of Nebraska, and Dennis Rouse, of Danville, Ill., and six sisters: Martha Mackin, of Rossville, Ill., Rose Stewart, of Kansas, Rebecca Walker, Julia Long, Minerva Adams and Sarah Long, of near Danville, also sixteen nephews and nineteen nieces, besides a host of relatives and friends. Two brothers and one sister preceded her in death.

The funeral services were conducted in the M. B. meetinghouse of Danville by her former pastor, Elder J. H. Oliphant, of Crawfordsville, Ind., after which the body was laid to rest beside her parents in Spring Hill Cemetery to await the resurrection morn. We feel that she is not lost, but gone on to join father, mother, brothers and sister.

(MRS.) W. B. CANINE.

Sarah May Carrell, beloved daughter of Will and Mary Hobensack and wife of Harry M. Carrell, was born June 13th, 1889, and died October 29th, 1918, at their home in Ivyland, Pa., after an illness of about four days of pneumonia. May was the eldest daughter, and was like a mother to her brothers and sisters and a burden-bearer with her father and mother, the Lord having blessed her with that precious gift of being more exercised for the welfare of those about her than for herself, living the life of the Savior wherein it is more blessed to give than to receive. She was married October 25th, 1911, to Harry M. Carrell, of Ivyland, Pa., the Lord blessing them with two boys: William, aged six years, and Franklin, aged four years. She was a lover of the truth as it is in Jesus, and attended services whenever it was her privilege at Southampton Old School Baptist Church, and was one who possessed faith, hope and belief in the Lord, which identifies the Lord's elect. The last day of her illness she asked after each one of the family, and said, "Papa, I am very sick," and cried. Her father gave up all hope of her recovery from the first, and in his distress these words were given him: "We know that if our earthly house of this tabernacle were dissolved, we have a building of

God, a house not made with hands, eternal in the heavens."

Elder Durand preached a very able and comforting sermon to those gathered at the funeral held Nov. 1st, it being the last sermon our dear brother preached before the Lord called him home. Hymn, "A child of Jehovah," was read. Burial was made in the family plot at Southampton Old School Baptist burying-ground, adding one more to the number that makes the place of meeting solemn.

May the sustaining grace of God comfort the bereaved.
J. M. FENTON.

Horatio Grant, of Springvale, Maine, died Dec. 2nd, 1918, aged 74 years. Our brother was a native of Acton, Maine, being the son of Daniel and Olive Joy Grant. He was married to Almeda J. Ham, of Shapleigh, Sept. 4th, 1869. To that union were born three sons and two daughters: Orrin, of Rochester, N. H., Charles, of Somerville, Mass., Augustus, of Springvale, Maine, Jennie, wife of H. P. Trafton, of Springvale, and Flora, who married J. H. Libby, died July 4th, 1897. Our departed brother also leaves two sisters: Mrs. Dana Merrifield and Mrs. Charles W. Merrifield. His first wife, and mother of his children, died March 15th, 1891. On Sept. 26th, 1893, he was married to Lucinda Grant, who died Sept. 2nd, 1916. Our dear brother in his early days was exercised about his sinnership before the Lord. In due time it pleased God to reveal Jesus Christ, the dear Lamb of God, in his heart as his hope of salvation and eternal glory. I might say that in all the twenty-six years I knew him we never met, even though it were but for a few minutes, but that we had some communications one with another upon the things of Christ, and when speaking of his personal knowledge of the preciousness of Christ it was ever in the most endearing terms he would speak of our beloved Redeemer. In the last ten years of his life especially he frequently conversed upon his living in hope of the resurrection of the dead. It was with him a matter of "earnest expectation," waiting for the adoption, to wit, the redemption of our body; that he then would be like Christ, raised immortal and incorruptible, conformed in his whole spirit and soul and body to the image of Jesus Christ, God's dear Son. He would express his faith in the words that he was "looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ." Our brother confessed his hope in the Savior and united with the church at North Berwick, Maine, Nov. 26th, 1871, being baptized by Elder William Quint, and was ever held in the highest esteem by all the church. His life and walk were such that he commanded the respect of the community in which he resided. His last illness was of short duration, only two days, and until a few minutes before his departure it was not thought that he

was very seriously sick; but the appointed time of his sojourn upon the earth was finished, and he departed to be with Christ, which is far better. His industry, his kindness, his godly walk and conversation in this present evil world will ever remain a cherished memory by all of his family who survive him.

FREDERICK W. KEENE.

Simeon Sales was born in Perry County, Ohio, May 17th, 1839, and departed this life Feb. 17th, 1919, at his home in Ashley, Ohio, at the age of 79 years and 9 months. He enlisted in Company B, 48th Reg. Ohio Infantry, and served his country until wounded and sent to the hospital. He was married to Rachel Biggs, of Delaware, Ohio, April 2nd, 1865, who preceded him to the great beyond May 27th, 1911. To that union were born seven children, four sons and three daughters: John B., of Ashley, Ohio, Emma A. Eckrote and Milo, of Geneva, Ind., Lucinda Yader, of Ft. Wayne, Ind., Chester H., who died May 11th, 1885, Violet, who died April 20th, 1885, and Otto L., who still resides on the old home farm. He is survived by twenty-three grandchildren, seventeen great-grandchildren and one brother, Philip, of Oklahoma, together with his second wife, Mrs. Dorothy Strawser Sales, of Delaware, Ohio, to whom he was married in July, 1914, also two stepsons: J. E. Strawser, of Marion, Ohio, and E. E. Strawser, of Delaware, Ohio, and one stepdaughter, Mrs. D. A. Parks, of Delaware, Ohio. These, with a host of relatives and friends, are left to mourn, but not as those who have no hope, for while he was not a member of the visible church, he gave every evidence of being a member of the body of Christ and of possessing that hope which is an anchor of the soul, both sure and steadfast, and entereth into that within the veil. May we all bow in humble submission to the will of Him who is too wise to err and too good to be unkind, and may we be enabled by his grace to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Services were conducted by the writer at the home of his son, Otto L. Sales, Geneva, Ind.

C. E. JACKSON.

Sarah Almira Davis, daughter of Gersham and Laura M. Baird, was born July 31st, 1850, and died at her home near Goodnight, Barren Co., Ky., Feb. 12th, 1919, in the 69th year of her age. She was united in marriage to John M. Davis Feb. 26th, 1874. To that union were born seven children, one son and one daughter dying in infancy; three sons and two daughters with the husband survive. Sister Davis, together with her aged mother, united with the little church in Barren County in 1897. She lived a faithful, devoted member, well grounded in the faith and doctrine of the Lord and Savior Jesus Christ, the ground of her hope. Hers was a life of many afflictions and sorrows, but she bore them all in the full assurance of that faith which overcometh, with patience, without murmur or complaint, to the magnifying and glory of God's grace. She was taken ill with influenza and pneumonia, but was thought to be out of danger until the night of the 11th, when she began to sink rapidly and soon expired, her sufferings ended. But one brother remains of her father's family, our dear brother Billy Baird. Another brother, Mr. Eugene Baird, was critically ill at the time of her death, and died a few days later, leaving our brother alone, and yet not alone, for Jesus said, "Lo, I am with you always," &c.

I was called to the home of the dear mourning ones, and with the ability that God gave spoke words of comfort to the broken-hearted. May the Lord in his tender mercy remember each of the sorrowing ones and grant them that faith which was in their mother and grandmother. After the services at the home that which was mortal was laid to rest in the family burying-ground near the home. To each member of the dear family I again extend the deep, heartfelt sympathy of one who has drank deep of the cup of sorrow.

P. W. SAWIN.

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

Decatur Mouser, Ohio, \$3.00; James J. Clark, Okla., \$3.00.

APPOINTMENTS.

THE Lord willing, Elder D. M. Vail will visit and preach to brethren and friends as follows:

Jefferson, Sunday, March 30th, 10:30 a. m. and 2 p. m.; Howe Cave, Monday, 31st, 8 p. m.; Schoharie, Tuesday, April 1st, 1:30 p. m.; Central Bridge, 8 p. m.; Albany, 272 Clinton Ave., Wednesday, 2nd, 1:30 p. m.

E. R. KINNEY.

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S. B. MOFFITT, Pastor.

Newberg, Oregon.

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 Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

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

OLIVER P. SPEIRS, Church Clerk.

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SEMMA E. CORDER,

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

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., APRIL 15, 1919. NO. 8.

CORRESPONDENCE.

TITUS II. 1.

“SPEAK thou the things which become sound doctrine.”

The above Scripture applies to ministers of the gospel of all ages since it was written. Doctrine is something taught. The doctrine of God our Savior is always taught by divine revelation. The learned men of the world, as regards the wisdom of the world, knew not God nor his Son. When the apostles were interrogated by the Savior as to whom men said he, the Son of man, was, none of them gave the correct answer, because they knew not. When the apostles were asked whom they said he was, Peter, though unlearned as to the literature of the world, gave the correct answer, that he was the Christ, the Son of the living God. The Savior told him that flesh and blood had not revealed it to him, but his Father who was in heaven. That is the only way any one ever has or ever will know God, whom to know is life eternal. Paul said none of the princes of this world knew Jesus; had they known him they would not have crucified the Lord of glory. Paul told the church at Corinth, Eye hath not seen, nor ear heard, neither have entered the

heart of man the things which God hath prepared for them that love him; but he hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. That is the only way we know the things which are freely given us of God—by his Spirit that dwelleth in us. Paul said, When it pleased God to reveal his Son in me, immediately I conferred not with flesh and blood. He also tells us the gospel he preached he learned not of man, but by the revelation of Jesus Christ; and though we, or an angel from heaven, preach any other gospel than that we have preached and you have received, let him be accursed. I have asserted many times in word and by pen that no religion, except revealed from heaven direct from God to man, will ever affect any one's eternal destiny, and I still hold to it with the greatest tenacity. No man speaking by the Spirit can say Jesus is accursed, neither can any one say Jesus is the Lord, save by the Holy Ghost. This language is very plain and easily comprehended, even by the unlearned; but theologians, who have learned to preach in schools of men, teach that God cannot save a sinner except the sinner will let him, that he must ac-

cept. What power save that of God could cause one to love that which he hates and to hate that which he rolls under his tongue as a sweet morsel and drinks down greedily as the ox does the water? God kills to the love of sin, and he also makes alive to the love of righteousness and true holiness, by causing that light which shines out of darkness to shine in the heart, giving the knowledge of the glory of God in the face of Jesus Christ. Paul said, If any man hath not the Spirit of Christ he is none of his; that is, manifestly. All believers have once been unbelievers, as all are born in sin, yea, conceived in sin and brought forth in iniquity. Mankind in an unregenerated state is represented in the Scriptures as being less than nothing, in that if he does not belong to God's elect he had better never been born. Why God elected a portion of the human family to grace and glory is known to him alone. He appeared to one of old and told him he loved him with an everlasting love, and for that reason with loving-kindness had drawn him. That is the reason all his chosen, from Abel down to the last one, are drawn by his love. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath made us alive with Christ; and not only so, but he loved us before the foundation of the world. They were chosen in Christ before the foundation of the world, to the end that they should be holy and without blame before God in love. But the Arminian asks, Why choose some and not all? The Son said, Even so, Father, because it seemed good in thy sight. Secret things belong to God, revealed things to us and our children forever. When we read in holy writ that the carnal mind is enmity against God, not subject to his

law, neither indeed can be, and that the natural man understandeth not the things of the Spirit of God, that they are foolishness to him, neither can he know them, because they are spiritually discerned, need we be surprised that ninety-nine per cent. of professed christians in the world are aliens to the commonwealth of Israel and strangers to the covenant of promise? The new covenant tells us that God puts his law in the minds of his redeemed people and writes it in their hearts, and that he will be to them a God and they shall be his people, and that they shall not go about teaching their neighbors, saying, Know the Lord, for they shall all know him, from the least of them to the greatest of them, and their sins and iniquities he will remember against them no more. On a certain occasion the Savior said, No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. This Scripture, with those already quoted, proves to a certainty that the religion of Jesus Christ is revealed directly from God to the hearts of his believing children. This is the way the vulture's eye hath not seen nor the lion's whelp trodden.

May God bless his chosen in all conditions of life, is the sincere prayer of the writer.

JAMES M. SIMMONS.

PARIS, TEXAS.

HAMMOND, W. Va., Jan. 10, 1919.

DEAR EDITORS:—At the request of Elder Lefferts in his "New Year's Greeting," concerning preachers writing more on Scripture, I will try and write to the readers of the SIGNS. In the first place I want to say I do not know that I am a gospel preacher, but hope I am. I have many doubts concerning my calling, also

many doubts about having an experience of grace, yet I would not take all this world for the hope that I have.

- I will try to confine my remarks to Jeremiah xxxii. 38-40, which reads as follows: "And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." This Scripture is given by inspiration of God, as is all Scripture; it is to the people of God, or the man of God, and is profitable for doctrine, for instruction and correction. This address was made by God himself to the children of Israel after he had chosen them as a nation to be his peculiar people and brought them out of bondage from the cruel hand of Pharaoh and given them the law covenant, which none of them kept. The covenant of works did not promise them heaven and immortality, but the Lord promised them the good of the land and the blessings of this life, because if there had been a law that could have given life, verily righteousness would have been by the law. Again, there was a mixed multitude that went up with the children of Israel, and they are not all Israel that are of Israel, for the true Israel, the spiritual Israel, are those who are born by promise, as Isaac was, and not after the flesh, like Ishmael; and they persecute those who are born of the Spirit. Now to come to the subject which the Lord is speaking of in this place in Jeremiah xxxii. "They shall be my people, and I will be their God." This is plain and sure, and why do not the people see it? There is not a single word said about

their doing anything in order to become his people, but he says, "They shall be my people, and I will be their God." The first covenant was not kept by them, which was the law that came by Moses, and was holy, just and good, as Paul said, and which none of them kept, because they were sinful and vile, and could not through the weakness of the flesh. Paul said when he would do good, evil was present with him; that the good he would do he did not, but did that which was evil, which he hated, and this was because of sin, for in his flesh there dwelt no good thing. Can we not daily realize this fact in our own selves? Just before this Scripture in the thirty-second chapter of Jeremiah was spoken of God's children they were very corrupt; they had committed many sins and had not harkened to God's law, but caused their sons and their daughters to pass through the fire unto Molech. "Which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Here we see how they sinned a great sin, which was an abomination in God's sight, which he said had not come into his mind that they should do it. He did not say that he did not know they would do it, but he did not cause them to do it nor command them to do such a thing; but he had not forgotten to be true to his promise to them. Moses told them that God would raise up unto them a prophet, and every soul which did not hear that prophet should be cut off from among them—a division, a separation in this new covenant, of which God spake that he would make with the house of Israel after those days. I will write my law in their hearts and put it in their minds, and they shall be my people, and I will be their God; and I will give them one heart and one

way, and that is Christ, the prophet of which Moses spoke, for he is the truth, the life and the way, the only way to come unto God; not one of the ways of which men speak, but the way and the only way whereby we must be saved. "And I will give them one heart," a right heart, a new heart; Christ in them, the inner man, the man which after God is created in righteousness and true holiness, and then they will fear him. "That they may fear me for ever, for the good of them, and of their children after them." "I will put my fear in their hearts, that they shall not depart from me." What strong language this is, and this refutes the ways of the children of the flesh yet to-day, and ever will, because they teach that they can fall away and be lost, and they also teach that the children of the flesh can do something in order to become a child of God; that God will save them if they perform such works, and unless they do they will be lost. It cannot be found either in this Scripture or any other Scripture in the Bible. What did Christ tell the impotent man who lay at the pool of Siloam to do in order to be made whole? When he asked him, Wilt thou be made whole? the man replied, I have no man to put me in. He had tried to perform the condition for a long time, but had failed; no man helped him that he might get into the water. Surely there was no conditionalist there at that pool. You hear them now saying, We are helping them, we are helping the Lord to save sinners, we are saving souls for Christ. Jesus did not tell him anything to do in order to be made whole, but he did command him to take up his bed and walk, and he did not fail to do it. Why? Christ made him whole first, enabled him, strengthened him. He speaks and it is done, commands and it stands fast; so

the man could walk in the one way in the strength of the Lord.

"For the good of them, and their children after them." Now let us not conclude that this Scripture includes all of our children. Let us get the true meaning. This is God speaking, and his ways are not our ways. His ways are as high as the heavens above our ways. You are the Father's children; not children of the flesh, but children of promise. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39. No more, no less; and as many as were ordained to eternal life believed. So the promise is sure to all the seed, and the holy seed is Christ.

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." This is an everlasting covenant; this is that covenant which is established upon better promises than that of the covenant of works, which they broke, and the Lord regarded them not. He did not recognize them by their works, he did not regard them as his spiritual people that way. So I will give them one heart and one way, and then I will regard them as my people by the new and living way, which is Christ Jesus. I will regard them as mine, and will not turn away from them to do them good; but when they transgress my law I will be merciful to their sins, I will not make a full end of them, but will correct them in a measure for their good, because I will not turn away from them to do them good. O yes, he will do them good. Look what he has done and will do for them. He will not turn away from doing us good, because heaven is promised us, and Christ

prayed for us that we might behold him with the glory which he had with the Father before the world began. This will forever refute the workers, the conditionalists, who have many ways, but God's children have but one way, and that way was given to them. The workers have conditions to perform in order to be saved, the children of God have none, Christ did it all. They say and do not, but God's children go at his command. So Christ says, Take up thy bed and walk, and it is done; walk in the good old way. When you turn to the right hand or to the left your ears shall hear the voice saying, This is the way, walk ye in it, and O how sweet that voice is, because it is the voice of Christ. My sheep hear my voice, and they follow me; they go in the one way, walk in Christ, abide in him, because they were created in him, and they walk in the good works which God hath before ordained that they should walk in; they keep his commandments.

Yours in hope,

JAMES W. LINN.

NEW YORK, N. Y.

DEAR BROTHER KER:—Believing the inclosed choice letter from sister Ruston will be as sweet and helpful to others as it was to me, I send it for publication, if you favor so doing. The language of our sister is so pure and clear concerning the Lord's dealings with his children it seems important that many may be comforted by it.

Since many know of my husband's illness I am glad to say he is much more comfortable than for some time, and is at his business again.

Your sister in hope,

(MRS.) J. C. BEARD.

KELLY CORNERS, N. Y., Feb. 21, 1919.

DEAR SISTER BEARD:—You and your dear family have been much on my mind of late (in fact you always are, I think I may truthfully say), and I have felt I wanted to write you, even before receiving your last letter, so now feel I will not delay longer. George is away for about four days on his Jefferson trip, and I had thought I would go to bed a little earlier than usual this evening, but have changed my mind, thinking I shall enjoy writing to you more. To-night the words, "The shadow of a great rock in a weary land," seem continually in my mind. What that means only those can realize who experience a weary land and know what it is to find shelter in the shadow of that Rock, the Rock of our salvation. You often mention in writing us what a comfort you and sister Ruth find in God's predestination of all things. I think I can say I do not know how I could live if I did not believe it; not believe it just because it is so, but as a living principle in our lives; not a mere theoretical belief, but feeling that all things work together for good to them that love God and are the called according to his purpose. It almost seems like presumption for me to think I am among that number, yet when we do feel the Lord's presence comforting us in even a small degree I suppose it must be right to declare it. I think lately, perhaps as much as ever I have, I have realized the merciful care shown toward His children, and I hope to me. It seems so many times lately when my heart has been full of murmuring, something has come to my mind to show me my weakness and unworthiness of all the Lord's mercies, and I have felt much ashamed, and seem to have been made to cry out, Lord, how canst thou have mercy on one so vile, so undeserv-

ing of thy love and care? I know I can say, "I am poor and needy," and hope I may add, unless greatly deceived, "yet the Lord thinketh upon me." How humbling it is to feel that the great, all-powerful God, who made and has sustained everything, can condescend to have mercy on such an insignificant one as I. At times though I do feel my heart flowing out in love to the Lord and his people, and even though it may only be a little touch, and perhaps only of short duration, its preciousness cannot be described. I feel it now as I write, and I would not part with it for anything; it certainly is the pearl of great price. Is it not true though that we have to sell all that we have before we can become possessors of it? The Lord is a jealous God, and will not share his honor with another. We have to be emptied of self and all dependence on the things of this life before we can experience the riches of Christ our Lord. I have thought very much lately about suffering. My mind seemed drawn to think about it by noticing how, when Ananias was sent to Paul, it was to tell him what great things he must suffer for Jesus' sake. Any one would be apt to think it would have been to tell him what a wonderful work was before him, and the glorious future he had, so that he would be encouraged to set out on his work; but no, the Lord saw differently. For it is given to us in the behalf of Christ, not only to believe on him, but also to suffer for his sake. What is suffering for Christ's sake? I often wish I knew, but the things of the kingdom seem so inexpressible, we only see through a glass darkly. There is so much in the Bible about suffering that it is evident it must be the lot of God's people. I have often found myself saying, when feeling myself content with this life and finding

it easy sailing, Lord, keep me close to thee, for I feel I do desire to be kept from departing from him, but immediately the thought would come, You know you cannot appreciate the Lord's presence except through suffering, and O how I feel myself shrink from it, and when it comes it seems so hard to bear; but we are made willing in the day of his power, willing to bear all things he may see fit to lay upon us, if only he will keep and support us. I do trust at times I feel that underneath are the everlasting arms, for if it were not so I feel I should surely sink, sink below all hope. "Hold thou me up, and I shall be safe." How many years I hope that has been my prayer, for I know I have no power or will to hold myself and must utterly perish if it were not for the wonderful love of God, in that while we were yet sinners Christ died for us. Do I know what I am writing about? Can it be possible that one so unholy, so devoid of anything good, has ever experienced anything of the love of God? Such things are too wonderful for me, but I do hope I have gratitude in my heart to the Lord for his wonderful mercy to me. I know if I have it is implanted there by himself, for as you said in your letter, "all my springs are in thee." There is nothing but pollution in that which springs from our own nature.

I fear I have let my pen run too far, and will tire you; forgive me if I have. I have enjoyed your loving forbearance so long I know you will. We were glad to know of the improvement in our dear brother Beard's health. We have thought and talked so much of you all during the trying time you have been passing through, and do hope the improvement may continue. Tell Ruth that she must not worry because she did not answer me herself; your letter told me what I wanted

to know, and I took it as an answer from her. Our little ones have been asleep some time, I suppose I ought soon to go and join them. The weather has been beautiful this winter, it has made it so much easier for us in many ways. I, like you and Ruth, appreciate the meetings. I find myself restless and uneasy on the Sundays I am obliged to spend without the communion with the Lord's people. I should indeed feel I lived in a barren land without such a privilege. I have been unusually favored this winter. I had expected to be deprived of them very much on account of having a little baby and having to travel quite long distances, but through the weather being so pleasant I have only had to stay home once, and have occasionally been able to go three times a month; it has been such a pleasure to me. When there comes a Sunday without a meeting near enough for me to attend I find myself thinking how nice it would be if I could meet with you dear ones in New York at such times, for we love you as much as ever, and would appreciate your meetings as much as ever. I have certainly missed Elder McConnell's preaching, and have been much disappointed that he has been unable to come up here for so long, but live in hope of hearing him declare the precious things of the gospel again. I really do enjoy our meetings up here, and feel that the Lord has prepared a place for us in the hearts of his people, for they prove it by their solicitous care of us. I am often deeply touched by some kind action of the brethren and sisters, and their manifestations of love to us. God is love, and inasmuch as his people are partakers of that love we cannot help but see it in them if we are taught in any measure by him. I am glad you are com-

forted by brother Dodson. We have much enjoyed his visits among us.

With much love to you all and the other dear ones, I am, I hope, your sister in precious bonds of fellowship,

ESTHER RUSTON.

NEWARK, Del., Aug. 20, 1918.

DEAR BRETHREN:—My mind has been led to rest upon these words this beautiful morning, and with God's blessing I feel I would like to write a few lines in connection with the Scripture that follows: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. This whole chapter leads up to these words, and one cannot appreciate these two verses without reading it all, even to the last verse. It is surely a warning to God's little children to endeavor to walk in his statutes and keep his commandments, for, as Paul says in verse thirty-one, "It is a fearful thing to fall into the hands of the living God." The law was only a shadow of the good things to come, for in the blood of bulls and goats, burnt offerings and sacrifices for sin, God had no pleasure. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." He taketh away the first that he may establish the second. The law, with its carnal offerings for sin, was abrogated, and the body of Jesus was the atoning sacrifice for the sins of his people, by the which will we are sanctified by the offering of this precious body of Jesus once for all. This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. Therefore, if we sin wilfully after that we have

received the knowledge of the truth, there remaineth no more sacrifice for sins. There are many temptations in our lives on earth that make the fleshly man sin, and for a time we suffer through our different weaknesses, but if we sin wilfully, after knowing the truth as it is in Jesus, do we not defile the temple of God? "Ye are the temple of God." We, his children, traveling around this earth in an earthly tabernacle, in the face of God, knowing all this, what else can we expect but a fearful looking for of judgment? For instance, we grow cold toward each other, forsake the assembling of ourselves together, talk about each other's failings, plucking the mote from our brother's eye before we cast away the beam from our own, and many other sins to which we are heir. Perhaps we, in a sense, do not wilfully commit these sins, but when we do we shall expect to be corrected, for God's fearful judgment and fiery indignation shall surely visit us in some form or other. Many of us perhaps forsake the assembling of ourselves at meeting, which surely is, in my humble judgment, a wilful sin. There is nothing that should keep us away from meeting Sunday except the providence of God, which perhaps occasionally is his will and good pleasure, he having a purpose or design in it if he appoints it, but the continual remaining away from meeting is not one of God's designs, that is a giving away to the flesh, and if we become so careless and indifferent about it Satan has full control of the body. Is that keeping the body under, or the body keeping us? We might as well be in the world (and we are while in this darkened condition). No wonder Paul continues with, "He that despised Moses' law died without mercy under two or three witnesses: of

how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Listen to these words, this dreadful warning to those who commit sin wilfully. "Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people." Do we not deserve this vengeance? When we trample under foot the Son of God, who gave his life for us, do we not deserve even hell forever? Can we conscientiously say that we love Christ and the brethren and sin wilfully before God and man? Are we not vile hypocrites? Have we any respect for his blood and love? He loved us and this is what we give in return: wilful sin. This brings to me the words of James, in speaking of one member of the body, the tongue: out of the same mouth proceedeth blessing and cursing, blessing Him one minute and cursing man the next. No wonder God had to make a new covenant to save man from his sins, for he was disobedient from the start, in Adam, could not even obey the first law that was given him, therefore no flesh shall be justified in the sight of God. It is too polluted and corrupt to be even considered, but that went with the first law and covenant, but now, even under the law of Christ, or the second covenant, man is still wilfully sinning, in the sight of God, which proves man cannot change his vile nature, which nature has no part with the Spirit of Christ. It is only in Christ that there is no condemnation, for the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. When we sin wilfully in these things of which I speak, and our conscience does not prick

us, and we are happy in the world, going side by side with them that are dead in trespasses and in sins, with those without hope, is this not a dangerous place to be? Is it not on the brink of hell, in the shadow of that "lake of fire?" "Now 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 who draw back unto perdition, but of them that believe to the saving of the soul." So let us call to remembrance the former days. In our early love we loved to assemble at meeting, to be near each other, to hear the preaching and to exchange greetings of love and joy, or sorrow and mourning. Let us hope the "falling away" of each individual is not altogether a "wilful sin" and let us remember how our dear Redeemer suffered for us, hanging on the accursed tree to save us from our sins. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

J. B. MILLER.

NEWARK, Del., March 18, 1919.

DEAR ELDER KER:—I received a splendid letter from brother Vaughn this morning which revived my drooping spirit, for of late my most vicious enemy has been evil within myself, and I am growing every day to fear myself more than the evil which surrounds us daily, and have been made to feel the warning: Fear not them that can kill the body, but rather Him who can destroy both body and soul in hell.

I would like to see the inclosed clipping in the SIGNS.

A brother, I hope,

J. B. MILLER.

ELDER Charles W. Vaughn, pastor of Hopewell Old School Baptist Church, recently read to his congregation an interesting bit of history concerning the baptism of George Washington. It was from "The Witness of Spirits," by James W. Zackery, in part as follows: "George Washington, the father of our country, was reared an Episcopalian, but had learned the way of the Lord more perfectly, and when he saw Elder Gano, his chaplain, who was holding a meeting with soldiers, and taking candidates to the river to baptize them, he exclaimed, 'I have never been scripturally baptized,' and demanded immersion at the hands of his chaplain. Elder John Gano immersed George Washington in the Potomac River in the presence of about forty persons."

Elder John Gano was born in Hopewell, N. J., July 22nd, 1727. He was of French descent, and received his education at Hopewell Academy. He was ordained to the ministry in Hopewell Church May 26th, 1754. From there he moved to Morristown, and after two years to Yodkin, N. C., where he succeeded in establishing a large church, which was discontinued during the war of 1756. Elder Gano then returned north with his family, owing to the ravages of the Indians. Mrs. Mary Gano, ninety-nine years old, the great-grandmother of former Secretary of State William J. Bryan, is a granddaughter of Elder Gano.

CHARLOTTEVILLE, N. Y., Oct. 9, 1918.

MRS. HELEN KINNEY—DEAR FRIEND:—As Delbert has answered your lovely letter I feel that I must write you a few lines. I would have liked to have been down when Mr. Dodson was with you. I enjoyed hearing him at Ashokan, although I feel I am not fit to be with such people; vile and full of sin I am. I have

attended Old School Baptist meetings ever since I can remember, but more frequently since I have been married, for we both love to be in their company. If I know my own heart I love to hear the truth.

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

This verse has been a comfort to me many times, and others also when I am alone, also,

"Alas! and did my Savior bleed,
And did my Savior die?"

I have often thought if there were some one that I could tell how I felt, as I have heard people do, what a relief it would be. I have heard Elder Vail tell my feelings better than I could tell them myself. Elder Vail and Elder Fenton expect to visit us in this part of the country. I am always glad to see them, also Everett and wife. I hope they can come, it always seems as if they must come, as they seem so near to us.

I have written more than I thought I would when I commenced this letter, and it seems I cannot stop now. I am alone; how I would like to come down to your next meeting. I love to hear the dear ones sing; it seems as if my heart is melted, it sounds so sweet to me. I wish I could understand things better than I do, but I am so hard to teach.

Thursday morning. I feel as if I must write a few more lines. I have been reading your letter over this morning, and it seems so good to me. When I am here alone my mind seems to be on the Lord, and it seems as if I am not alone. I know he has blessed me, but for my part I do not see how he could, a poor miserable creature as I. I have often thought I would like a home in the church, but never could see my way clear to ask

for it. I cannot see anything good in me, but there is where I long to be. O, if I could only speak my mind; it seems to keep me down, but I am still living in hope that he will bring things brighter to me some day. I often pass by streams of water, and they seem so beautiful to me I wish I could go down in and be baptized. O Lord, take me as I am. Nothing in my hand I bring, simply to thy cross I cling.

I will close for this time. May the Lord have mercy on me, a poor sinner.

(MRS.) DELBERT MEAD.

I baptized this sister and her husband at Jefferson Church, N. Y., on Tuesday, Nov. 26th, 1918.

J. M. FENTON.

BOOK OF EDITORIALS.

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

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

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1919.

Entered in the Middletown, N. Y., Post Office as
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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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PSALMS LXXXIV. 11, 12.

"FOR the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

It is by request that we attempt to take hold of this portion of Scripture, and to write upon it, not knowing whether what we shall be led to say will be of any benefit to any one. We think the key of this text lies in the expression, "Them that walk uprightly." Who is it that walks uprightly? The Psalms, as well as all other portions of the Old Testament, have for their main object to testify of Jesus: his life, sufferings, death, resurrection and glory. This is especially true of the Scripture we have taken under consideration here. Christ is the upright man, and they only are upright who are in him, and who, through him, are raised above the power and dominion of sin, and above the condemnation of the law. God made man upright, but he did not remain upright. Adam fell from his uprightness and became prostrate under the sentence of God's holy law. All the children of Adam are alike fallen in sin. All remain in sin except those who are made upright in Christ and through the power of his resurrection. "There is,

therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Not one of us is able to walk uprightly before God in Adam. It is only as we are in Christ that we obtain any uprightness in the sight of God. That which man considers upright is often mistaken as being acceptable in the sight of God, but men can never be any judges as to what is right in God's sight. Let us walk ever so uprightly in the eyes of the world, that does not say that our uprightness is the kind that God approves. In order to be approved in God's sight we must be accepted in the Beloved. It is not a question of whether we accept God, but whether God has made us accepted in Christ. Since, then, Jesus is the key of our text, as he must be of every text if we are to declare the truth, it follows that no good thing will God withhold from them who are in Christ Jesus, that to them God is a sun and a shield, and that to them he will give grace and glory. The Lord God is a sun to his people, he is their light, their understanding, and they walk in the light of this understanding, which the Lord God sheds within their hearts and souls. He is the light of his holy city, the church, so that no sun by day is needed there, nor any moon by night, for there is no night there. The reason there is no night there is because the church is no more under the law (the night dispensation), but under grace. In our article a month ago we tried to write on this subject of "light." We cannot write more now than we wrote then upon this subject. We tried to show at that time how the Lord God is the sun of his people. But he is also a shield to them. This shows him as their protector. The shield, in olden times, was held between the warrior and the enemy. The darts

of the assailers fell upon the shield, leaving the warrior himself unharmed. How wonderfully this shows what the Lord is to his people, in that all the temptations of the adversary were hurled at the people of God, but were caught by the Lord God, who, in the person of Jesus, stood between his people and all danger, receiving in himself all their afflictions, and bearing in himself the penalty of all their transgressions. The angel of his presence is ever about those who fear his name. Nothing shall hurt nor destroy one single one for whom Christ died. For them he has taken from death its sting and from the grave its victory, so they do not even need to fear what the last enemy may do to them. The gifts of the Lord to his people are grace and glory. The text says he gives them. If he gives them, then they do not earn them. If they receive them as the reward of their merit, then they are not gifts. Anything that one pays for, and which comes as the reward of service rendered, is not a gift. The grace and glory of God are bestowed upon his people as wholly free and unmerited gifts through Jesus Christ the Lord. This is the grace, or free favor of God, in which our salvation for time and eternity is all bound up. The glory which he gives is that glory which Christ had with the Father before the foundation of the world, and which Jesus prayed to the Father his people might enjoy with him as the outcome of the death and resurrection of Christ.

Then, in the last verse under consideration, we see the expression, "O Lord of hosts." "Hosts" means an immense number, a great multitude. God is the Lord of a great multitude, which no man can number. The "hosts" are those, an innumerable company, redeemed unto

God by the blood of his Son, out of every nation, kindred, tribe and tongue and people under heaven. As a "holy benediction comes the conclusion of the Psalm: "Blessed is the man that trusteth in thee." To have that trust and confidence in God which is alone the product of God-given faith is to have that treasure laid up above, where moth and rust cannot corrupt, and where thieves cannot break in unto and steal. We cannot tell any one how to trust in the Lord, and it is not possible, we think, for one to tell another how to do this. It is easy to trust him when God gives us faith to trust him, but it is impossible to bring about that trust of ourselves. One essential to trusting in the Lord is that all confidence in self must be destroyed. Not until the flesh and sense and self have betrayed us, and shown themselves as no longer worthy of our trust and confidence, will we turn therefrom by the grace of God unto that perfect trust in God which nothing but grace can bring about in us. It is infinitely blessed for a poor sinner to have this trust in God, for it is a perfect trust, which can never be betrayed. All of us, perhaps, have had friends who have failed us in times when we most needed friends, but here is One that sticketh closer than a brother, a rich and almighty Friend; he is not slack concerning his promises toward us, who has promised to be with his people always, even unto the end of the world, and beyond. Those who trust in Him are founded upon a rock; like Mount Zion they shall never be moved, nor ever be ashamed. We are made ashamed of those among men in whom we have misplaced confidence. Never shall God's people be ashamed for their trust in him. He is our strong tower and rock of defence, a very present help in trouble.

MARRIAGES.

By Elder J. B. Slauson, at his home, 118 Forest Ave., St. Thomas, Ontario, March 29th, 1919, Duncan M. Gillis, of Muirkirk, Ont., and Jennie A. Bateman, of Iona Station, Ont.

OBITUARY NOTICES.

Jacob H. Dubois was born March 1st, 1836, in Olive, Ulster Co., N. Y., and died Feb. 8th, 1919, at his home, 53 Emerick St., Kingston, N. Y., of heart failure, making his stay on this earth 82 years, 11 months and 8 days. He was married to Sarah M. Buley March 20th, 1862, and to that union were born four children, two boys and two girls; one boy and one girl died when quite young; one son, one daughter and our dear sister survive him. He united with the Olive and Hurley Old School Baptist Church in the year 1878, and was baptized by Elder Swarthout, of Cement City, Mich., and continued steadfastly in the apostles' doctrine of salvation by grace, and grace alone, until his death, which was very sudden, falling dead by the side of the chopping-block after he had cut off a chicken's head. He was a faithful attendant of the church he loved as long as his health permitted, and loved to hear the name of Jesus exalted as the only name under heaven given among men whereby we must be saved.

The funeral was held from his late home Feb. 11th, and was conducted by Elder George Ruston, of Kelly Corners, N. Y., who preached an able sermon to the comfort of lovers of the truth from the text given him by our dear bereaved sister: "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." The hymn, "Asleep in Jesus," was sung. The writer helped lay the remains to rest in the Winchell Cemetery, at Olive, Ulster Co., N. Y. May God comfort and sustain our bereaved sister and all the household of faith, is my prayer.

ORVILLE WINCHELL.

Sterling Bliss Turner, son of George W. and Mildred C. Turner, was born April 27th, 1902, and departed this life August 8th, 1918, making his stay on earth 16 years, 4 months and 11 days. His death was not due to suffering nor disease, but in a moment, in the twinkling of an eye, the summons came with the lightning from above and snatched him from the earthly home and friends he loved so well. He and his father had gone to the cemetery to clean off our lots, when business called his father away for a few hours, leaving the child alone. When clouds began to gather and it threatened to rain he sought his horse to come home, when lightning struck the tree under which he and his horse were, killing them both. When his father, in company with two neigh-

bors, returned, he was found lying on his face with his eyes closed and hands folded under his breast. A more dutiful and obedient child was never given to parents. His last words to me were noble intentions for future manhood life. He was kind and gentle, and seemed to be happy when serving his parents and five sisters. Those who knew him best said he was too good a boy to stay in this world.

By request of his parents the fourteenth chapter of Job was read, and the text was: "He cometh forth like a flower, and is cut down." Brethren Ira Harryman and Ford conducted the funeral service, and the cherished form was laid to rest in the New Hope Cemetery to await the final resurrection of the dead. When this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

Written by his sad and broken-hearted mother.

MILDRED TURNER.

Mrs. Martha R. Hutchison, our beloved sister in Christ, departed this life March 30th, 1919, at her home in Washington, D. C. She was the daughter of John W. Thomas and Emily Owens Hamilton, both deceased, and both of whom had been members of the Ebenezer Old School Baptist Church in Loudoun County, Va. Sister Hutchison was also a member of the Ebenezer Church, having been baptized by the late Elder J. N. Badger some eighteen or nineteen years ago. She was born May 22nd, 1852, at Circleville Mills, Loudoun Co., Va., and married to Wm. N. Hutchison about 1871. To them were born four children, only one of whom survives sister Hutchison: Dr. Claudius P. Hutchison, of Arcola, Va. Her husband died in 1908. She is also survived by one and only brother, Dr. I. H. Thomas, of Aldie, Va., deacon of the Mt. Zion Church. Sister Hutchison had a warm place in the hearts of her brethren, for she was truly devoted to the cause of God's truth and to the welfare and prosperity of Zion. She was a woman of a deeply spiritual mind, with whom it was always a delight to me to hold conversation upon those topics which lie nearest our hearts, but which we so often allow to lie submerged beneath lighter and more trivial intercourse. I mean by this that when we Old Baptists get together we so often spend our time talking of worldly affairs, when we might better be talking of those things which ought to, and I am sure do, lie nearest our hearts—the things of the kingdom of God. But sister Hutchison was one who would not let you talk much about the world, for after being with her a few moments she would lead the conversation into spiritual channels. She was a staunch believer in predestination of all things, salvation by grace and all these fundamental principles of the doctrine of Jesus Christ. No minister of God has ever been able to lay down the doctrine too

strongly and positively to suit her. She was a good singer, and had one of those high, melodious, soprano voices, which rang out clear in the praise of her God. We miss her, but are assured she is at rest. May the Holy Spirit comfort the bereaved brother and son, as well as the bereaved church. She was buried at Ebenezer. L.

Robert E. Bailey died at his home near Salisbury, Md., Jan. 10th, 1919, after a brief but severe attack of influenza followed by pneumonia. He is survived by his devoted companion, three children, two sons and one daughter, the children all being under eleven years of age, his father and mother, brother Wm. E. Bailey and sister Mary J. Bailey, and his sister, Mrs. Charles Hayman. He will be greatly missed by them all, and many others who loved him for his excellent qualities. Just a few days before the end came he said to his father, "Are you afraid to die?" and when he replied, "No, son," he said, "Neither am I, though I have much to live for."

The funeral was held at his late residence and was largely attended. Services were conducted by the writer, who deeply sympathizes with them all. Burial in Parson's Cemetery, Salisbury, Md.

May the Lord, who is able to comfort all that mourn, be with this dear family in their sorrow, and by his wisdom and power reconcile them to his will in this as in all things else.

J. C. MELLOTT.

Daniel Thomas Pitchford was born in Illinois Aug. 18th, 1831, and was married to Miss Amanda L. McGowan in 1850. To that union were born eight children, five of whom are now living: C. C. Pitchford, of Rich Hill, Mo., Mrs. Bunavista Bailey, of Alton, Ill., W. Paul, T. J. Pitchford and Mrs. Laura Kane, of St. Johns, Oregon. His wife died in April, 1871, and in November, 1871, he was married to Mrs. Elizabeth Yarbrough. To that union were born four children: Edward L. Pitchford, Mrs. Lydia Burr and Mrs. Ida Nielson, of Portland, and J. J. Pitchford, of Lebanon, Oregon. He also reared two stepsons: Franklin D. and Gordon C. Yarbrough, of Ashland, Oregon. His wife died in 1899, and he was married to sister Sarah Jarnigan, widow of the late Elder James Jarnigan, who survives him. In 1873 he moved to Rich Hill, Mo., and in 1884 moved across the plains to Oregon, settling on a farm near Scio. He sold his farm about ten years ago and bought a home in Lebanon, Oregon, where he died Feb. 20th, 1919, at the age of 87 years, 6 months and 2 days. In early life brother Pitchford experienced deep conviction for sin, but was in due time delivered from the rigorous and exacting demands of the law through faith in the crucified and risen Savior. He offered himself to the church, and both he and his wife were baptized, neither knowing of the other's convictions

and consequent troubles, and arose to walk in newness of life. How well he kept that sacred trust delivered unto him for nearly seventy years his host of friends well know. If he had an enemy I never heard of it. He had held membership with the church at Rich Hill, also at Scio, Oregon, but his membership at the time of his death was with Bethel Church, meeting at Tallman, Oregon. His last illness was of short duration, only about ten minutes; he quietly fell asleep. As he had previously asked sister Pitchford to call the writer to take charge of the funeral services, I tried to speak words of comfort, using as a text 2 Cor. v. 1, after which the remains were laid beside his second wife in Providence Cemetery to await the coming of the Master.

A. HORNER.

Robert Fuggles, of Delphi Falls, N. Y., died March 13th, 1919. He was born in England May 23rd, 1844, and came to this country when five years of age. He was married to Mary Day in January, 1868, who died nine years ago. He leaves behind to mourn his absence two sons: John, at Delphi station, and Edwin, who lives near Delphi village, two brothers and five sisters. He was sick five days of influenza and pneumonia. I have been personally acquainted with him and his family nearly forty years, and can say he loved the truth as it is in Jesus, and his house was a home for God's people. He never united with the church, his excuse being that which is common to all the redeemed of the Lord, saying he was too unworthy and unfit to unite with christians. We believe he is with his dear Savior and is satisfied. May the dear Lord bless the two sons, brothers, sisters and mourning friends with all needed grace, is my prayer for Jesus' sake. He was buried at Woodstock May 16th.

D. M. VAIL.

G. W. Jones was born in Bibb County, Ga., Jan. 26th, 1850, and died March 27th, 1919. He came to Texas in 1877, and in 1881 was married to Miss Lottie Herrin, who lived but one year. In August, 1884, he was married to Miss Ella Wright. To that union were born eight children; his wife and six children survive him. All the children were with him when the end came except one, who is now in Germany. Mr. Jones raised an honorable and intelligent family, and had the respect of the entire community, as was evidenced by the large concourse of friends at his funeral. He was a firm believer in the doctrine of salvation by grace and the sovereignty of God, though he never united with the church. His house was a home for the Old Baptists. I would say to the bereaved, Weep not as those who have no hope. May God's richest blessings rest upon his aged companion and the entire family.

The writer tried to speak words of comfort on the resurrection,

W. W. SLAUGHTER.

Mrs. Emma Parks, my dear cousin, wife of Lennie T. Parks and daughter of Francis and Bertie Holland, was born April 24th, 1884, and departed this life Feb. 23rd, 1919, at her home in Pocomoke City, Md., at the age of 34 years, 9 months and 29 days. She died from a complication of diseases resulting from an attack of influenza and pneumonia. She leaves her husband, father and mother, one little boy two years old, three brothers and one sister, besides a large number of relatives and friends, by whom she was greatly loved. Emma was a woman of lovely traits, kind, even tempered, and always carried a smile. She was a loving wife, devoted mother and dutiful daughter. She was a member of the Pitt's Creek Baptist Church, Cedar Hall, Md. We are prone to ask, Why should such a beautiful character be taken away just in the prime of life? but may we be enabled to say, Thy will, and not mine, be done. May the Lord comfort the bereaved husband and the aged father and mother in their hour of affliction.

Her cousin,

GEORGIA BYRD NORTHAM.

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Mrs. H. H. McGee, Ill., \$1.00; C. H. Byrnside, W. Va., \$1.00; Sallie R. Powell, Va., \$1.00.

M E E T I N G S .

The Ebenezer Old School Baptist Church expects to entertain the Warwick Old School Baptist Association on June 4th, 5th and 6th at Ocean Grove, N. J. A more definite notice will appear later.

CYRUS RISLER, Jr., Church Clerk.

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J. G. EUBANKS, Pastor.

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

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 Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

THE

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(ESTABLISHED 1832.)

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87.

MIDDLETOWN, N. Y., MAY 1, 1919.

NO. 9.

CORRESPONDENCE.

NORTH BERWICK, Maine.

DEAR SISTER IN THE LORD:—More than a month has passed since I received your letter. That month has been one of burdens, temptations, discouragements, but I have been waiting upon the Lord. What a kindness is this from the Lord to have my heart inclined unto him, and mercies, new covenant mercies, have been my heritage from the God of our salvation. The people of God are such as “know me,” saith the Lord, “from the least of them unto the greatest of them.”—Jer. xxxi. 34. “They shall be all taught of God.”—John vi. 45. There is so much spurious, shallow profession of the name of Christ that it becomes us to examine ourselves whether we be in the faith, whether we are Christ’s or not. “Now if any man have not the Spirit of Christ, he is none of his.”—Romans viii. 9. “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”—2 Cor. xiii. 5. Many who give their assent to some scraps of doctrine imagine themselves believers. With their mouth they show much love to God, to Christ and his people, (Ezek. xxxiii.

31,) but they have no heart toward Christ crucified, and have never known the experience of a broken and contrite heart. They draw nigh unto God with the mouth, and with the lips profess to worship him, but their heart is far from me, saith the Lord. (Matt. xv. 8.) O, I feel to crave a heart near to the Lord, that I may be of that people near unto him, and that he may be nigh unto me. O the blessedness of a poor sinner who is made nigh by the blood of Christ. O to know God, or rather to be known of God. “I know my sheep, and am known of mine.”—John x. 14. Now, dear sister, those who are of God cannot be satisfied with anything less than this experimental heart intimacy with Jesus Christ our Lord, whom to know is life eternal. This knowledge of him in his all-preciousness, all-sufficiency and suitability is best known in our straits, our trials, conflicts and sorrows. “I did know thee in the wilderness, in the land of great drought.”—Hosea xiii. 5. “Thou hast considered my trouble; thou hast known my soul in adversities.”—Psalms xxxi. 7. Many can be found in their demonstrations of intimacy while we are smiling, in prosperity, but when troubles come, when our sore

runs in the night, friends stand aloof from our sore, refuge fails us. "No man cared for my soul."—Psalms cxlii. 4. Ah, cisterns may be broken and creatures all fail, we may have many enemies, but we have one Friend.

"There is a Friend that sticketh fast,
And keeps his love from first to last,
And Jesus is his name.
An earthly brother drops his hold,
Is sometimes hot and sometimes cold,
But Jesus is the same."

The Lord will not forsake us, though he sometimes hides himself in time of trouble and suffers us, amidst our afflictions and conflicts, to sink very low, and he sees that our power is gone. We have to learn that our hewed-out cisterns become broken and can hold no water. Our God only is the Fountain of living waters. The water that our dearly beloved covenant Head gives us is in us a well of living water springing up into everlasting life. I find no companionship with the easy-going, unexercised professors of Christ's name; for the communion of saints one with another is in their union to Jesus Christ, the dear Savior, and thus in him with one another. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3.

In your letter you speak of sorrows and sufferings given you to endure, in which you have been, you judge, prepared to enter into some of "the deep things of God." Yes, afflictions, temptations and conflicts are the Lord's school in which his children are taught. "Who teacheth like him?" Hezekiah exclaimed, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live."—Isaiah xxxviii. 16. Through the

waters and through the fires the pathway lies, and there is no way for the ransomed of the Lord to evade those peculiar trials and afflictions which our heavenly Father has appointed to each one in weight and measure as seemeth good in his sight. All the paths of the Lord are judgment and truth unto those who fear him, and all the discipline, the chastenings that we endure at his hand, are for our profit, that we might be partakers of his holiness. (Heb. xii. 10.) Surely we shall prove this to be so, though we now find it to be very true that no chastening for the present is joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. All our vexations and sorrows are to show us the vanity of all earthly things, to make us sick of self, of the world, to wean us from all earthly dross and to make us fond of and to find our all in Jesus Christ, our covenant Head. "Christ is all and in you all." There are times in the dispensation of our heavenly Father when some dear child of God is found in great tribulation, passing through great and sore troubles of soul; and these inward tribulations may also be attended with outward providential afflictions. The apostle Paul said, "Without were fightings, within were fears: but God who comforteth those that are cast down, comforteth us by the coming of Titus." Sometimes while in the deeps we are overwhelmed with darkness and confusion, and are at "our wits' end. But God hath his path in the deep waters, and he will guide and sustain us there, for "underneath are the everlasting arms," and there it pleases him to instruct us and discover to us deep things of the riches of his grace unto us in Jesus Christ, and bring out to light the shadow of death. There is (truly we

prove it to be so) in Christ Jesus our dear Savior a balm for all our wounds; there is consolation in him strong and deep, reaching us in all the deeps of our woes, yes, sustaining and refreshing us when fainting and ready to die. The deeps are the places where groans and fervent supplications are made unto our God. When my heart is overwhelmed, unto thee will I cry, Lead me to the Rock that is higher than I. (Psalms lxi. 2.) "I cried unto the Lord out of the low dungeon."—Lam. iii. 55. "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."—Jonah ii. 2. If we are to know the lamentations and triumphs of Zion, if we love and mourn with Jerusalem and are glad and rejoice with her, then it will be our experience to be brought "low in a low place," and our God shall comfort us with the sure mercies of David, even as one whom his mother comforteth; and we shall ascend, and sing in the heights of Zion; we shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and our soul shall be as a watered garden, and there we shall not sorrow any more at all. (Jer. xxxi. 12.) O how amiable thou art, dear Savior, thou art altogether lovely; so snitable to me, a frail mortal, so precious, comforting and satisfying to me, a vile transgressor. The satisfactions of time, of the earth, of the flesh, are vanity; none, however pleasing, are enduring; they are fleeting, they fade, they decline and pass away. Ah, earthly sweets are often turned into bitterness, but in the covenant of grace every bitter thing is sweet. There is a sweetening of all things there. There are bitter herbs to be eaten with Christ, our Passover, sacrificed for us, and to have a broken

and contrite heart at the mercy-seat is sweet. Our tears there are sweet. How sweet were the tears of that sinner who bathed Jesus' feet with tears and wiped them with the hairs of her head. The waters of Marah are made sweet unto us when the tree of the cross of Christ is cast in.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend.

Here I'll sit forever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing,
Plead and claim my peace with God."

Though Christ Jesus is to the Jew a stumbling-block, and to the Greek foolishness, yet how altogether essential to our hope and comfort is Christ and him crucified. The bitten Israelites beheld the serpent of brass and lived, (Numbers xxi. 6-9,) and as Moses lifted up the serpent in the wilderness, even so our precious Christ was lifted up, that whosoever believeth in him might not perish, but have eternal life. (John iii. 14, 15.) Have we not been drawn to the crucified One? The only begotten Son that is in the bosom of the Father declares the Father unto us. So, dear sister, I may say that it was in Christ crucified that first I knew our God. O, there was given a heart to know him, eyes of faith, of all entreaty, of all confiding trust and love to look unto him on Calvary's cross. "Look unto me and be ye saved," is the cry of the crucified Savior.

"Bought with the Savior's pains and blood;
Amazing love! What tongue can tell
The glory which I saw in God
When at his bleeding feet I fell?"

"Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
In all need to Jesus go;
Prove his wounds each day more healing,
And myself more deeply know."

On to the end of our pilgrimage we are journeying, and the Lord, who has taught us to trust in his name, has not brought us thus far to put us to shame. Christ is in our hearts the hope of glory; we shall not be ashamed nor confounded world without end. Our life is hid with Christ in God. When Christ, who is our life, shall appear, we shall appear with him in glory. O the unspeakable blessedness of our hope in our dear Redeemer.

FREDERICK W. KEENE.

PHILADELPHIA, Pa., Dec. 11, 1918.

DEAR BROTHER KER:—If this letter of Elder McClanahan's is of any value to you, you may use it, otherwise lay it aside. I hope you and yours are well.

Yours in best of bonds,

J. M. FENTON.

POCA, W. Va., Nov. 17, 1918.

DEAR BROTHER FENTON:—I will try to answer your letter, which came to hand some time ago, also the card I received yesterday bearing the sad news of the death of Elder Durand. Sickness in my family was the cause of my not writing sooner. I was sorry to learn of your sickness, but rejoice to know that you are living, and able to inform me of brother Durand's death. Truly we have to say, A noble man has fallen. The editors of the SIGNS will miss him, and those who read that noble paper will also miss him, for he was one of God's chosen and qualified servants to preach the gospel of the Son of God, and his writings were well seasoned with the experience of God's little ones, who so often are seeking comfort. While sorrow fills our hearts, we must say, Thy will be done, O Lord God of heaven and earth.

Since I received your good letter the words "eat and die" have been ringing

in my ears every day. It is not that I feel competent to write upon this all-important subject, but just to ease my mind. I have been very much cast down in my feelings since returning from the three associations that I was blessed to visit this fall. O how true it is, as Solomon has said, A word fitly spoken is as apples of gold in pictures of silver. You said in your letter to me, It looks like eat and die pretty often with us. As lifeless as I was at that time I got comfort from those words eat and die. How often have we feasted on the bread of life, broken by the servants of God, and felt that such refreshing seasons were from the presence of the Lord. The Lord knows altogether our uprisings and down-sittings which must work for our good. The life of Elijah, when viewed in the light of the Spirit, is of great comfort to the church, which the widow prefigured. When in a spiritual sense our brook seems to be dry, and we are ready to cry, Where is the blessedness I knew when first I saw the Lord? Where is the soul's refreshing view of Jesus and his word? when zeal in the cause of Christ abates and our devotion dies, when we feel no sensible delight in prayer, and the spirit of praise and thanksgiving is gone, when we see nothing around to awaken and encourage us, and the love of many has waxed cold, these are seasons of darkness, and very trying indeed, but in the midst of this gloom we are made to remember him who has said of his vineyard, I, the Lord, do keep it. I will water it every moment. I will keep it night and day. Night and day includes all the time. The God of our salvation will certainly keep his word, therefore let us be of good cheer, for spiritual drought and barrenness of soul shall be turned into a blessing. The Spirit of the Lord com-

manded Elijah, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." As I have already stated, this widow prefigured the church. Elijah is ordered upon a long and tiresome journey, through a wild and barren country, in a time of great famine and extreme drought, but the One who keeps Israel was Elijah's guide, and he was sure there was no mistake in the command of his God, for, As the apple tree among the trees of the wood, so is my Beloved among the sons. Zidon lay beyond the border of Israel, among a heathen people enslaved to vile idolatry, the native country of Jezebel, the prophet's bitterest enemy, as a lamb among wolves. Thus was Elijah placed, but he was as wise as a serpent and as harmless as a dove. "I have commanded a widow woman there to sustain thee." Among so many widows in the land how is this widow to be found? This indeed was bringing the blind by a way they knew not. But be still, and know that I am God. In following after this wonderful man of God we soon find him in the neighborhood of Zarephath, which was midway between Zidon and Tyre, which signifies a smelting furnace of affliction, whereby the Lord tries and purifies his people; the hand of God was his guide, which is the power of God. The Lord, who was there before him, had prepared and arranged all for his reception; truly the Lord had gone out before him. We see this wonderful man of God as he comes near the gate of the city, and lo, the widow woman was there gathering sticks for fuel. The unerring Spirit of God revealed to him that this was the

widow, and he therefore called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. She readily started for the water, when he added, Bring me, I pray thee, a morsel of bread in thine hand. With this request she brought from the depth of her heart her concealed feelings, and answered, As the Lord thy God liveth, I have not even the smallest loaf of bread, all I have is but a handful of meal in a barrel and a little oil in a cruse, and lo, I have been gathering a stick or two for a fire on my hearth that I might dress it for myself and for my child as our last meal in this world, that we might eat it and die. Truly in many respects the prophet Elijah typified Christ, but more particularly John the Baptist. "No prophet is accepted in his own country, but I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." The church of Jesus Christ is brought to view under the appellation of a widow, her first husband being dead. Yes, my brother, we eat of the bread of life, and rejoice while feasting, but ere we are aware we have become lifeless, dead, groping in darkness.

I will close this imperfect letter; it is so much like the writer I hesitate to send it. I hope to hear from you soon. My wife is very sick at this time. My daughter has recovered from influenza.

Your brother, I hope,

J. W. McCLANAHAN.

BALTIMORE, Md.

DEAR ELDER KER:—I feel a desire to write you a few words of commendation, that if the Lord wills it might be of some comfort in your dark hours of trial. I wish to say that where a brother has differed with your views on any portion of God's word or the meaning thereof, you have shown that meekness and love which both Christ and Paul taught, both by word and deed. You have tried to show them by the Scriptures that your views are correct, yet with no malice on your part against them because they appear to differ with you. When some of the disciples told Christ they had seen some worshiping who did not follow them, that they forbade them, Jesus rebuked them, saying, They that are not against us are for us. It appears that the flesh was made manifest in the apostles' act, and I feel sometimes it is the flesh getting in the ascendancy that causes so much trouble and confusion in the church of the living God. Some want everybody else to follow them. The apostle Paul said, Though I speak with the tongue of men or of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. It appears to me that he was speaking this not only for that particular time and occasion, but exhorting the preachers, exhorters and writers of future generations that though they might be able to proclaim the glorious doctrine of God our Savior in all its beauty, and did not show forth charity, or love for their brethren, they would become as sounding brass or a tinkling cymbal to those who heard them or read their writings. Dear brother, it appears that charity is shown forth in all of your editorials which I have seen where some brother has taken exception to what you have set forth. The word of God is

sharper than any two-edged sword. Dear brother, stick to the word of God in season and out of season, and let that do the dividing; preach and write salvation by free and unmerited grace, both here and hereafter, and thereby exalt the name of Jesus and build up, strengthen and comfort the poor of the flock, those who feel unable to even think a good thought or do a good act unless it is prompted by the Spirit that they are born of, and which dwells in God's little ones; for he said, I will lead them and they shall follow me, and I will never leave them nor forsake them; I will be their God and they shall be my people, showing that he leads and directs them as it seemeth good in his sight.

Dear brother, I do not know why I have written as I have, only I felt to write, and just recorded my thoughts as they occurred to me. I hope to always be able to take the SIGNS, for I think it is the best Baptist paper that I ever read. If there is anything in this worth publishing you may do so, if not, throw it into the wastebasket and it will be all right with me. May it please the dear Lord to bless the editors and publishers of the SIGNS and send peace in Zion.

From one of the least of the flock, if a sheep at all.

Your brother, I hope,

L. C. GODWIN.

KENDALL, Wash., Jan. 3, 1919.

DEAR BRETHREN AND SISTERS:—Another year has passed with all of its joys and sorrows, and still God rules, as he always has and always will in all things, whether we or any one believes it or not, for he says so, and he never said there was any other creature, man or being helping him, or ever would be called upon to help, for God is the same yesterday,

to-day and forever, declaring, I am God, and there is none else. Although there are gods many and lords many, yet there is but one true and living God. It seems to me that they have lately greatly multiplied their false gods, entirely ignoring the true and living God, though no more than they who trust in and worship the gods of this world have always done, for they know no other God; to know God is to love and worship him. Who of all the host engaged in the recent world war ever gave God the honor or glory of a single victory gained? when in fact all honor and all glory in every victory belongs to him; and while the loss of life was appalling, and grief and suffering beyond description, I dare not say God did not ordain it so. Some blame President Wilson for not going into the war sooner, declaring that so many lives could have been spared, because the war would have ended sooner; but not until the last shot was fired and the last life sacrificed could it have stopped. How different we would have things if we could, and we think sometimes that we are neglected and badly used, and we (or at least I do) think some hard and rebellious things against our kind and merciful heavenly Father, who is only leading me about and instructing me, and I find to my great joy that there is no strange god with me, but the same God that led about Abraham, Isaac and Jacob. I often feel like poor old Jacob when he said and verily believed, "All these things are against me," and in His own appointed time I, like Jacob, find it to be a glorious dispensation of Providence, for we cannot see his face, but we see his hinder parts, and if this is so glorious to us what will it be to see him face to face and tell the story saved by grace? Is it possible that I, so full of sin and uncleanness, shall be per-

mitted to see him face to face? I do not know, but know I love him and the suffering sons of sorrow, and at times I get so cast down and discouraged and sick of this world and this old body that I long to go home, for there is such a great love in my heart, like a well of living water springing up unto eternal life, it envelops my whole being, soul, body and spirit, and I long to fly away and be at rest.

Well, I see I have rambled on and on, just followed the lead of my mind, hoping to comfort others with the comfort wherewith I have been comforted. It is so sweet to trust in Jesus, just to take him at his word; just to feel that he is with us, just to know thus saith the Lord. I just wanted to tell you how much I appreciate the SIGNS. I hope the Lord will give the editors and correspondents messages of love and good cheer to lighten the paths of the weary pilgrims on their way through this vale of toil and tears.

DAVIS BURCH.

COLUMBUS, Ga., Oct. 27, 1918.

DEAR BROTHER LEFFERTS:—I have read and reread your last editorial in our family paper, the dear old SIGNS, and I desire to tell you of the joy and comfort it gave me. I felt greatly edified, and I felt my heart go out in love and praise to the blessed Savior who in love and mercy prepared these glorious things for his own: a city whose inhabitants are all in harmony and love, all is peace and rest, a place of safety and quiet. The people who inhabit this city are a chosen generation, an holy nation, who shall evermore sing God's praise. O what happiness and joy, no tongue can tell, to sit at the Master's feet and learn of him, heeding not the things of this world, looking unto Jesus, who loved us and gave himself for us.

"Zion's a city God hath blessed
With peace and everlasting rest;
A glorious city, strong and fair,
And Jesus dwells for ever there."

I feel to thank the Lord that he has freely given you, and all his ministers, wisdom and understanding concerning the things of his kingdom, which things you come telling, teaching the weak ones, for comfort and instruction, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. How lovable for those whom our Lord has given much to write often about these glorious things, that they may divide with one another, for all are one family. Each little one can read these beautiful texts of Scripture and meditate upon them, deriving joy and benefit; then another is given to write or speak on them, showing other things of consolation, thereby adding to each other's happiness. Those whom God hath called and fitted to expound his truth to us are helps and blessings. Paul said unto the elders, "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." I know that our God is unchangeable, aboundeth in mercy and is ever watching over those who love and trust him, but sometimes he seems so far away we need all the light and truth we can get. I could ask no higher earthly privilege today than to be so situated that I could hear you (or any other minister sound in the doctrine) proclaim the riches of God's grace. I am sometimes cast down and disquieted because of my isolation, yet I know that our God is good and kind, and rules all things for the best, and that this can all be overruled to my good, but I long to hear the preached word, for the companionship of a few kindred souls; yea, to hear the truth preached in love,

for if the truth is preached at all it must be in love, for the God of truth is love, and Jesus is the expression of that love in the highest, and the truth is that in which the fellowship of the people of God lives and abides. Fellowship is but another name for love of the brethren. But, brother, if this unrest, this hungering and thirsting, means that I am alive in Christ, then I am blessed beyond all I deserve. It is a precious consolation that God has predestinated all for good to the church, his body; that none of the principles of this glorious doctrine shall ever be changed or removed, held in place by the cords of his love.

Now, brother, I will close lest I weary you. I am sure you will throw the mantle of charity over my imperfections, knowing I am a poor, weak worm of the dust. I hope you will write often for the good old SIGNS, and that God will strengthen, encourage and bless the editors in their work. May God bless you all, is my prayer.

Your sister in hope,

(MRS.) F. J. NORRIS.

HERNDON, Va., Nov. 25, 1918.

DEAR EDITORS:—I am now renewing my subscription to the dear old SIGNS for another year by inclosing check for three dollars, two dollars for the SIGNS and one dollar to aid in sending the paper to the poor of the flock. I would be glad at this time to write you a short letter telling you how well I like the coming of the SIGNS, but alas, I still feel to be a blank as to letter writing, and try to be content in meditating on some portion of Scripture, which sometimes gives me a little ray of hope that I, even I, a poor, worthless sinner, may be included in that family of children chosen in Christ before the world was made. O what a sure

foundation is this for poor weary pilgrims to rest their little hope upon. Chosen in Christ before the world began, and the Lord knoweth them that are his. The nature of the old man in me causes me often to say within myself that I am not one of those chosen in the Savior of sinners before the world began. O, I am so weak, I am not able to say as did the Savior to Satan, Get thee behind me, Satan. I have not the power to do, and there is but one power that can set Satan in his bounds, and that power is the power of God.

I will now leave off writing about myself and Satan and turn my attention to a few lines regarding the very sad news of dear Elder Silas H. Durand's death. Dear soldier of the cross of Christ, he is gone, but will never be forgotten by those who knew him and loved him for the truth's sake. In thinking now of Elder Durand's death I am reminded of dear old Paul's words: I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. (2 Tim. iv. 6-8.) Again Paul said: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. David speaks often of tabernacles, and he also speaks of holy hills. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He answers the questions by saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalms xv. 1, 2. Jesus is the only man

who ever lived on the earth that could do the things spoken of by David which I have referred to above. Paul speaks of our earthly house of this tabernacle, then he speaks of a house we have after death—a building of God, a house not made with hands, eternal in the heavens. He says we know; his faith led him to confirm the matter. We know after we leave this earthly tabernacle we have a building which is of God, not made with hands, eternal in the heavens. O for such faith as Paul had, and such faith as dear Elder Durand had. Such faith would cause us all to exclaim in the language of the poet:

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

I must close, for I have written too much already. Love to the editors and publishers and all the household of faith.
A sinner saved by grace, if saved at all,
JOHN F. OLIVER.

SCHOHARIE, N. Y., Nov. 17, 1918.

DEAR FRIENDS AND KINDRED IN CHRIST:—Wife, mother and I have been going over some old letters, and I inclose one with this received from Elder Vail fifteen years ago for your disposal. From the tone of it my letter to him must have been about the same as I would write tonight—the same doubts, fears and questionings, and so very often feeling the force of hymn No. 1251, which we have in these past fifteen or twenty years sang together: "If a moment in praising of God I employ, I have hours again to complain." I am sometimes encouraged by the thought that it is a trait of children to murmur and repine with blessings in their hand, so that seasons are given to rest in the midst of darkness and distress of mind, when the assurance comes with power that such frames of

mind are the peculiar lot of all who are taught of the Lord to know that "the heart is deceitful above all things, and desperately wicked."

Please remember us to all in christian love.

Sincerely, in hope,

EVERETT R. KINNEY.

WAVERLY, Pa., March 6, 1903.

DEAR BROTHER KINNEY:—Your letter of recent date came to me all right. You wrote just as I have felt most of the time for the past twenty-two years, and I can say I truly sympathize with you. I am full of darkness, doubts and fears, and often think what a poor deluded mortal I am; I have grasped the shadow and missed the substance. What an awful state to be in! O wretched man that I am! who shall deliver me from the body of this death? I hope I do know that none but God Almighty can help me, for everything else has failed me. We read in the good book, When father and mother forsake thee, I the Lord will take thee up; which means, I think, when all earthly comforts and prospects are blasted the Lord will appear, but O how long he seems to wait to be gracious. In his time, not mine, he will come; yes, in the very clouds that surround us on every hand is the chariot in which he rides; he maketh the clouds his chariot. Dear brother, you remember that when Jesus was taken up from the earth a cloud received him out of their sight. The dear disciples were gazing up into the heavens, but he was gone. Two men clothed in white standing by said to them, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven. That means as he left in a cloud

he will return in a cloud, and might it not be that the dark, heavy cloud in which you are now engulfed is his chariot, and will break with blessings on your head? God knows it all. Think of poor old Jacob; his son Joseph is dead, he supposes; then comes the famine, then his son Benjamin is a prisoner down in Egypt. What a dark cloud in the poor man's life. In despair he says, All these things are against me. I have no doubt he longed to die. Think of Elijah at the brook Kedar, having nothing, yet well provided for. So cheer up, dear brother who knows but it is the third watch of the night? If so, the sun will soon appear, then like Jacob (Israel) you can say, It is enough. Remember me kindly to your wife.

Your unworthy brother,

D. M. VAIL.

CANON CITY, Colo., April 6, 1919.

DEAR BROTHER KER:—I am writing a short note to ask you to please change the address of my paper from 3506 Garner Ave., Kansas City, Mo., to this place, as we have thought it advisable on account of Mrs. Ketchum's health to move to a higher altitude. If this should be read by any Old School or Primitive Baptists in this part of Colorado we would be glad to hear from them.

Your brother,

SMITH KETCHUM.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

GENERATION.

A READER of the SIGNS, living in Connecticut, has asked us to give our views on the meaning of the word "generation" in six passages of Scripture, each of which she cites. The first is Luke xxi. 32: "Verily I say unto you, This generation shall not pass away till all be fulfilled." In the verses preceding this expression of the Savior he had been foretelling the destruction of Jerusalem, and of the signs and events that should accompany that destruction. Some of our excellent brethren have referred these declarations of Jesus to the end of the gospel dispensation; that is, to the end of this material world, and to the winding up of the events of time at the conclusion of all worldly things. These brethren understand the word "generation" to mean, not a generation of men, but the generation, or offspring, of Jesus Christ, that the word means the people of God, and that they are not to pass away until all these things told by Jesus in the twenty-first chapter of Luke should come to pass. However, carefully as we consider this view of the word "generation" as it is used in Luke xxi., and greatly as we esteem the brethren who thus view it, we

do not agree with it ourself. We understand the incidents portrayed by the Savior in this instance to refer only to the coming to an end of the legal dispensation, to the end of Jewish nationality and to the destruction of the temple at Jerusalem, which embodied all the rites and ceremonies of Jewish worship. We do not understand that any of these things are yet in the future before us now, still to be fulfilled, therefore the word "generation," as used in this instance, does not mean the offspring, or children, of Jesus Christ, but it means that the generation of men living when Jesus spoke those words were not to pass away until they should see all those things come to pass. In other words, that these calamities should befall the Jews within the lifetime of some of those then living. In Matthew xvi. 21-27, Jesus foretells his death and resurrection and that which was to follow, though not as much in detail as in Luke. However, in Matthew he says, "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." There can be no doubt but that Jesus meant that some of those very ones to whom he was then talking should not die until the fulfillment of those things. The same thing occurs in Mark ix. 1, where Jesus assured those then living that the kingdom of God was to come with power before they should taste of death. If the setting up of the gospel kingdom, as recorded in the early part of the Acts, is not the coming of God's kingdom with power, then we are at a loss to know what the coming of the kingdom with power does mean. Taking all these Scriptures together and comparing them, we must aver that the word "generation," as used in Luke xxi. 32, means a generation as reckoned

among men, and does not mean the offspring or children of God.

The second Scripture is Psalms xiv. 5: "There were they in great fear: for God is in the generation of the righteous." This means that God is in the offspring, or children, of Jesus Christ. That One born of the virgin, and who himself was the only begotten Son of God, is the righteous. No sinner ever is righteous in God's sight except as the righteousness of Jesus is imputed unto the sinner. So, Jesus being that righteous One of God in whom all the elect are made righteous, it follows that the "generation of the righteous" must mean, and can only mean, the elect of God in Christ Jesus who became actually his in generation, or in being quickened by his Spirit into divine life and born in due time according to his will, and not the will of men. God is in them. He makes his tabernacle in his people. Their bodies are the temple of the living God.

The third Scripture cited by our inquirer is Psalms xxii. 30: "A seed shall serve him; it shall be accounted to the Lord for a generation." This seed that shall serve him is the seed, not of David, Jesse's son, but the seed of the spiritual David, our Lord Jesus Christ. Those born, or begotten, of Him are all one generation, though they may be scattered over long ages of time, and live in and among successive generations of men. All the Lord's people are his generation, one generation, not many generations. Thus, the Lord counts them, or reckons them, as being one generation, no matter whether his people lived ages ago, are living in the world now, or whether they shall live here many years hence.

The fourth text is Psalms xxiv. 6: "This is the generation of them that seek him, that seek thy face, O Jacob. Selah."

Previous to these words in the twenty-fourth Psalm, the question is asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Immediately we see this cuts us all off from ever standing in God's holy place if we expect to come there through any works or merit of our own, for there is not a member of all the race of Adam in all the history of the world whose hands have been wholly clean, or whose heart has been pure; not one but who has at some time or other lifted up his soul unto vanity, or who has sworn deceitfully. This forever excludes human nature from ascending the hill of the Lord. The only cleanness, purity and sincerity in which a sinner shall ever ascend unto the Lord must be the perfect excellence of Jesus, which God gave to his people in his covenant of election before time began. Therefore the word "generation," as used in this Psalm, since it is in the singular and not in the plural, must mean one generation. It is the generation of Jesus Christ running through all ages of time, and composed of those who seek the Lord.

The next Scripture offered by our reader for our consideration is Isaiah liii. 8: "Who shall declare his generation?" As the fifty-third chapter of Isaiah wonderfully foretells the sufferings and humiliation of Jesus, this verse asks, Who is able to tell the generation? that is, Who is able to tell who are the people of the living God? His offspring are those born of the Spirit, hence a spiritual heritage not discernible by men. The Lord knows his people, who they are and where they are, but who among men is there that can number them? Men can write the gene-

alogies of their fellows, can tell who their children and grandchildren and great-grandchildren are; but here is Jesus, who was cut off out of the land of the living, who was taken from prison and from judgment; therefore who is there that is able to tell his generation, since it is a spiritual lineage, and not one of flesh and blood?

The last text is 1 Peter ii. 9: "Ye are a chosen generation." This, too, means the children of God, who were chosen in Christ before the world began, afterward to be generated or made manifest here in the world in their being translated from darkness into His marvelous light.

Now we have answered these questions the best we could, conscious all the time that there are those among our brethren who know vastly more about these things than we do, and who are far better able to write more clearly, but we have given the best that is in us. L.

NOTICE.

WE were compelled to leave out several obituary notices this number, on account of lack of space in this department of the paper, but will publish them as soon as opportunity will permit.

MARRIAGES.

By Elder B. F. Coulter, at his residence, in Philadelphia, Pa., April 9th, 1919, Eustace B. Cooper and Ethel Davie, both of Washington, D. C.

By Elder Asa Howard, April 6th, 1919, at the home of the bride's parents, Mr. Barney Lee Johnson and Miss Audrey Frances White, both of Keller, Texas.

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

John Wren, Ill., \$1.75; Mrs. C. A. Wren, Va., \$1.00; Mrs. P. Allison, Ont., \$1.00; Mrs. Mary E. Wright, Cal., \$5.00.

OBITUARY NOTICES.

Ephraim Manning passed from earth to the beyond March 8th, 1919, at his home near Otisville, Orange Co., N. Y., in the 80th year of his age. Mr. Manning had been in failing health for several months, and a few days before the end came he suffered a stroke of apoplexy, never regaining consciousness. He was born in the township of Greenville, N. Y., Dec. 11th, 1839, a son of Joseph Manning and Evaline Blizzard. Mr. Manning was united in marriage Nov. 21st, 1861, with Caroline A. Rundle. He was a prosperous farmer, retiring a few years ago when he sold his fine homestead to his son, Albert Manning. He is survived by his widow, sister Manning, a member of the Old School Baptist Church at New Vernon, N. Y., one son, Albert, and one daughter, Mrs. Eva K. Wyckoff, of Roseville, N. J., also by one grandson, Leroy Manning. Mr. Manning was well known among Old School Baptists, having visited associations and other meetings of that denomination from Maine to Virginia. Many will remember having been entertained at his home, where he never failed to make them feel welcome. He was a good, kind-hearted man, a loyal friend and an excellent neighbor, jovial in disposition, yet ever thoughtful for the welfare of those about him. He never made a public profession of religion, but attended the services of the New Vernon Church regularly for many years, and was always attentive and acute in discernment, a real lover of the gospel of grace. During his declining health he confessed that he had a hope in the mercy of God and that death had no terror for him. Mr. Manning will be much missed by the church, by his neighbors and close friends, but most of all by his family, especially by sister Manning, with whom he had lived in happy wedded union for more than fifty years. We all loved him, and all mourn because we shall see his face no more, but we know he is at rest, where we shall be not many years hence.

The funeral was one of the largest ever held in that neighborhood, and the writer used John v. 24, as a text, speaking with such ability as the Lord gave. The interment took place in the family plot in the New Vernon Cemetery. May grace as their day be given the family. We feel that our personal loss in the death of Mr. Manning is very great. K.

Catherine Graham McAlpine was born October 10th, 1847, and died March 19th, 1919, aged 72 years. She and her husband, the late Deacon Duncan McAlpine, were members of the Particular Covenanted Baptist Church of Canada, and were baptized by the late Elder Pollard, who also married them about forty-four years ago. They lived upon a farm near Iona until the death of brother McAlpine, about three years ago, since which time sister McAlpine had made her home with her son-in-law and daughter,

Mr. Alex Pollard and wife, in London. Their home upon the farm was a place of welcome for all their dear kindred in Christ, and when she was with her children it was her delight to have her brethren and sisters in the church visit with her and converse upon heavenly things. She was a mother in Israel to many, and it could be said of her that she endeavored to follow her Lord and Savior and sought to do that which would be wellpleasing in his sight. The welfare of the church was first in her mind and prayers, the Lord having blessed her in wisdom to know what was gospel order; she sought to please Christ, her Lord and Savior, and not man. On Tuesday night, March 18th, she was as well as usual, and called attention to the beautiful sunset, saying it made her feel sad and lonely and made her think of her departed husband. Early Wednesday morning she was taken sick and soon lost consciousness, passing on to the realms of eternal glory Wednesday night. Sister McAlpine was not only a mother in Israel in the church, but was a mother in all that the word implies to her six children who survive her: Mrs. Samuel D. Campbell, Mrs. Alex Pollard, Dan A. and Dugal D. McAlpine, Mrs. Peter A. McPherson and Duncan G. McAlpine. These all rise up and call her blessed. She also leaves three sisters: sister Nancy Johnson, Mrs. Connor and Mrs. Dan Johnson, besides many others to mourn.

The writer was called to conduct the funeral, using two of her favorite hymns: "And must it, Lord, be so?" and "Father, whate'er of earthly bliss." Text, Galatians iv. 26: "Jerusalem which is above is free, which is the mother of us all." Burial was in Fairview Cemetery, at Dutton, beside her companion.

May the dear Savior comfort all who mourn.

J. M. FENTON.

Edward Heard was born Nov. 24th, 1847, and died March 13th, 1919, making his stay on earth 71 years, 4 months and 19 days. He united with the church at Holly Springs, Newton Co., Ga., Nov. 11th, 1865, and was baptized by Elder Joseph L. Purington, who was pastor at that time. April 11th, 1879, he was set apart to the office of deacon at the request of the above named church by the following presbytery: Elders Isaac Hamby, J. T. Jordan and J. G. Eubanks. Nov. 2nd, 1882, he was united in marriage to Miss Lucy Simms, and to them were born four children, three of whom preceded him to the grave. He leaves a loving wife, one daughter, Miss Hyde Heard, one brother and one sister, brother Wilks and sister Susan Heard, and several nephews and nieces to mourn his departure. We feel that they can say with Job of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Brother Heard was as fine a character as has ever been our privilege to meet. He was as true to his convictions as is possible for one to be. You could always find him on the right side of every moral

question. He was a true Old Baptist, ready at any and all times to earnestly contend for the faith once delivered unto the saints. He most sincerely believed in the doctrine of salvation by grace and grace alone; it was his meat and drink. I feel to say to the bereaved family, I know that it is sad to have to give up your loved one, yet you have great consolation in knowing that he died in the triumph of living faith. Death hath no dominion over him. His hope was in Jesus, who died that he might live, so death is swallowed up in victory. May his God be your God, and may he keep you by his almighty power. I feel that I have lost a true friend in the death of brother Heard. I had known him for a long time, and to know him was to love him. He was a constant visitor to our church at Harris Springs. He talked in public, and his talks were always enjoyed by the brethren and sisters; we all miss him.

The funeral was held at his residence in Covington March 14th, conducted by the unworthy writer. Prayer was offered by Mr. T. J. Christian, pastor of his wife and daughter. His favorite hymn was sung: "How firm a foundation, ye saints of the Lord," &c. We tried to speak some words of comfort from the text: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." His body was laid to rest in the new cemetery in Covington in the presence of his sorrowing relatives and friends.

May the God of all grace comfort his dear sorrowing companion, daughter, brother, sister and sorrowing relatives and friends, is my prayer.

R. L. COOK.

Lillie B. Drake, wife of A. Russell Drake and daughter of David M. and Anna S. Voorhees, died at her home near Ewingville, Hopewell township, N. J., on Sunday, April 6th, 1919, aged 25 years, 4 months and 14 days, leaving to mourn their loss her husband, three children: Kathryn, aged six years, Helen, aged four, and Maud, aged one year, her father, mother, one brother and one sister. Lillie had an attack of influenza last October, and from that time went into decline, suffering from gathered glands of the throat, which gathered and broke but never healed. She could take but very little nourishment, and gradually wasted away until her death. Lillie was a kind and indulgent wife and mother and had three lovely girls, but was called away to leave them early in life. Surrounding circumstances made it impossible for her to attend her meetings. While our sorrow is great, we cannot wish her back, for we feel that she is called from a world of sin and is now at rest.

Elder Vaughn conducted the funeral services at the Hopewell Old School Baptist meetinghouse at Hopewell, speaking to a very large gathering of people.

Her father,

DAVID M. VOORHEES.

George W. Hancock, a lifelong resident of Worcester County, Md., was born Dec. 8th, 1830, and died March 31st, 1919, aged 88 years, 3 months and 23 days. In early life he was a well to do farmer; later he moved to Pocomoke City, Md., where he practiced veterinary medicine. He served one term as County Commissioner about thirty years ago. He was highly esteemed in the community where he resided. He voted sixty-eight times in his long, useful life. He leaves to mourn their loss three daughters and one son: Mrs. Wm. R. Payne, of Stockton, Md., Mrs. Silas R. Payne, of Welbourne, Md., Mrs. John H. Truitt, of Indiantown, Md., and W. Bates Hancock, of Pocomoke City, Md., fourteen grandchildren, nineteen great-grandchildren, two sisters: Mrs. I. D. Pilehard and Mrs. Zaddock Blades, and one brother, Robert Hancock. The last three years of his life were spent with his son-in-law and daughter, brother and sister John H. Truitt. Mr. Hancock was not a member of the visible church, but a firm believer in salvation by grace alone. He was a man of few words, yet in his last sickness he clearly made manifest that his hope was a good hope through grace. We believe he has now entered into that rest which remaineth to the people of God.

Funeral services were held in the Old School Baptist meetinghouse in Snow Hill on Wednesday, April 2nd, conducted by the writer, after which he was laid away in the adjoining cemetery beside his wife.

B. F. COULTER.

Mrs. Nancy Ritoeor Gulick, our beloved sister in Christ, passed away at her late home, Lenah, Loudoun Co., Va., April 10th, 1919. She was born near Aldie, Va., March 3rd, 1828, and lived all her life in that neighborhood. She was the last one of the eleven children of the late William Gulick and Mary Hixson. She was married to Sanford Gulick Nov. 24th, 1853, who died Nov. 14th, 1878. To them were born seven children, three daughters and four sons. The three daughters and two of the sons survive their mother: Misses Ella, Mary and Alice Gulick, who lived with their mother and devoted their time to her care; Robert Gulick, of Lenah, and Sanford Gulick, of near Aldie. It has rarely been my good fortune to see five children more devoted to their mother and more tender and thoughtful in their regard for her than these have been to our aged sister Gulick. She was baptized into membership with the Mt. Zion Old School Baptist Church by the late Elder Joseph L. Purington, in 1872. She was beloved by all the church, who felt that she was a true mother in Israel. By all who knew her she was greatly respected and esteemed. She was a firm believer in the doctrine of salvation by grace, and grace alone, in the absolute predestination of all things and in election. On all these points she was clear and firm. Of late years sister Gulick had not been able to attend the meet-

ings much, owing to increasing age and feeble health, but her heart was with the church, and she loved to have the brethren and friends entertained in her home. She will be greatly missed, not only by her immediate family, but by the church and the large circle of relatives and friends.

Funeral services were held at her home, using the words: "Precious in the sight of the Lord is the death of his saints." Her favorite hymns were sung: "Jesus, lover of my soul," and "Rock of Ages." Burial took place in Sharon Cemetery, at Middleburg, Va.

May the God of all consolation and comfort bless those who mourn.

L.

MEETINGS.

THE Baltimore Old School Baptist Association will convene, the Lord willing, with the church at Black Rock, Md., on Wednesday, May 14th next, and continue three days. Visitors will be met on Tuesday p. m. at Cockeysville, on train leaving Baltimore at 3 p. m. We wish a good attendance.

JOSHUA T. ROWE, Pastor.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association is appointed to meet with the Cow Marsh Church, near Petersburg, Kent Co., Del., commencing on Wednesday, May 21st, 1919, at 10 o'clock a. m. All lovers of the truth, brethren and friends will be made welcome. We desire to have the presence of the ministering brethren, all who can come. South bound train connecting all points from New York and Washington, arriving at Viola station, Delaware Road, at 4:27 o'clock p. m., will be met at Viola station. North bound train from Harrington, arriving at Viola station 4:15 p. m., will be met at Viola station. Passengers south of Harrington will change cars at Harrington, as the Norfolk Express does not stop at Viola station, and wait at Harrington from 3:05 o'clock until 4 o'clock, and then come on up on train arriving at Viola station at 4:15 o'clock, as above named. Passengers from D. M. & V. Branch Road coming on an earlier train can wait at Felton station for this same train.

THOMAS L. COOPER, Clerk.

THE Ebenezer Old School Baptist Church expects to entertain the Warwick Old School Baptist Association on June 4th, 5th and 6th at Ocean Grove, N. J. A more definite notice will appear later.

CYRUS RISLER, Jr., Church Clerk.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON,

THE

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

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., MAY 15, 1919. NO. 10.

CORRESPONDENCE.

GOSPEL WARFARE.

“THINK not that I am come to send peace on earth: I came not to send peace, but a sword.”—Matt. x. 34.

“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.”—Luke xii. 51.

This war and this division do not mean a carnal warfare, as nations war, but as war in the families of earth, which might be called a civil war, a division of family sentiment, a war of words about the worship of God. Many people point to the song of the angels that gave notice to the shepherds in the mountains of the birth of a Savior, when they said, “On earth peace, good will toward men,” as though the coming of Jesus was to establish peace between all people and all nations. It is plainly evident that the peace on earth referred to was the same peace that Jesus spoke about: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.” Also, again: “These things I have spoken unto you, that in me ye might have peace.” This peace is not a carnal peace, but “the peace of God, which passeth all understanding.” This is essentially “the saint’s peace,” no peace like

it. Though the saints got that holy peace from Jesus, yet they must endure afflictions, afflictions of the gospel, or because of believing in Jesus. “In the world ye [the saints] shall have tribulation.”—John xvi. 33. “Yea, all that will live godly in Christ Jesus shall suffer persecution.”—2 Tim. iii. 12. The outward warfare of the children of God in this mortal life is not a carnal warfare. “For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds).”—2 Cor. x. 3, 4. This warfare is called by Paul a “good warfare.” (1 Tim. i. 18.) The fighting in this war is summed up in the words of Scripture by Jude: “Earnestly contend for the faith which was once delivered unto the saints.” Contention for the truth is therefore a “good warfare.” “War a good warfare, fight the good fight of faith,” were the words of Paul to Timothy. This fight is essential to the true followers of the Lord Jesus. Patriarchs, prophets and the apostles had war with their fellow-creatures because of their belief. They did not seek after war, but their enemies forced war upon them. Shall we be

weak-kneed in advocating the truth, that we may have peace with our fellow-creatures? Must we dodge the truth, or compromise with error to have peace with the enemies of truth? Paul contended with his brethren in regard to what was good order for believers, who were formerly both Jews and Gentiles, and that the brethren of the Jews should not compel their Gentile brethren to live as they did. Paul said, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."—Gal. ii. 11. Was it right for the apostles to have contentions with one another, or for brethren now? To correct errors in the teaching of brethren it seems to be right to contend, and "earnestly," too, against all error, even if error is found among brethren. However, this contention must be in the spirit of peace, with meekness "forbearing one another in love." For the sake of Jesus, or because his people believe in him, they are hated. Jesus declared that this should be so, hear him: "And ye shall be hated of all men for my name's sake."—Matt. x. 22; Luke xxi. 17. Is not this hate the spirit of warfare? Have not the enemies of God's people used carnal weapons against the saints in their warfare? They have, but the saints fighting against this oppression use other kind of weapons. It does look like an unequal fight to find on one side carnal weapons, on the other side spiritual weapons. For our weapons are not carnal, "but mighty through God to the pulling down of strong holds." Even if the real steel sword is not used against the saints to-day by their enemies, yet all their mental arguments are carnal weapons, though not such as to kill the body; but they are such, if their teaching be true, that they would dethrone God and the Lord Jesus Christ.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For this warfare we are to put on the whole armor of God, and having done all, to stand. It seems that it is of great importance to believers to stand firm, and it is a great and blessed privilege to be permitted to wear the armor of God, which provides completely for a defensive and an offensive warfare. "Stand therefore, having the loins girt about with truth." Second: "Having on the breastplate of righteousness." Third: "Your feet shod with the preparation of the gospel of peace." Fourth: "Above all, taking the shield of faith." Fifth: "Take the helmet of salvation." Sixth: "The sword of the Spirit, which is the word of God."—Eph. iv. 11-17. It would take time and more space than the confines of a letter will admit to speak in detail of all these arms, for there is room for a great range of thought. The best that I can do is to hint at some of the grand things signified by this holy armor of God. The first, having the loins girt about with truth, is very important, and it seems most important, too. This girdle of truth around the most sensitive part of the body (or what was considered the most sensitive part of the body in old times) is of great meaning. Look at a man standing girdled with a broad girdle, having the word "truth" in a circle round his body. This girdle and its inscription is all-important, for the first thing in the kingdom of grace is to know the truth. This of-itself makes the believer in the truth free, and he is free indeed; he is Christ's free man, as nothing but truth can grow in the garden of grace. No real believer in Christ wants anything but the truth; all wisdom is founded on

truth. No man can have the truth as it is in Jesus except he has the fear of God in his heart. The fear of the Lord is the beginning of wisdom in every soul, and God will shew his covenant unto him. That one-sided contract (or made by One, that is God) contains no error or falsehood, but everything promised in that covenant will surely be brought to pass: quickened by his Spirit, law written in the mind, placed in the heart, a veto placed on him that he cannot give the secret of the Lord to another person, for he shall not, and cannot, teach his brother or his neighbor to know the Lord. This secret shall stay with them "that fear him." He teaches all of them, from the least even to the greatest. That girdle of truth contains many precious jewels, such as the sovereignty of God, his foreknowledge, predestination, election, quickening, sure calling and the preservation of the saints against the wiles of the devil, "until the redemption of the purchased possession, unto the praise of his glory."

Second: "Having on the breastplate of righteousness." This breastplate is one of the most important things in the defensive armor; its position is significant, on the breast, covers the center of life, the heart, it protects the whole body; figuratively, the breastplate of righteousness protects the whole being of the child of God. The great Head of the church displayed his power to the prophet with insignia upon his garments, which taught the same truth more than seven hundred years before Paul's day: "For he put on righteousness as a breastplate, and a helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."—Isaiah lix. 17. The followers of the Lord Jesus have the same impreg-

nable breastplate, viz., the perfect righteousness of the Son of God. It is a solid bulwark against the devil, hell and all that can ever be the enemies of the truth. Having such a permanent breastplate they are able to stand against all the fiery darts of every enemy of the truth, and to be able to stand before the judgment throne of Christ and his Father. Being the real children of God, the law of imputation gives them an exclusive right to stand "under the shadow of his wing." The watchword of the saints from of old has been, and will forever be, "The Lord our Righteousness."—Jer. xxiii. 6; xxxiii. 16. How blessed it is to know that the redeemed of the Lord stand in the light of the Sun of Righteousness, and that his wings are full of healing for poor sinners.

Third: "Your feet shod with the preparation of the gospel of peace." It seems to me that I cannot write on this subject as I would like; the meaning is deep, the mystery is high. This part of the armor, though defensive, bears the name of peace, which is opposed to warfare. Shoes protect the feet, not only in giving warmth, but the soles are often the most important part, especially in traveling over stony places; and as "the mountain of the Lord's house is established in the mountains," and the feet of the saints are "beautiful in the mountains," it is presumed that the soles of their shoes are a great protection in the "stony places," for the travel of the saints leads through "rough places." But as "the Lord will keep the feet of his saints," they are shod with the shoes of gospel preparation, which speaks peace in all the courts of the Lord. "His foundation is in the holy mountains." It is here where the beauty of the saints' feet is seen, for as the feet bring the body, honor is given to the feet even before the message is de-

livered, the feet, as it were, being a tell-tale in advance of the "good tidings of peace" that will certainly be given after the journey is ended. All who have these shoes are led by the Spirit of truth. These shoes never come where the gospel of peace is not welcome. They are specially made, and can never fit an unbeliever in the Lord Jesus.

Fourth: "Above all, taking the shield of faith." The shield is a broad piece of defensive armor. Faith is the broad shield of the spiritual warrior, and is a sure protection against all the darts of the enemy of souls. Faith is powerful to the child of God, it makes him understand that God made the worlds by the breath of his mouth; it "is the substance of things hoped for, the evidence of things not seen." Without it it is impossible to please God. It is the gift of God to his people, by which they are justified. God is the author and finisher of the faith of God's elect, so it is an holy faith. There is a great cloud of witnesses that testify through faith of God's faithfulness in keeping his elect unto salvation, ready to be revealed in the last time. The shield of faith goes hand in hand with the grace of God.

Fifth: "Take the helmet of salvation." A helmet is a defensive armor for the head. The saints' helmet is "the hope of salvation." The great Redeemer, in his offering for sin, "put an helmet of salvation on his head." He was perfectly secure from his enemies, for his own arm brought salvation unto him, and his fury upheld him. Our helmet is "the hope of salvation." The worldly religionist has no helmet, for he would not give a cent for the hope of salvation; he just knows that God has to save him, because he has

been so good and dutiful. "We are saved by hope," said Paul, and hope is as an anchor of the soul, both sure and steadfast, and reaches out to Jesus, who is on the right hand of the Father.

Sixth: "Take the sword of the Spirit, which is the word of God." The sword is a weapon of defensive warfare as well as offensive. The sword of the Spirit is the testimony of Jesus. To fight our enemies we are authorized to use the beautiful words of the Lamb of God. Both the Old and New Testaments testify of our dear Lord Jesus, who was a man of sorrows and well acquainted with all our grief. I think that the word of God sometimes means the Scriptures, and it must be evident that this is the meaning in the above. To wield the sword of the Spirit is the work of all the armored children of God. This is the testimony of Jesus, which is the spirit of prophecy. "The Spirit itself beareth witness with our spirit, that we are the children of God." No saint can wield the real word of God, which is spoken of in the fourth chapter of Hebrews. That is the all-powerful word, which has power over the soul, spirit, heart and the thoughts and intents of the heart. No, no, we have no control over that word, but we may cry: "We have a strong city; salvation will God appoint for walls and bulwarks."—Isaiah xxvi. 1. We may also shout: "The Lord God omnipotent reigneth."

Dear editors of the SIGNS, having tried to preach on the subject here presented, I thought to write about it, but have not succeeded as I expected; however, I send it for you to do with as you see proper.

All yours, in hope of immortality,

J. F. BEEMAN.

CLAREMORE, Okla., July 17, 1918.

PALESTINE, Texas, Jan. 5, 1919.

BELOVED EDITORS AND READERS:—
 For many months, yes, a few years, I have been reading this precious little pamphlet, which is one of the greatest means, it appears to me, of the national communications of this wonderful and mysterious household of faith we read so much about. I find in its pages news and messages from all parts of the country from some of the blessed people and ministers of God that otherwise we never would hear anything from. Seldom I receive a copy but I find something from some dear brother or sister we have known personally, and as we all appreciate the scattered condition of the genuine Primitive Baptists, I, for one, feel it our duty, as well as a most glorious privilege, to keep up this means of communicating through such an interesting source one with another. During the many months I have been reading the SIGNS I have had many desires to write to the brethren through its columns, thinking, while yet I was only a babe manifest in the church, that there is some one who reads the SIGNS who would appreciate seeing a few words from me. Though not many years identified with the church, at no time since I have been able to understand, even in my feeble way, any of the teachings of our blessed Savior and the inspired apostles could I ever view the doctrine in any other light than that set forth by the Primitive Baptists as far back as the record furnishes us light. My life so far has been spent among the Baptists. My father, Ersein Rose, a licentiate preacher among the Primitive Baptists for many years in western Kentucky, will be remembered by most of the Baptists in that country as one who stood very firm in the doctrine of election and predestination, (ab-

olute, if you wish to use the term,) and salvation by grace, and not by works of the creature. If the brethren will pardon me for referring to the sad conditions which existed in a number of the churches at that time in that part of Kentucky, I will state an occasion when a certain conditional preacher was about to visit my father's church. The question arose as to whether the church would invite such doctrine in its pulpit, whereupon the vote was taken, my father being the only member who stood up as opposing inviting the doctrine in the church, which at that time numbered nearly one hundred members, but later other members declared themselves against it, among whom was brother R. J. Hill, who is remembered by all who knew him as a very strong advocate of that same old doctrine which characterizes all the true children of God who have lived to realize their lost condition before the just God. Brother Hill is another one of the dear old saints whom the Lord has called home since those days of sorrow.

I have just received the copy of the SIGNS in which appears the obituary of dear brother Elder S. H. Durand, also the letter from brother P. W. Sawin, of Kentucky. Brethren, these are men whom the churches have greatly appreciated, and who we truly believe have tasted of the goodness of God and have been commissioned to preach the unsearchable riches of Jesus Christ, and to minister to the flock of the sincere milk of the word, thereby have caused many poor in spirit to rejoice in the fullness of God's love, and seemed to rekindle that little hope we have in Jesus that we may be numbered among the redeemed of the Lord. These are, I believe, the true missionaries of Jesus Christ manifest in the flesh, and these dear men of God should

receive the approbation of all the saints wherever they may be, for it is truly manifested in these men of the present day that they have been led by the grace of God through faith to go forward strongly and firmly by virtue of the Spirit of God, contending for that faith once delivered unto the saints. I say, brethren, that nothing short of grace can carry us over, and it is nothing new, the world has always been against us, and it takes the grace of God to overcome the world. The doctrine of Jesus Christ has always been unpopular, and a stumbling-stone to the world, but the blessed thought follows, But to them that are called it is the power and wisdom of God.

I heard a Missionary Baptist preacher define the word "church" a few days ago. First, it was a calling out, and second, an ingathering above. I thought, Very good, the calling of God is without repentance, and we read, God effectually calls, and as such is heard, and when heard we see the response. He speaks and it is done, he commands and it stands fast. He also represented Christ as a magnet, which I accepted, that in his second coming into the world he would, as a magnet, draw the church to him, which I think correct. But lay a match down by the side of a piece of steel of similar size, and pass a magnet over them, the piece of steel will very readily yield to the power or influence of the magnet, while the match lies dormant. The steel, in my opinion, represents the church, and the match the world, or the unredeemed. Neither can change its nature, nor is held responsible for same. So it is not of him that runneth, nor of him that willeth, but of God that showeth mercy.

Since uniting with the church, about six years ago, I have visited several dif-

ferent churches and associations, and found all the churches in this part of the State very firm in the doctrine, and we have in our association some very able gifts, as well as some in our corresponding associations. While a great many of the churches seem cold and show little interest, others seem to be alive and enjoying spiritual growth, and are in peace.

Brethren, this is my first attempt to write for our paper, and it is done in fear and trembling, and I hope that if you see proper to publish, it will fall as a crumb to some heart, who, like myself, is always anxious to get anything spiritual to fill the hungry soul. The SIGNS comes to us as a great feast. I will ask to be remembered in the prayers of all who read the SIGNS, that the Lord may guide my mind, and direct me in the paths of truth.

Your brother in hope,

L. D. ROSE.

MR. J. F. OLIVER—DEAR SIR:—I feel inclined to write to you, thinking maybe you would like to hear from me. I feel like I am living in the wilderness down here, as I scarcely know any one. I have not been very well; I feel more and more the weight of my declining years. You know after I returned from the war (Civil War) my health was so bad that for about two years I was not able to sit up all the time, but was up and down. O those weary nights, O those weary days; each day I wished for night, each night I wished for day. I thought then that if I could be like some of the men in the neighborhood who had become nearly grown while I was in the war, they were so full of hope, so full of life, so full of health, and yet they have nearly all of them passed away, while I have been permitted to live on and on, until more than seventy-six years have passed. I

feel to say, Surely the mercy and goodness of the Lord have followed me all the days of my life. Yes, even me, poor sinful me.

After my health was better, I remember there was an appointment for preaching at a little schoolhouse down in the pines, and I remember the supple form and, as I thought, delicate features of the preacher, also I remember the eager upturned faces of that little band of hearers. That preacher was Elder F. A. Chick. He was a young man then, and I do not think he had been preaching very long, but how wonderful that the Lord would send his messenger from a distant State with the words of his gospel to a little band of hearers in the pines of Virginia. But the Lord will send his gospel to whom he will, and none can stay his hand. When that voice was stilled in death many readers of the SIGNS felt (as far as the publication of the SIGNS was concerned) that their hopes lay buried in his grave. No wonder that Elder Ker felt to be "alone." But God did not leave him alone, for he raised up a wonderful and able minister in Elder Lefferts to proclaim his great truth.

I read a letter in the SIGNS from a lady who said she did not feel so much afraid now when lightning flashed through her room at night. I want to tell you of an incident that happened in my life. Some years ago, while I was living at Pleasant Valley, there was a thunder storm just after dark, and I was leaning against a post on the back porch, singing to myself these words, "O to grace how great a debtor daily I'm constrained to be," when suddenly there was a crash, and a bolt from heaven struck through the roof about five feet from where I stood. The lightning came down a rafter to where a little wire (God's little wire) was around

the rafter which ran back to the side of the house, and though the wire was burnt into where it was around the rafter, it carried the current back to the side of the house, and it ran down the side of the house, and great balls of fire fell to the floor at my feet. Surely the Lord was in that place, and I knew it not. Since then when storms come I look back to that time and place when and where I felt the love, mercy and protecting care of the Lord were around about me.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Yes, he holds the lightning in the hollow of his hand. Thus far thou shalt go, and no farther.

I think about Herndon people a great many times, and hope the time may come when I shall be with you again.

Remember me kindly to Mrs. Oliver, and to all who inquire after me.

With best wishes, your friend,

J. M. HUTCHISON.

CHICAGO, ILL., Sept. 4, 1918.

DEAR BROTHER KER:—You will find inclosed five dollars, for which please renew my subscription to the SIGNS, also send me one of the Bibles you advertise. How I look forward to the coming of the paper. Just twice each month am I made to lie down in green pastures and am led beside the still waters, for that is all the real true preaching I ever get. There are many times when I feel so alone. I mean in the sense that there is no one like me; I do seem so unthankful for what the Lord has done for me.

Please pardon this little reference to myself. I have an institutional position as a trained nurse here in Chicago, and about three months ago I received a telegram saying my dear father was not ex-

pected to live. When I arrived home, which was a three days journey, I did not believe he could possibly live two hours. From what I have seen of diseases and their terrible complications, I despaired of his recovery. I hastily gave him a heart stimulant, then went out, and if I ever begged for anything in my life, I begged for father to be spared, and if he could not be spared, to please give him just enough strength to make it known to the family that it was well with him in his Savior. Father had never made a profession, but notwithstanding all my forgetfulness and repulsive attitude to our dear Master, I feel that he answered my prayer. The next day father raised up on his pillow unassisted, and said, "Daughter, I have seen the whole plan of salvation," and, despite my protestations for his strength, he told O the sweetest story. "And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes." And if we follow this wonderful ruler a little further he takes Benjamin. Brother Ker, I praise God's holy name for the bags of money and the silver cup we often find in our sacks. Strange as it may seem, I know he loves us still with a love that cannot be explained. Can you imagine what a course of people that would be gathered in the land of plenty and in the presence of the great ruler that held the keys, as it were, to the bounteous graineries, and a famine in all the world? What a wonderful opportunity for a demonstration to the world of that great forgiving spirit he had; but just see how he did it: "Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren." Father is fast regaining his

strength, and is to be baptized just as soon as he is strong enough. "He brought me to the banqueting house, and his banner over me was love." Can you wonder then, brother Ker, that scarcely a day passes that I am not made to weep over my sinfulness when so much has been so bountifully given me? How tired I used to grow over one certain old brother's sermons when I used to go with my grandfather Medlan. His text was, "By grace are ye saved," &c., and he always concluded his sermons with, "What wondrous love is this!" I have heard some of the greatest opera singers, but now as I remember that dear old brother as he raised his trembling voice in that wonder hymn it seems to eclipse any music in my memory. Then I did not understand (spiritually) one word he said, but now as I remember that saintly face singing that hymn I think I understand what he felt. "Wondrous" is the only word we have that will in any way approach it.

How I love to read Elder Durand's letters in the SIGNS. Is he too feeble to write now? I have often thought what a great opportunity it would be to meet him.

Pray for me, dear brother Ker, that I may not get so engrossed with the things of this life as to forget what great and glorious things the Lord has done for me, for there are times when I cannot even pray. O, is any one ever like that? Maybe you will understand.

With love for all His dear children, I remain most unworthily,

JULIA TIMMONS.

CARSON, Wash., April 16, 1919.

DEAR BRETHREN;—It is with a feeling of sadness that I announce that it is not likely I will be permitted to attend the next meeting of the Cedar Creek Church,

as I have taken a position at the above named place that will keep me constantly at my post. The church will have an all day meeting, with lunch in the hall where the meetings are held, on the fourth Sunday of each month. It is likely that this arrangement will be permanent, for the summer at least. Preaching at 10:30 a. m., and after lunch. I have certainly enjoyed my church privileges since I came to Portland, a year ago last March. Not a sentence have I heard from any of the witnesses to which I could not say, Amen. Brother Moffitt is a splendid pastor and a faithful servant of the Master. There is joy in duty, there is grief in store for him who walks according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. These are perilous times, brethren, let us beware. Watch as well as pray. Farewell.

J. M. AMSBARY.

HERNDON, Va., April 6, 1919.

DEAR BROTHER LEFFERTS:—I feel impressed to write and tell you some of my feelings, and hope you will pardon me for anything you see that is not according to the truth as it is in Jesus. I seem to be low down in darkness of mind, and do not know which way to go. I am a poor sinner, leaning and depending upon Jesus. He is my All in all, my rock and my shield; he is altogether lovely. When I look back to the second Sunday in July, 1882, the day I was buried in the liquid grave of baptism, it seems a lovely season. Little did I think then that I would ever pass through such dark seasons of mind as I have. I thought then that I would become better, but instead it seems that I get worse and worse. I am a stranger here below, and what I am is hard to

know. One night while in great distress of mind everything seemed to be turned against me, the bed on which I lay seemed to rise up, a door opened and I saw Jesus for the twinkling of an eye, and then saw him no more. O how glad I was to see such a lovely One, and so sorry that I could not see him more and more. Pray for me, a poor sinner.

LIZZIE SPAGNER.

WOODSTOCK, Ontario.

DEAR EDITORS:—Please find inclosed two dollars, one dollar to send the SIGNS to some poor one who cannot pay for it, and one dollar for my own subscription for six months. I am an old man and may not need it long, but want it as long as I am able to read it, for though a vile sinner, cold hearted, barren and unfruitful, yet sometimes I hope I love the Old Baptists and their cause, but I do feel so prone to go astray, and to do those things that I know are wrong, that it makes me fear I am not in the secret of God's people, but I must leave it with Him who knoweth all things, and he surely will make no mistake, for he knoweth them that are his, but if I could only honor and obey him I feel that I should be satisfied.

Yours unworthily,

R. SCATES.

JACKSONVILLE, Ark., Oct. 15, 1918.

DEAR BRETHREN:—Inclosed I am sending you two dollars to renew my subscription to the SIGNS OF THE TIMES for one year. I find I cannot do without it, for it is all the preaching I get. No one lives near me of our faith, and I get very lonely, and would be glad to have some of them visit me.

Yours in hope,

S. E. BUNDY.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ISAIAH LXI. 3.**

"CALLED Trees of righteousness, The planting of the Lord, that he might be glorified."

While all the prophecies are wonderful, it has often seemed to us that the declarations of Isaiah are, if possible, more wonderful and profound than those of any other prophet. The text quoted above, together with the context, is one of special interest to the church in this gospel age of the world. Indeed, the whole book of Isaiah has more direct reference to the gospel dispensation than to the legal covenant, and many expressions are so suited to the understanding of the Lord's people that it seems they cannot err in their spiritual interpretation of them. Yet as simple as they seem, and are, to the wayfaring man, even though a fool, they cannot be properly interpreted by the wise of the world, for the reason that the world by wisdom knows not God; hence all sorts of constructions are put upon the Scriptures of both the Old and New Testaments by the untaught of the Lord to please the carnal mind and to tickle the ear of those who cannot and will not endure sound doctrine. The figures employed by the Holy Ghost in the Scriptures convey to the spiritual mind or man the truth of the doctrine of

grace, just as a good teacher conveys by simple figure or illustration to the mind of the child the very essence of knowledge. Hence when God's protection of his people is presented mountains are used as a figure, David saying, As the mountains are round about Jerusalem, so the Lord is round about his people henceforth and forever. When the everlasting love of God was preached it was done by the figure of a woman's love, the Spirit saying by the prophet, A woman may forget her child, to have compassion upon her offspring, but I will never forget thee; thy walls are ever before me, and thy names are graven in the palms of my hands. When the chosen family of God and all that belongs to his children in the covenant of grace were distinguished by Solomon, the figure of a garden inclosed was employed; so in our text, when the righteous in Christ Jesus, the work of God through him, are mentioned by the prophet, the figure of trees is used. When the unity of Christ and his people and the steadfastness of the gospel government were preached in the days of old, the illustration of a tree was brought to view: They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the works of their hands. In our text the elect are spoken of as trees of righteousness. There are many kinds of trees in nature, the Lord giving them to man to meet his needs and tastes. Each tree has its own name and each has its own peculiar value. The mahogany the walnut, the oak, the chestnut, the poplar, the pine, and we might mention hundreds of other kinds, but these are sufficient to illustrate our thought that each is absolutely distinct from the other and is valued according to its kind. The

mahogany is perhaps the most valuable tree in nature, so far as the wood is concerned, and likely in the order that we have mentioned them the value of the tree decreases. Then fruit trees have their own peculiar nature and value according to their kind. More than likely the orange tree is reckoned about as valuable as any fruit tree. Each and every fruit tree has some value owing to its fruit, every tree bringing forth after its kind. If it be a bad tree bad fruit is sure to be made manifest, and a good tree cannot bring forth bad fruit. The first named trees grow without cultivation, but the fruit trees named are planted and cultivated by men, and men reap the benefit. Often after years of toil and expense, however, crops are sometimes utter failures, owing to certain conditions, and the owners of such trees suffer great loss, but such is not the case with the Lord, he can suffer no loss. The trees he plants are ever-living, ever-bearing or fruitful. Man has no hand in the matter. The Lord prepares the ground, plants the trees and gives them his personal care, so to speak. The cold of winter does not affect them, the heat of summer does not harm them, the floods do not uproot them, the fires do not kindle upon them, tornadoes and hurricanes never disturb them. They are simply proof against all powers, against all elements and every enemy, even death itself. As trees in nature are called by their names, or each given its name according to the wood or fruit, so the trees, the planting of the Lord, are called, or named, "Trees of righteousness." This name is given because of the nature and fruits of the trees. An orange tree bears, or brings forth, oranges, because it is an orange tree. The same is true of the lemon tree, it bears fruit after its kind, and every other fruit tree brings forth the fruit characteristic of its nature. So in grace

the Lord named the trees of his planting, Trees of righteousness, hence because of their divine nature they bring forth righteous fruits, or the fruits of righteousness, which are faith, love, joy, peace, gentleness, longsuffering, kindness, meekness, temperance, charity, sobriety, truthfulness, honesty, in short, everything characteristic of the Spirit of the Planter and Dresser. As the owner of the orange, apple, peach or any other orchard is honored and enriched by the fruits of his trees, so the Lord is glorified through the fruits of his trees of righteousness. The owner of the orchard, literally, cares for it, that it may be protected from all enemies, that it may bring forth abundantly, so the Lord keeps his trees as the apple of his eye. He who keeps them neither slumbers nor sleeps, lest any should hurt or destroy one of his trees. Hence how secure, how sure to do the bidding of the Lord.

These trees of the Lord's planting are peculiar characters, such as "the meek," "broken hearted," "captives bound in prison," "they that mourn." Their work, or fruit, as declared, shall be to build the wastes, raise up the former desolations of many generations. The gospel ministry among the Gentiles is presented in verse five, which reads as follows: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers." These are all included in the trees of righteousness, and shall be named, "The priests of the Lord," and shall be called, "The ministers of our God." "Priests of the Lord" is only another name by which the trees of righteousness are called. Made priests unto God through the blood of Jesus Christ to offer spiritual sacrifices unto the Lord, even the fruit of our lips. The priests of the Lord have access to God through Christ, and each one offers for himself in the temple of the Lord and is

heard, the Lord never turning any empty away who come unto him through Christ, the Head of this living priesthood. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. Therefore the trees, the planting of the Lord, are righteousness itself in him who knew no sin.

In the first Psalm Jesus, the man who was never found in the way, or path, of sinners, nor in the seat of the scornful, but whose delight was in the law of the Lord, and in his law did he meditate day and night, is compared to a tree planted by the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper. Thus is Christ preached by the figure of a tree. The tree planted by the river of waters is fruitful, and it flourishes because of being well watered. It is said to live forever, in that its leaf shall not wither, and all his works shall prosper. This is just as true of each tree of righteousness as it is of Christ, the Tree of trees. God's work nor his word returns unto him void, but accomplishes his purpose, and prospers in the thing (tree) whereunto he sends it. The house of the Lord is spoken of as a well watered garden. Each tree of righteousness has in him a well of water springing up into everlasting life, hence can neither wither nor die, but must bring forth fruit unto the praise and honor of God, through which he is glorified and his grace magnified.

May the God of our salvation continue to plant trees of righteousness in his gospel kingdom, and give those long planted there daily tokens of their acceptance in the Beloved, and that they shall continue to bear fruit to his honor and glory until gathered at his right hand to join in the song of the servants of God and the Lamb.

K.

MARRIAGES.

By Elder J. M. Fenton, at the residence of the bride's parents, Southampton, Bucks Co., Pa., April 24th, 1919, Joseph W. Noble and Marguerite T. Fetter, both of Southampton, Pa.

OBITUARY NOTICES.

Elder Silas N. Stephens was born March 12th, 1854, and was the youngest son of Elisha and Mary Stephens. He was left an orphan at the age of eleven, having lost both parents and an only brother, all having died of smallpox in Meridian, Miss., in 1865. He was taken in charge by his sister, Mrs. Mary Gladden, who took him back to the old home near Cartersville, Ga., where he stayed with her and her husband for a few years. As soon as he was large enough he left them and went to Alabama, finally stopping in Morgan County, near Falkville, where in 1873 he was married to Miss Fannie Chaney. To that union there was born one son, Walter J., who resides in Blum, Texas. He united with the United Baptists before he was married, and was a member of Bethany Church, which church was a member of the Muscles Shoales Association. At the age of twenty-two he was ordained to the work of the ministry, and continued in that work until his death. Soon after their marriage his wife lost her health, and for the last three or four years of her life was practically an invalid, and the many hardships which he underwent can be realized only by those who have had the same misfortunes. She departed this life August 20th, 1883, leaving him and his little boy alone in the world. He was later married to Mrs. Mollie Partain, a widow with four children, all of whom are living. In 1886 he moved from Alabama to Arkansas, stopping the first year in Johnson County, near Cabin Creek. There being no Baptists of his faith there, he preached in the school-houses and other places as opportunity was afforded, and in the fall of 1886 he moved to Yell County, Ark., settling near Ola. He continued to preach as often as he could, and finally, not being able to find any Baptists of his faith, he joined the Missionary Baptists on his letter from Bethany Church in Alabama. He soon became sorely dissatisfied with the Missionaries, having been called to the pastorate of four churches as soon as he joined them. He soon saw that he did not believe their doctrine nor indorse their practices. He became very much disturbed in mind, realizing that he was not affiliated with the church of the Lord Jesus Christ, and his soul's desire was to find the true church and to be identified with it. He became so troubled and distressed that he could not eat or sleep, and for some time it seemed that he would lose his mind; he was continually begging the dear Lord to direct him to his church.

Finally, while plowing in the field the Lord answered his prayer and directed him, as he always believed, to his church, and to one of his old servants: Elder John Q. Brinson, who lived near Dardanelle, Ark. Like Saul, he conferred not with flesh and blood, but went immediately to the home of Elder Brinson and told him what the Lord had shown him, and they had a glorious meeting there together. Bethel Church, of near Morrilton, Ark., extended an arm up to near Casey, where he lived, and on Saturday before the fifth Sunday in May, 1888, he and his wife, Elder James West and his wife and some others were received in the fellowship of Bethel Church, and all were baptized the next day by Elder J. C. Hendrixson, and he was immediately ordained to the full work of the ministry and began to serve churches at once. Bethel Church was a member of the Point Remove Association. In November, 1890, he moved with his family to Texas, locating in Comanche County, in which county he lived until 1913, when he lost his second wife. He joined Bethany Church, which was located some ten miles south of Dublin, Texas, by letter soon after he arrived in Texas, and was called to serve it as joint pastor with Elder J. B. Taylor. Elder Taylor soon moved away, and he continued as pastor until 1898. In 1894 he moved to a farm which he had bought near De Leon, Texas, and he and his wife moved their membership to Ephesus Church, in De Leon, he having been pastor of Ephesus Church for some three years before moving to De Leon. He also served as pastor in Texas, Bethany, Damascus, Ephesus, Concord, Union, Shiloh, Shiloh No. 2, Antioch, Willow Springs, the church in Ft. Worth, Moccasin Rock and some churches in southern Texas during the last years of his life. He was clerk of the New Harmony Association for ten years prior to his death. After the death of his second wife he made his home with his son, W. J., in Blum, Texas, until he married again. He was married to Mrs. Mary Buntyn, widow of Elder J. B. Buntyn, with whom he lived until his death, which occurred on Feb. 13th, 1919, in their little home at Rockdale, Texas, surrounded by a band of loving brethren and sisters.

The remains were laid to rest in the cemetery at Rockdale, there to await the voice of the blessed Son of God. A good man in Israel has fallen.

W. J. STEPHENS.

Charles Harvey Dykes was born June 9th, 1882, and departed this life March 27th, 1918, making his stay on earth 35 years, 9 months and 18 days. He was always an obedient boy, a good husband and father and an honored citizen; he counted his friends by his acquaintances. Charley was a God-fearing man; he loved to sing the good old sacred songs when alone with his family, and enjoyed hearing the Old Baptists preach the only true way of salvation. He

leaves father, mother, two brothers and four sisters, besides two small children and a host of relatives and friends to mourn his death. His wife died June 1st following his death. He was taken with measles, which later developed into pneumonia. Everything that loving hands and human skill could do to restore him to health was done, but to no avail, he had lived out his allotted time, he had fulfilled the purpose for which God had fitted him, and must go up higher to answer another purpose in God's great eternal plan of events. He came into this life without his consent, and when time rolled around he left this life without his consent (naturally), though we believe God's own are made to feel willing to go before death claims them. We all miss him much, but feel reconciled to our loss in the thought that God rules and disposes as it seems best to him, and that we, too, will ere long be called to go to that beyond from whence none ever return, but where all the chosen of God shall live and sing praises forever. We feel from the evidence he left that all is well with him, and can say with one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," and the death of his saints is precious in his sight. We know that all things work together for good to them that love the Lord, to them who are the called according to his purpose, and one of these all things is the taking away of our loved ones, that our thoughts may be turned from earthly things and rest and dwell on things in heaven, where all is love. Thus we are drawn nearer heaven as our loved ones are called away.

ALSO,

Ola Porter Dykes, wife of the above named, was born March 25th, 1887, and died June 1st, 1918, making her stay on this sinful earth 31 years, 2 months and 5 days. Ola was a good child, wife and mother, and was liked by all who knew her. She was a member of the Missionary Baptists, but I feel that she was a child of God, for she loved to hear salvation by grace preached, and went with her husband to his meetings. She endeared herself closely to me while Charley was sick, and when requested to give her preference as to who should preach the funeral sermon, she asked that we get Elder H. B. Jones, as he was Charley's choice and that made him her choice, also had them sing his favorite hymn: "O sing to me of heaven." Ola leaves a father and mother, two sisters and two brothers, besides her two sweet little girls, aged seven and eleven years, and a host of relatives and friends to mourn her death. We all miss her, but we do not weep as those who have no hope. May God give the bereaved ones strength and grace sufficient to bear their loss, which is only temporary. If it be God's will, may we be reunited with her in that upper and better world, where there is no sickness, no parting and no pain, but where all is peace and love.

ALSO,

Bessie Ruth Holly, niece of the above named, was the little daughter of Wallace and May Holly. She was born Sept. 30th, 1917, and departed this life March 27th, 1918, thus she was permitted to make her abode with loved ones only about six months. This makes four little infants that Wallace and May have given up. It seems that they have seen their share of trouble, but this only makes heaven nearer and dearer to them. They know that they have four little babes in immortal bliss who had been blessed in never knowing the evils and heartaches of this sinful world; and while it is natural to feel that God has dealt hard with them, yet when we look at it in the light that God dealt kindly with them in removing them from sin, we can rejoice that it is so. When your work on earth is done, may it be yours to see her and be reunited where there are no family ties to be broken, where all will be one great family of God and where all can say, O death, where is thy sting? O grave, where is thy victory? May God in his infinite wisdom see fit to give you a happy life yet, and may you be submissive to his dealings with you.

RICHARD W. DYKES.

Lavinia Morgan passed away October 15th, 1918, in her 80th year. She was born and raised in Missonri. Her maiden name was Plank. I have no dates, but will speak of her noble and exemplary life, as I personally knew her. She was a woman of rare talent and ability. None knew her but to love her. She was so humble and unassuming it was an inspiration to be with her. She was a member of Pleasant Grove Primitive Baptist Church, near Independence, Mo., and adorned the profession she made by an orderly walk and godly conversation. She was an earnest contender for the faith once delivered unto the saints, and few Baptists have a better understanding of the Scriptures than she had. The Bible and the SIGNS were her companions. She passed through many hard and sore trials, having lost an only son thirty years ago, which was a grief to her, and twenty years ago her husband was taken, which seemed more than she could bear, but the everlasting arms were underneath her and bore her over the rough sea of life. She was the last of a large family of children, but she filled the measure of her days and obeyed the summons, Child, come home. I feel that too much could not be said of this good woman. I am not able to do her justice, but felt her departure ought to be honored with an obituary in the SIGNS, which she loved and enjoyed, and often contributed to its columns. She loved her church above everything else, and would make any sacrifice to get to her meetings, often filling her seat when hardly able to sit up. Her house was a home for the Baptists. She was truly a mother in Israel, ever ready to help those in need. She will be greatly missed, but we hope and believe that she is now enjoying the full fruition of that hope which was as an anchor of her

soul, both sure and steadfast, while sojourning here in this vale of tears, and we bow in humble submission to Him who doeth all things well, knowing that he is too wise to err and too good to be unkind.

One who loved her.

(MRS.) W. L. HALL.

Etna T. Foster, wife of F. P. Foster, was born Nov. 23rd, 1864, married to brother Foster Nov. 6th, 1872, joined the Primitive Baptist Church Saturday before the third Sunday in October, 1886, and was baptized by Elder J. P. Jenkins; she departed this life Nov. 28th, 1918. She lived a faithful member of the church, being a strong believer in salvation by grace. She was kind to all, ever ready to lend a helping hand to the needy. She was a devoted wife and mother, ever ready to make any sacrifice for her dear ones. Eleven children were born to them, nine of whom survive her, together with dear brother Foster, who feels his loss deeply, yet knows that God is good and does all things for the good of those who love him. I feel to say that brother and sister Foster truly loved the Lord. The church has lost a faithful member, as her seat was always filled if she was able to go. I want to say to brother Foster and children, Weep not as those without hope, for sister Foster's hope was so bright that all could see it was an anchor of the soul, sure and steadfast. You should rejoice instead of weep. May God in his goodness and love be with dear brother Foster in his last days to comfort him, and may the children also be blessed with his presence to the end. May God be with us all in these most trying times.

L. D. SEALS.

David Owen Johnson was born June 19th, 1903, in Knox County, Texas, and died August 25th, 1918, making his stay on earth 15 years, 2 months and 6 days. He moved to New Mexico March 3rd, 1916. He was always kind and loving to all, and had a kind word for every one; a good, obedient child. He was a great lover of the Primitive Baptists. August 20th he was stricken with peritonitis. He was cheerful all the time. We did all we could to relieve the dear one, but death came. A little while before his death he said, "Father and mother, you are grieving too much over me. I am all right; I am going home to Jesus, so do not grieve for me." But O, we feel so sad and lonely that we can hardly live, he being our youngest child and the only one at home. We have to bow in submission to the great God, because what he does is just and right, and this is his holy will. I had him in my arms, and he told me to lay him down; I laid him down and his breath left him. He sweetly fell asleep in Jesus' arms. O what a blessing to die in the Lord! Dear household of faith, pray for us that we may live uprightly, and when the time comes to lay down this life may we pass peacefully from this sin-cursed earth to heaven.

His father,

J. L. JOHNSON.

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

Mrs. G. E. Anderson, Va., \$1.00; Elder C. W. Anderson, Ark., \$8.00; Levin Hastings, Del., \$2.00.

M E E T I N G S .

The Baltimore Old School Baptist Association will convene, the Lord willing, with the church at Black Rock, Md., on Wednesday, May 14th next, and continue three days. Visitors will be met on Tuesday p. m. at Cockeysville, on train leaving Baltimore at 3 p. m. We wish a good attendance.

JOSHUA T. ROWE, Pastor.

FRANK G. SCOTT, Clerk.

The Delaware Old School Baptist Association is appointed to meet with the Cow Marsh Church, near Petersburg, Kent Co., Del., commencing on Wednesday, May 21st, 1919, at 10 o'clock a. m. All lovers of the truth, brethren and friends will be made welcome. We desire to have the presence of the ministering brethren, all who can come. South bound train connecting all points from New York and Washington, arriving at Viola station, Delaware Road, at 4:27 o'clock p. m., will be met at Viola station. North bound train from Harrington, arriving at Viola station 4:15 p. m., will be met at Viola station. Passengers south of Harrington will change cars at Harrington, as the Norfolk Express does not stop at Viola station, and wait at Harrington from 3:05 o'clock until 4 o'clock, and then come on up on train arriving at Viola station at 4:15 o'clock, as above named. Passengers from D. M. & V. Branch Road coming on an earlier train can wait at Felton station for this same train.

THOMAS L. COOPER, Clerk.

The Delaware River Old School Baptist Association will hold its session with the church at Hopewell, Mercer Co., N. J., Wednesday, Thursday and Friday, May 28th, 29th and 30th, 1919. Trains will be met at Hopewell Tuesday afternoon before the association, and those coming at that time will be cared for. Those coming Wednesday morning will come direct to the meeting. All lovers of the truth are welcome.

D. M. VOORHEES, Clerk.

The Ebenezer Old School Baptist Church expects to entertain the Warwick Old School Baptist Association on June 4th, 5th and 6th at Ocean Grove, N. J. A more definite notice will appear later.

CYRUS RISLER, Jr., Church Clerk.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

**W I L M I N G T O N O L D S C H O O L
B A P T I S T C H U R C H**

1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

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

JOSHUA T. ROWE, Pastor.

THE

“ SIGNS OF THE TIMES, ”
(ESTABLISHED 1832.)

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

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To whom all letters should be addressed, and
money orders made payable.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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 Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

**“ IN PLACES OF
DRAWING WATER. ”**

(Judges v. 11.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87.

MIDDLETOWN, N. Y., JUNE 1, 1919.

NO. 11.

CORRESPONDENCE.

IONA STATION, Ont., April 9, 1919.

DEAR BROTHER KER:—I am inclosing two letters written by Elder John McConnell for publication in the SIGNS, providing you approve. I feel they are worth preserving, and having them published in the SIGNS is the best way I know by which that may be accomplished. I have not asked his consent, but feel confident he would not object.

With kind regards and best wishes for the welfare of you and yours, I am, I hope, your brother in fellowship,

J. T. KERR.

NEW YORK, N. Y., Feb. 19, 1917.

DEAR BROTHER J. T. KERR:—Your letter of the 9th inst. was received yesterday at the meetinghouse, to which address it had been mailed. I appreciate the invitation of the Particular Covenanted Baptist Church of Canada to attend their next quarterly meeting at Dunwich in May. The goodness and pleasantness of the meeting at Lobo last October abide with me in sweet remembrance, and I am more than pleased with the prospect of renewing my acquaintance with you all. The Lord willing, I

shall be with you at the time appointed. I can truly say that the meeting at Lobo was, to me, an enjoyable one, yet there is mixed with its remembrance great fear that I deceived you all by appearing to be what I know I am not. Those who know me best know that I am far from being humble or meek, in a gospel sense, yet I found it pleasant to hear you and others say I manifested such a spirit in my writing and preaching. Surely there was something wrong in taking to myself any comfort in such approval. Christ Jesus “made himself of no reputation,” and therefore the mind which was in Christ could not have been in me. I want that grace of humility which is “with all them that love our Lord Jesus Christ in sincerity.” Sincerity of heart is what I need assurance of. I want to live Christ, not pretend possession of that grace which comes by him. Pretended humility is one of the proudest things in the world. A man may be full of pride when he thinks he is emptied of self and abased in the dust. It is the nature of pride to boast of possessing humility, but, “If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”—1 Cor. viii. 2. To be

truly emptied of self—poor in spirit, broken in heart, has far different effects. The deceitfulness of the heart appears in nothing so much as in pride and self-righteousness, and we are often deceived when we imagine we are very, very humble, when we are really proud of our humility. Pride usually appears under a pretext of humility, and there is need to diligently “try the spirits whether they be of God.” Under the influence of pride a man is inclined to compare himself with others and think highly of his own attainments in knowledge and understanding, &c., thereby saying, “God, I thank thee, that I am not as other men.”—Luke xviii. 11. Under the influence of humility, however, the heart is of a contrary disposition. The subject of that grace is inclined to regard his attainments as small, and to esteem himself as the least of all saints. Lowliness of mind disposes him to esteem others better than himself, (Phil. ii. 3,) and to think that the lowest place belongs to him. (Luke xiv. 10.) The greatest in the kingdom of heaven humble themselves as little children. They regard themselves as little children in grace, and their attainments as those of babes in Christ. They are ashamed that they feel so little love toward God and have so little knowledge of him. After speaking with God in the mount Moses’ face shone so bright as to dazzle the eyes of others, but Moses “wist not that his face shone.” The nature of humility disposes the saint to regard his goodness as little and his imperfections as great, and growth in that grace is growth in that disposition; he cannot conceive that anything similar has ever occurred in the experience of others; that his is a strange and solitary instance of insensibility and ingratitude. The subjects of God’s grace never have such

clear spiritual views of their vileness and depravity as when they are most exercised by the grace of God; they are never so much disposed to place themselves low among the children of God as when they are living near to God. He who is greatest in the kingdom of God is the least in his own estimation. I know that exalted frames and feelings in me have a tendency to hide the depravity of my heart, or dull the perception of my poverty and need, so that I often fear the light that is in me is darkness, when it fails to discover my deficiency—my want of love and humility. If the grace or love of God is in my heart, it is small indeed to what it ought to be, for of all men I have most reason to love God for his never-failing goodness and mercy to me. Those who walk not after the flesh, but after the Spirit, are called spiritual, because they are born of the Spirit of God, and because they are under the influence of that Spirit. “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you: now, if any man have not the Spirit of Christ, he is none of his.” The Spirit of God is given his people to dwell in them; to animate and influence their minds as a new nature and life; to abide in them as his temple and everlasting dwelling-place. In the communication of that Spirit they become new creatures. It is the communication of the divine nature, for holiness is the nature of the Spirit of God, and is called the Holy Spirit. Holiness is the beauty of it, and the grace of God which bringeth salvation is of the same nature. “That which is born of the Spirit, is spirit.” In this way God communicates himself to the creature, and thus “being made partakers of the divine nature,” they are “the temples of the living God.” Grace in our hearts is the work of God

in communicating the holiness of his nature. "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." The faith of God's elect is to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Such exercise always attends growth in grace, is characteristic of the life the saints now live in the flesh, and is in obedience to the commandment of our Lord. "He that sweareth to his own hurt, and changeth not,"—Psalms xv. 4, identifies that one who dwells in God's holy hill, so I am glad you are still writing bitter things against yourself. Passing the time of our sojourning here in fear is not satisfying to the flesh, "because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14.

Anticipating much pleasure in meeting you again, I am, I hope, "your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."

JOHN McCONNELL.

NEW YORK, N. Y., April 14, 1918.

DEAR BROTHER KERR:—Your letter dated April 11th was received to-day at the meetinghouse. I am sorry indeed to hear such an alarming report of Deacon D. W. Campbell's health, and sincerely hope it is the Lord's will to spare him to the church for some time to come. He would be sadly missed from among you, for his faithfulness and labor of love has extended to all his brethren. From what I know of him personally, with what I have heard of him from those who know him best, his gift in the church was in making for peace, praying for the peace of Jerusalem. The memory of that man is blessed whose life breathed, "Peace be

within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Psalms cxxii. 7-9.

Your kind invitation to attend the May meeting, 11th, 12th and 13th, I will gladly accept. Remembrance of former meetings, and my enjoyment of them, is frequent with me, and I have hoped that perhaps I might have another opportunity to visit among you, but I did not know how much I wanted to go until I received your letter this morning. The gladness in my heart made me conscious of that. Sister Jennie Bateman was standing by me when I received the letter. After reading it I handed it to her. She inquired, "Will you go?" My answer was, "The Lord willing, I surely will go." It will please me also to be with you at your home one night, as suggested. Perhaps brother Slauson will advise me when and where I am to come first.

Your question, "Do I love the Lord or no? Am I his, or am I not?" is the constant inquiry of all the saints. They confess that their greatest happiness would be to glorify God in their body, soul and spirit. Is not this the fruit of love? A man must first love God, or have his heart united to him, before he will esteem the cause of God as his own, and before he will desire to glorify and enjoy God as his happiness. The thirsting of the new man is after God and holiness, for ardent desire after holiness is as natural to the new creature as vital heat is to the body. Holiness or sanctification is more directly the object of these desires than any manifestation of the love of God. Where we read in the Scriptures of the desires, longings and thirstings of the saints, righteousness and the

law of God are much more frequently mentioned as their object than anything else. The saints desire the sincere milk of the word, not so much to testify the love of God toward them, as that they may thereby grow in holiness. Grace is the good man's treasure. Godliness is the gain of which he is covetous. The distinguishing mark of loving God is earnest desires after holiness of heart and life. It is a good thing, spiritual blessing, to be sensibly poor in spirit, needy and unprofitable; of such are the kingdom of heaven. Those who are thus blessed are endued with that wisdom which cometh down from above, "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Such are they that dwell in Zion—a quiet habitation; such are the streams that make glad the city of our God; they are the palaces in whom God is known, the tabernacles of the most high God. Surely we know something of the glory of God and the excellency of his power here in earth, even as it is in heaven; and you have testified again and again, "Mine eyes have seen the King, the Lord of hosts," though your face was in the dust, saying, "Woe is me, for I am undone, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Surely the name of our God is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

There has been much sickness among our people the past winter, but the Lord has mercifully preserved us thus far from any loss in membership. War conditions here are such that we have been obliged to withdraw the appointment of the War-

wick Association to be held with this church, but we hope to entertain it next year.

With love to all, I am, unworthily, your brother in hope of life in Jesus,

JOHN McCONNELL.

WEISER, Idaho.

DEAR EDITORS:—The mission of the Saviour was "to seek and to save that which was lost."—Luke xix. 10. Lost, and dead in sin, are conditions that describe God's children whom Jesus came to save, and if one ever goes to heaven above that Jesus did not save, he (Jesus) cannot possibly be that one's Saviour. In Adam all died. Now, if there is one exception the Scripture is perfectly silent about it. The prophet says, There is none good, no, not one. (Psalms xiv. 2, 3.) Let us turn to the third chapter of Romans, commencing at the eleventh verse: "There is none that understandeth, there is none that seeketh after God." If you can find a single person of Adam's race that is not included in this I would like to know who it is. Further, it is said of the whole number, verse seventeen: "The way of peace have they not known." Why do we say there is none good, and that every single one of God's children must be saved? First, verse ten: "There is none righteous, no, not one." Can you not see if there is not one good or righteous, if there ever is one good or righteous he must be made so? This reaches every one, little or big, old or young. But, says one, the little babe is not a sinner. Well, where did you learn that? Who is your authority? But first listen to mine, and consider whose words they are before you answer. Psalms li. 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Job xiv. 4: "Who can bring a clean thing out of an

unclean? not one." Put these two quotations together and see what you have. We might add as proof, the child's fruit, which is speaking lies as soon as it is born, &c., but let this suffice, for they as well as we need a Savior; none is good, no, not one. Is there any one who can find two ways to heaven? I can only find one way. "I am the way." Jesus is the way; not a way, but the way, and there is no other name under heaven given among men but just this one name. We cannot go in the name of infantile purity, they cannot go in that name; every one, small and great, must go in the name of Jesus, he alone is the Savior. If any ever go to heaven independent of the blood of Jesus they will have no Savior there to praise. Luke xix. 10: "For the Son of man is come to seek and to save that which was lost." Jesus was called the Son of man, and his work was to seek and to save that which was lost; so if there is one of the whole family that was not lost nor needs a Savior, Jesus cannot possibly save such an one, for he came not to call the righteous, but sinners; he came not to save them (if there are such) that were not lost, so if any one gets to heaven any way but by the blood of the cross, such an one has proved that he (Jesus) is not the way, but a way, and such an one would be lonesome in heaven without a Savior, could not sing one song of salvation, for they never were lost. God sent his own Son in the likeness of sinful man, for he was made in all points like unto man, yet without sin. He was the only one born of woman that is and was without sin, to save sinners, to save all the Father gave him. John saw them that were so saved, and he said there was an innumerable host that no man could number. This Jesus was given power to save, yes, that he should give eternal life

to as many as the Father gave him. Now what is eternal life? Jesus says it is life eternal to know. How? As the Savior. But this again shuts the door on any that are not sinners. I am glad I am a sinner, and I am also glad the two little ones I buried were sinners, and I am O so glad Jesus is the Savior of sinners. Jesus came to do the will of the Father, and that was to save all the Father gave him, and they are among every kindred, tongue and people under heaven. Jesus came to save them that there was no arm to save, and he came fully qualified, for all power was given unto him. He was a pure offering, for he was without sin. Listen to old Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Dear child, when Jesus is present with you you can often say, Whither thou goest I will go. It is wonderful to be in the presence of Jesus, all fear gone, nothing but sweet peace. How was Jesus to save? You can see how he was to save when he made his soul an offering for sin on the cross; so if he came to save sinners, and that by his death on the cross, then we can rejoice in his words: "It is finished." The salvation of sinners is accomplished. Who did it? God the Father through his Son. "Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned," &c. This is great news to them whose hope the Lord is. There is no doubt about it, the eternal God planned it, the Son finished it. Hear the blessed Son on the cross: "It is finished." Not just started or commenced, but finished. No wonder the Old Baptists preach a finished salvation for all God's people, old or young, great or small; it is all a finished

work, and only needs to be made known to the saints; this is done in time. We have a few records in the Bible which show how different ones were given a knowledge of salvation. One of old time said, He (Jesus) found me in a waste howling wilderness, he led me about and instructed me, and there was no strange god with me. We might stop here, for this is the history of every heaven-born soul. Jesus finds them, they do not find him; he chooses them, they do not choose him; he leads them, they do not lead him, and it is not the way they know, but in a way they knew not. The woman of Samaria said, He told me all things that ever I did, and I do not reckon there was a good work in the whole lot. Can you not, dear one, remember when the true light shined in your heart how desperately awful the condition was? You might have been like Saul of Tarsus, thought you were doing God service, but lo, you were a vile sinner. There is a way that seems right to man, and man will always go that way, but the end thereof is the ways of death. Saul was in that way, and every sinner realizes he is in that way when he is arrested by that heavenly power which kills to the love of sin and makes alive to righteousness. This is the work of Jesus. He comes where we are and shows us we are his, that he is our salvation. Two in one bed, one taken, the other left; two at the mill, one taken, the other left. I do not mean to say the one is left to eternal destruction; they may be left a day, a week or a year. I have known of some that received a hope, and for a time their companion had no use for their hope, but after a while they had a little hope of their own, so it is not for us to say; but the heir, so long as he is under age, differs nothing from a servant, though he be lord of all,

but is under tutors and governors until the time appointed of the father.

Brother Ker, I think I had better stop. Use your judgment in disposing of this.

Yours, T. E. ATTEBERY.

I JOHN III. 1.

“BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it know him not.”

John here exhorts the brethren to look, see what manner (way) the love of God was bestowed upon “us,” his elect. By the determinate counsel and foreknowledge of God (in love) he chose his people in Jesus Christ before the foundation of the world. By the transgression of Adam sin entered the world, and death by sin, yet God so loved the world, i. e., his people, that he sent his only begotten Son (in love) into the world, that we might live through him. Jesus Christ, the Son of God, born of the virgin Mary, in the likeness of sinful flesh, was without sin, that he might take in his flesh the sins of his people, and by his death destroy him that had the power of death, that is, the devil, and by his own resurrection from the dead bring again his people unto the Father. “Greater love hath no man than this, that a man lay down his life for his friends.” Who are the friends of Jesus? “Ye are my friends, if ye do whatsoever I command you.”—John xv. 13, 14. Again, we might ask, What did Jesus command his friends to do? Save one another. Brethren, love one another, for love is of God, and every one that loveth is born of God, and knoweth God. “Behold, what manner of love the Father hath bestowed upon us.” The word “bestowed” means unmerited gift, so it is no act on the part of the creature that causes God to love him, nor can the creature love God until God sheds abroad his love

in the heart of the creature. God is love, and Christ is God's love to his people, and, brethren, ye are Christ's, and Christ is God's, thus being knit together in love. The word "us" in the text means the people of God, it expresses unity, oneness. God said in the beginning, Let us make man in our image. Again, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah ix. 6. "That we should be called the sons of God," sets forth predestination—predestinated to be called the sons of God. "Therefore the world knoweth us not, because it knew him not." Brethren, can we not say with the apostle, And we have known and believed the love that God hath to us? God is love, and he that dwelleth in love dwelleth in God, and God in him. In this is our love made perfect.

K. C. SPINDLE.

CLIFTON, Va., Jan. 23, 1919.

SHOCK, Ky., Nov. 15, 1918.

DEAR BRETHREN:—I am sending you a good letter written me by sister Laura Essie Odell, of Harrisonville, Mo., one whom I had never seen or heard of until I received her much encouraging letter, and I have read it again and again with such inexpressible comfort and consolation that I desire to have it published in our dear old family paper, the SIGNS OF THE TIMES, provided it meets with your approval. Of course it is quite personal, but there are so many good points brought to our understanding that all the readers of the SIGNS may be benefited by reading and considering them. During my almost fifty years of trying to preach the

gospel of the grace of God I have often feared, and feared greatly, too, that I was and am a poor deceived mortal, and that my efforts have been more than a failure; therefore when I receive such letters from those whom I never have and never shall see in this world of toils and tears, it is of inexpressible comfort to me in my declining years. I would be very glad to have many more such letters, for this is a time of great trouble and deep distress, and as it is written: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." What a wonderful and mysterious gathering together of these precious and redeemed jewels of the Lord Jesus Christ, for unto him shall the gathering of the people (jewels) be.

W. J. MAY.

HARRISONVILLE, Mo., Oct. 24, 1918.

DEAR BROTHER MAY:—No doubt you will be surprised to receive a letter from a poor and afflicted one you never saw. When you cast bread upon the water it is written, Thou shalt find it after many days. Many times have I been comforted by your writings in the SIGNS OF THE TIMES. I never get the paper without looking for your name and many other names. I remember how you have written of experiences that found response in my poor, often worried and cast down heart, yet through my unworthiness I have been silent, for it seemed it would be presumption to try to tell you what comfort I received. This time you came in my soul's experience in ways

I never saw in print nor heard explained. Your letter was to Elder Sawin in the SIGNS of August 1st, 1918. You put it that Adam was to till the ground from whence he was taken, as I feel to believe it, and began to sew fig leaves together. We learn by bitter, yet sweet lessons. We learned as did Cain that our best works were of the ground, to which God had no respect. We learned he was God, and his glory he would not give to another. We, too, were glad there was a high and cast up way, and the redeemed shall walk there; so we have passed from the covenant of works unto the covenant of grace, which is, I will and you shall. The first part of your letter drew my attention: "Although I am writing you I feel so poor and needy, and so destitute of spiritual light and understanding, that I am afraid to write, but I am restless and of a heavy heart." I was in just such a place, yet with a desire to write to my aunt. I was afraid, as you express it. I could find something to do about the house, but I picked up the SIGNS and came to your article, which has been great to me. Before I had finished reading a desire came to write you how comforting your letter had been. I often have views on Scriptures, and they do me much good when I find some one expressing the same view, because it encourages me to think that I have been taught in the same school, where Jesus is the teacher.

This is poorly expressed. May it serve as an encouragement to you, causing you to feel that your labor in the Lord is not in vain. I will close, hoping to rejoice in many more of your letters in the SIGNS, the best Baptist paper I know of.

Unworthy and least, if one at all,

LAURA ESSIE ODELL.

SMYRNA, Ga., April 21, 1919.

DEAR BRETHREN EDITORS:—I feel unworthy to thus address you, but if we are the children of God we ought to be kind and loving to each other, and speak often one to the other, visit, pray with and for one another, visit the sick and afflicted, and in so doing we would be fulfilling the command of our blessed Savior, and to visit the widows and orphans in their lonely condition. Of course this applies to the children of God as well as to the natural widow. O that the children of God would wake up to their duty and honor the profession they have made, it seems to me that the Baptists would not be so lifeless as some of them seem to be, though the fault may be in unworthy me. I know that I do not live as I desire to, and I do ask an interest in the prayers of God's children in my afflicted condition, that I may not murmur, and that I may be kept humble and at the feet of Jesus and my brethren. Dear editors, and correspondents of the SIGNS OF THE TIMES, may the good Lord long spare you to edit the paper, and write on, for you do not know how many of the little children of God you comfort. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Stand upon the walls of Zion and cry aloud, and spare not, and ever contend earnestly for the faith once delivered unto the saints, which, dear editors, I do believe you are now doing.

As I think of it, you address me as Elder G. W. Almand. I am not a preacher, so leave off the Elder. I have been trying to serve the church as deacon for about thirty-four years, but have

never felt fit to fill that office. I often fear that I am not a child of God, for it seems I have so little evidence of being born again; it seems I fall so far short of living the life of a christian. John says, We know that we have passed from death unto life, because we love the brethren. I can say of a truth that I love the dear children of God, and I do hope it is the love of God. It seems to me that if I am one of his I would not have to suffer so much here in this time world. I have been suffering almost untold pain with rheumatism night and day for fourteen years. I have to go on crutch and stick, but I am not alone, for I read of many of God's little children who are badly afflicted in this life. It is declared in holy writ that in this world we shall have trials and troubles, and many are the afflictions of the children of God. It is through great tribulation that we enter the kingdom of heaven.

Dear brethren, I felt that I wanted to let you know I am yet alive, and receive the SIGNS, which I surely do appreciate, as it contains so much good preaching. Write on, dear friends. If this does not crowd out better matter you may publish it, but correct mistakes. If it goes to the wastebasket, it will be all right with me.

I will close for this time by asking an interest in the prayers of God's people. I am a poor sinner, and if saved at all it is by the grace of God. I do feel at times that the dear Savior is with me, and I do hope he will be with me in the trying hour of death, which time I do not feel is far off.

With love to all, from your little brother, I hope,

G. W. ALMAND.

DU QUOIN, Ill., April 20, 1919.

DEAR EDITORS:—As I have just returned from one of my meetings I am mindful of the great God as the author and finisher of our faith, and feel that much of my time I am very forgetful of this blessed fact. I am inclosing herewith a short sketch of the life of old brother Parrott, of Jacksonville, Ill. I was called there to preach his funeral, and never before in all my earthly career did I approach a task when I felt so empty and so blank as upon this occasion, but God would not leave me alone, and if I was ever blessed to preach his truth it was upon this occasion. Brother Parrott was an elderly man, and had never united with any church, and of course some of our Arminian friends were anxious to know what a "Hardshell" would do with him; but I preached Christ to them with such grace as God gave me, and of course that was something they did not often hear or know very much about, therefore they marveled at the preaching of the doctrine of the resurrection of the dead. Brethren, I will thank you very kindly if you will publish this obituary, as there are many sound and noble Baptists in that community who love the truth and love to read the SIGNS OF THE TIMES, and in that way they can get it. I try to go there once a month to meet with this little band of God's chosen people, and I never met with sounder and nobler brethren or sisters in all my life. The Baptists in our immediate vicinity are all sound in the faith of our forefathers and in the doctrine of God our Savior, and the SIGNS is always welcome in our homes.

Trusting that it will not be asking too much to publish this obituary, I am your brother in the fellowship of the truth,
L. P. HARRISS.

(See obituary on page 173.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

ISAIAH XI. 6, 7.

"THE wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a young child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox."

Pursuant to a request from a reader of the SIGNS, living in Chicago, Ill., we will try to give our views on the above subject. Like so many other prophecies in the book of Isaiah that looked forward through unborn time to the gospel age, this text quoted above also describes in figurative language that which the Lord's people in the gospel dispensation were to witness and experience, but which was never apprehended by those who lived under the law, except by faith. Here we have set forth that which is contrary to nature, which the nature of men can never bring about, but a condition which, in the kingdom of Jesus Christ, is to be the fruit of the Holy Spirit and the effect of the grace of God. It is not natural for a wolf to dwell with a lamb, nor for a leopard to lie down with a kid, neither for a calf to dwell with a young lion and a fatling. Further, it is not natural for the cow, which enjoys the vegetarian diet, to eat with the bear, which loves to devour flesh; nor for the lion to eat straw

like the ox. All these incidents, though contrary to nature, are to be effected, because "a little child shall lead them." This means that nature is to be brought into subjection, and held there, by the Spirit of Christ Jesus, by his meek and lowly and gentle Spirit, which shall subdue the vile passions of men and shall cause them to dwell together in gospel love and fellowship as they shall be brought by the power of God's grace to sit down with Abraham, Isaac and Jacob in the kingdom of God. We have been hearing a great deal for the past few years about an era of worldwide peace to soon be ushered in, when the nations of the earth shall learn war no more, when the swords shall be beaten into ploughshares and the spears into pruninghooks. This is an outcome, no doubt, devoutly to be desired, for we all agree that war and strife are dreadful things, but these things which have been resident in the nature of man from the first of his creation can never be abolished through human inventions and man's ingenuity. If worldwide and everlasting peace is ever to prevail over a world weary of war, we must look to a higher power than our own. Such an age can only dawn upon us through the victorious operation of God's holy Spirit subduing evil and vanquishing all that is opposed to godliness, and giving rise to righteousness and wisdom that must prevail in and through all who inhabit the earth. There never can be any compromise with evil, nor any treaty with antichrist; these must be utterly destroyed if righteousness and peace are to prevail unmolested. So the prophet Isaiah through the divine telescope of faith was looking down the years seven hundred years beyond the period in which he was living, and beholding the spiritual kingdom of the Lord and Savior

Jesus Christ, the church of the firstborn, whose names are written in heaven. In this church of God is that peace that passes understanding, the peace which the world can neither give nor take away, but which is eternal to all the elect of God, through the atonement made for their sins in the sacrificial work of Jesus. In this church are both Jews and Gentiles, Greeks and barbarians, bond and free. The Lord himself, not the Missionary societies invented by men, brings his sons from afar and his daughters from the ends of the earth and calls them by effectual grace unto godly repentance, working in them by his resurrection power to believe on Him who raised Christ from the dead. In this way all the nations flow up unto the house of the Lord, and the mountain of the Lord's house is established in the mountains. This is something that is going on to-day, though men cannot see it with their natural powers. The kingdom of heaven is in the world and is within the subjects of divine grace. Jesus is living and reigning in his kingdom in the hearts of his elect, gathered from every nation which is under heaven. He has been gathering them into his gospel kingdom, he is now so gathering them, and he will continue so to gather them until the last vessel of mercy, beforehand chosen unto glory, shall have been brought into this church of our God, and with this gathering men have had nothing to do. It has been all the result of that still small voice which, like the wind, blows where it lists. It has not been by might, nor by power, but by the Spirit of the Lord of hosts. As for man, he is altogether vanity, and all his works are a vain show. All of them are utterly contemned before God. God made man upright, but he has sought out many inventions. He has invented ways

to save the heathen from their sins and to bring them to God, he has schemed to win the whole world for Christ, and now he is scheming to abolish war and to usher in the millennium. All these inventions are a vain and idle show, and shall pass away into nothingness when the breath of God shall blow upon them. It will be noticed in the words of our text at the beginning of this article that, in the list of animals given, a wild animal is coupled with a tame animal. From the Jew standpoint, the Gentiles were to them aliens and foreigners, without any right to participate in the services of the legal sanctuary, and strangers from the covenant made with them by the hand of Moses. Therefore, in Isaiah xi. 6, 7, the Gentiles are represented by the wild animals and the Jews by the tame ones. The declaration, therefore, is that the time was to come when the barrier, or middle wall of partition, between Jew and Gentile was to be abolished through the work of Jesus Christ, his death and resurrection, and of the twain was to be made one new man. The Gentiles were no more to be strangers and foreigners from the commonwealth of Israel, but fellow-citizens with the saints and with the household of God. (See Eph. ii. 12-22.) These wild ones were to be brought into close spiritual relationship with the elect of God among the Jews, so all would be one body through one Lord, having one hope, one faith and one baptism. The gospel was first preached to the Jews. After this, the gospel was declared to the Gentiles. In the Acts we see many striking instances of God's work among the Gentiles, how that true believers were raised up among them, how that the prejudice between Jew and Gentile was overcome through grace, and all lived together in the church of God, forgetting

their past differences and forgiving one another their transgressions. Peter, the Jew, was sent for to preach the word of the kingdom to Cornelius, the Roman. We doubt if he would have gone on this errand had he not been prepared thereunto beforehand by the vision of the sheet let down from heaven, knit at the four corners, containing all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. Herein was revealed to Peter the truth that in God's covenant of election were included all the peoples of the world, that election is not confined to the Jews, but that God has a people among all kindreds, tribes and tongues that dwell on the earth. Having had this matter shown to him, Peter's prejudice against the Gentiles was overcome, and he was ready to preach the gospel to Cornelius. Here we see the wolf and the lamb dwelling together. Cornelius belonged to a nation that then dominated the world and ruled over the Jews, who to the Romans were a subject people. However, here we see an individual of a world-ruling people made willing to sit at the feet of a disciple of the meek and lowly and despised Jesus, anxious to hear the word of truth, and believing in it with all his heart. Again, Saul of Tarsus, like a lion, went about the country hunting down and persecuting the christians. But the time came when this roaring lion was subjugated by the mighty hand of God and brought under the sway of divine grace. He then was made to eat straw like the ox, to desire the same spiritual bread of life as the Jews whom he had been persecuting for believing in Christ. The little child Jesus led Saul and changed him into the humble Paul; the same little child Jesus brought Peter

to preach to Cornelius, and caused Cornelius to embrace the formerly despised Jew in gospel love and fellowship. We believe, therefore, that the words of our text apply not to some far distant millennium framed in human dreams, but we think the spiritual meaning of Isaiah's words are realized in the gospel kingdom of the Lord, where dwell his honor and glory, and where is the habitation of his throne. What a great variety of natural dispositions and temperaments there is among the members of Christ's body. Some of us are like lions, others like wolves, and so on. But all are chastened and subdued by reigning grace and made to dwell together in unity, when if left to ourselves, to act our individual likes and dislikes, we would be quarreling and contending all the time. All these strifes and contentions are annulled by the reign of the childlike Spirit of Jesus, causing his people to pray for one another, to bear one another's burdens, to esteem others better than themselves, all because he has taken out of them the stony heart and has given them a heart of flesh, wherein he has written his royal law: Love one another. The kingdom of heaven cometh not with observation. Though we may long look for some outward sign of approaching worldwide peace, we may never see it so long as man's nature remains as it is and earthly governments continue to be organized as they are. However, in the realm of Spirit, in that world which lies beyond the reach of all mortal senses, in that church of our God which is in the world, but is not of the world, peace has already come through the death of Jesus. This is a peace which passes understanding and abides world without end. L.

OBITUARY NOTICES.

Deacon C. H. Casdorff was born Jan. 19th, 1835, and was killed by a passenger train at a crossing of the K. & M. R. R., in West Charleston, W. Va., Nov. 19th, 1918, making his stay on earth 82 years and 10 months. He joined the Primitive Baptist Church called Liberty, of the Pocatalico Association, at the age of eighteen, and was baptized by the late Elder William Martin. He faithfully served his country throughout the war between the States, being a brave soldier and 1st Lieutenant of his company. Returning home at the close of the war he was married to Elizabeth Edens. To that union were born eleven children. His wife and two children, also his second wife, preceded him to the grave, leaving nine children and his third wife to mourn their loss. Brother Casdorff was industrious and saving, having through life accumulated considerable wealth. He was prompt in attending his church meetings, and went far and near visiting the churches of the Pocatalico Association. The writer of this notice feels sad as he pens these few lines in memory of his faithful traveling companion over the mountains of West Virginia on horseback through heat and cold, wet and dry. None will miss him more than myself. He often remarked that he wanted his funeral preached, if he should die first, by the writer, but his last wife, who belongs to another order of people, procured one of her preachers to conduct the funeral. Brother Casdorff had attended fifty-two associations. The hymn selected by him to be sung at his funeral was: "In all my Lord's appointed ways my journey I'll pursue," &c.

J. W. McCLANAHAN.

Mrs. Louisa Robertson Sikes, wife of Elder J. C. Sikes and daughter of Robertson and Louisa Jones, was born in Tennessee March 13th, 1863, and died April 13th, 1919, at her home near Greenville, Texas. She was married to J. C. Sikes August 29th, 1880. One son was born to them, W. W. Sikes. She professed a hope in her Savior when very young, and united with the Primitive Baptist Church at Piney Grove, Ky., in November, 1887. She moved with her husband to Texas and located in Hunt County. Their membership was placed in Sabine Church, where it was at the time of her death. Her husband, son, two brothers: V. T. Jones, of Talco, Texas, and J. C. Jones, of Mt. Vernon, Texas, and five grandchildren survive her. Sister Sikes was one of those lovely characters that compelled respect and admiration from all who knew her. She always held at a premium an orderly walk and godly conversation among the brethren and sisters. She was very frank and outspoken against any digressions in order or doctrine from the plain rules laid down in the Scriptures. She was a devoted wife and mother, loved

home and made it a welcome and inviting place, not only for her family, but for her brethren, sisters and friends. In her death brother Sikes has sustained an irreparable loss that can be realized only by those who have endured a like trial; her family has given up a sacrificing mother, and the church of her membership, as well as the many others she has visited with brother Sikes, will feel keenly their loss. Elder S. M. Dickens, who frequently visited sister Sikes in her last sickness, writes as follows:

"I want to say, while her death was not unexpected, it was quite shocking to the family, to the neighborhood and to the churches of our faith and order, not only at Sabine, where her membership was, but throughout all the churches where she was known. I was not present when she passed away, but brother Sikes said she died as easy as anybody he ever saw. On Friday night before she passed away on Sunday night, she was thought to be dying, but with brother Sikes' assistance she recovered from a sinking spell. She then called Willie (her son) and his family around her bed and kissed them all good-bye and said, 'I love all these,' then she threw her arms over brother Sikes' head and said, 'Above all this is my loved one.' She seemed to be reconciled to die, insomuch that she had her shroud made and brought to her so she could see it. Some time before her death she told me and others whom she wanted to serve at her funeral. She named Elder W. W. Slaughter and myself; this request was carried out. We feel sad at the loss of sister Sikes, but while it is our loss we hope and feel sure it is her eternal gain. We do not weep as those who have no hope, for we believe that if Jesus died and rose again, God will bring with him them that sleep in Jesus, and we believe and feel sure that sister Sikes in spirit is resting in him, and that she is secure in the resurrection of Christ."

Dear brother Sikes and all who mourn, I desire to commend you to God for the comfort of the Spirit. He alone can give you beauty for ashes and the garment of praise for the spirit of heaviness. Cast your care upon him, for he careth for you. He has promised to be with us in six troubles, and not forsake in the seventh.

J. R. HARDY.

Samuel Parrott, son of Dudley and Sarah Bond Parrott, was born about two miles south of Prentice, Ill., August 13th, 1841, and died at his home, one and one-half miles west of his birthplace Saturday, March 22nd, 1919, after an illness of four days following a stroke of paralysis, being at the time of his death 77 years, 7 months and 9 days of age. His entire life was spent in this community. He grew to young manhood sheltered by affectionate home surroundings. Under such influence, together with his own kind and cheerful disposition, he won and retained the friendship of all who knew him. On January

13th, 1876, he was united in marriage to Miss Mellvina Stiltz, daughter of Moses and Elizabeth Stiltz, of Ashland. To that union were born two children: John Wesley and Gracie May, both residing at home. Besides the grief-stricken widow and children he leaves one sister, Mrs. Amanda Carpenter, of this neighborhood, and three brothers: Elias, of Jacksonville, Ill., Jefferson, of Polk County, Mo., and Cyrus, of West Plains, Mo. Two sisters: Elizabeth and Mary, and five brothers: William, John, Tyra, Buchanan and Stephen, preceded him in death. He also leaves many other near relatives and a large circle of friends, who will long cherish his memory as one of the links in the golden chain of friendship. He leaves a home where perfect love and confidence prevails; never were parents and children more devoted to each other. Those beautiful home ties are broken, but that love born of heaven will live beyond the grave. He with his family often attended the services of the Baptist Church in Yatesville, taking an active interest in the welfare of the cause. A devoted husband, kind and loving father and good man has gone to his reward. He will be greatly missed in his own and surrounding communities, but our loss is his eternal gain. The sincere sympathy of their many friends go to the bereaved family in this their darkest hour.

Funeral services were held Monday afternoon from the Baptist meetinghouse in Yatesville, conducted by Elder L. P. Harriss, of Du Quoin, Ill.

Lucy J. Guernsey Borst, daughter of John and Eva (Hoose) Guernsey, was born August 25th, 1850, was married to Dow V. Borst Jan. 21st, 1875, and died April 9th, 1919, of pneumonia, at their home in Cobleskill, Schoharie Co., N. Y. Sister Borst united with the Old School Baptist Church at Schoharie Hill in August, 1875, being baptized by Elder Balas Bundy, and remained firm in the faith and a regular attendant at the meetings when health and circumstances would permit. For over twenty years she lived fifteen miles from the place of meeting, but her seat was never vacant when circumstances would allow her to be there. In the year 1915 she submitted to two operations in the hospital, from which she never fully recovered, and the winter of 1916-1917 she was very ill of pneumonia, from which she recovered sufficiently to look after her household duties, but health and strength failed until another attack of pneumonia, when doctors and nurses, loving hearts and willing hands were powerless, for God said, Child, come home, and she fell asleep like one tired and weary. Her work is done and her sufferings over. We believe for her to die was gain, but for those who are left sadness and lonely hours. She leaves to mourn their loss, her husband, brother Dow V. Borst, three sons, who are all married and have homes and business for themselves, also twin grand-

sons, for whom she had cared from birth (their mother dying at that time). She brought them from Jersey City, a distance of two hundred miles, in a market basket to her home, where she loved and cared for them as her own. They are now nearly sixteen years old. Truly her whole life was devoted to her family and in doing good to others. Besides the above mentioned are four other grandchildren and a host of relatives and friends, but we believe our loss is her eternal gain.

Elder John Clark, of Halcottsville, N. Y., was called to officiate at her funeral, which was held from the home April 11th, using as a text Phil. i. 6, with the connections, after which her body was laid to rest in the cemetery at Lawyerville, N. Y.

Written by request by one who will miss her much.

ADDIE C. LIVINGSTON.

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

Dr. D. M. Leonard, N. Y., \$8.00; Archie McAlpine, Ont., \$2.00.

MEETINGS.

THE Delaware River Old School Baptist Association will hold its session with the church at Hopewell, Mercer Co., N. J., Wednesday, Thursday and Friday, May 28th, 29th and 30th, 1919. Trains will be met at Hopewell Tuesday afternoon before the association, and those coming at that time will be cared for. Those coming Wednesday morning will come direct to the meeting. All lovers of the truth are welcome.

D. M. VOORHEES, Clerk.

THE Warwick Old School Baptist Association will be held at Ocean Grove, New Jersey, June 4th, 5th and 6th, 1919, to which the Ebenezer Old School Baptist Church, of New York city, will welcome the attendance of all who love the Lord Jesus Christ in sincerity. Upon arriving at Ocean Grove our friends should go directly to "THE SAXENHURST," 56 Asbury Avenue, where they will be cared for.

The present time-table of trains from New York is as follows: West 23rd Street ferry, Central R. R. of N. J.,—8:00 a. m., 12:50, 4:30, 5:20 and 6:15 p. m. Liberty Street ferry, Central R. R. of N. J.,—8:15 a. m., 1:10, 4:40, 5:30 and 6:30 p. m. Pennsylvania R. R. Terminal, 7th Avenue and 32nd Street,—9:04 and 11:12 a. m., 3:47 and 5:12 p. m.

The summer time-table of trains will be issued May 25th, in which the schedule of additional trains will be listed.

JOHN MCCONNELL, Pastor.

THE Lord willing, there will be a meeting held with the Beulah Old School Baptist Church, near Aberfeldy, Ontario, the third Sunday in June (15th). Conference and business meeting 3 p. m. Saturday; preaching on Sunday 11 a. m and 3:30 p. m., old time. All are welcome who desire precious love and fellowship to abound in the church of Jesus Christ.

ARCHIE McALPINE, Church Clerk.

THE Woburn Old School Baptist Church will hold a two days meeting Sunday and Monday, June 29th and 30th. Meetings each day at 10:30 a. m. and 2:30 p. m. We expect Elder J. M. Fenton, of Philadelphia, with our pastor, Elder H. C. Ker, on this occasion, and cordially invite all who can attend to do so. The meetinghouse will be found on Main St., Woburn, No. 452.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

**W I L M I N G T O N O L D S C H O O L
B A P T I S T C H U R C H**

1304 Jefferson Street

W I L M I N G T O N, D E L A W A R E

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

[[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 Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

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

PRICE REDUCED.

I will sell the remaining copies I have on hand of this little memorial book for seventy-five cents per copy, postpaid. And I want to say to you of the household of faith who wish this book and are too poor to pay for it, if you will send me your name and address and ten cents to cover postage, I will gladly mail you a copy. The sweet expressions I have received concerning this little work have more than doubly paid me for the anxious hours I spent over its publication, not knowing whether He from whom all blessings flow would bless it to his saints or no. I thank every one who has ordered the book, and kindly solicit further patronage. Send all orders to me.

SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

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

THE

“SIGNS OF THE TIMES,”

(ESTABLISHED 1832.)

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EDITORS:

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87.

MIDDLETOWN, N. Y., JUNE 15, 1919.

NO. 12.

CORRESPONDENCE.

SALISBURY, Md., July 21, 1918.

DEAR ELDER KER:—I am inclosing a recent letter from Elder L. H. Hardy, which seems to contain some special thoughts, and no doubt would be of interest and comfort to many of the readers of the SIGNS. We had a pleasant visit from him here the first Sunday in June, when he spoke twice to a goodly sized congregation, who manifested interest by their quiet attention. I feel so dead and lifeless these days that I wonder if I have ever known anything at all of these sacred things. Possibly I am that stony ground which lacks depth of soil, is the reason there is no manifest growth.

Your unworthy brother,

F. SELBY FISHER.

ATLANTIC, N. C., July 17, 1918.

DEAR BROTHER FISHER:—Your good letter came, and I was glad to hear from you and all the rest at Salisbury. I have not yet lost sight of the comfortable visit I had there with the church and in the homes, and would love to accept the invitation to visit you in October, but I cannot do that and attend our own association. I have not been well for a few

days, and have been somewhat reviewing the travels in my pilgrimage pathway. It wounds me afresh to see the many dark places and scars, and then to feel that the wounds are freshly opened and the old corruption all ready to come out. Just now I laid down to rest a little, and my thoughts ran out toward the leper spoken of in Matt. viii. 2, and I wondered if there were any scars left of his old leprosy, that he would see and remember the days of his afflictions. Now this thought comes to me: How did that poor man know that the Lord could make him whole, or how did he know that it was the Lord? He appeared to know much more than those who were whole and allowed to go freely into the temple worship. It is not supposable that some one had made a missionary visit to him, for those who would have made such visits were afraid of him because of his disease. They would have been among the first to stone or to keep him at a great distance from them; therefore his information that this was the Lord, and that he possessed such wonderful powers as to heal one so afflicted as was he surely came from another source. We can readily see that his afflictions would tell him of the neces-

sity of being healed, and would make him want to apply to a physician, but his knowledge of the law would tell him of the danger he was in if he came near a physician; therefore his case was a hopeless one and he was a helpless one. Such, my dear brother, I have been made to see as my own case. But who taught that leper that the man he was approaching was the Lord, and that he possessed such healing powers? It could not be that the sermon which He had just preached on the mountain had been heard by the leper, for before he went up into the mountain there was a great multitude thronging him, and that leper could not have come into that multitude; he would not have dared to attempt such a thing, for fear of being stoned. Therefore if the multitude were near enough to hear his words as he preached to the disciples, this leper could not have heard him in that oral way. Then if we should suppose that it might have been possible that he was in some very secret place in the mountain and heard him, we cannot suppose that the words of the Lord would have had so much greater force on him than it did on any other person of that great throng of people; therefore from that standpoint we are left at sea to know how he knew that that man was the Lord and that he had such wonderful power as to cure a poor leper and heal him of all his disease. Peter knew the Lord and said to him, Thou art the Christ, the Son of God. He not only believed that, but he was sure it was true. How did he come by that knowledge? The Lord told him. "Blessed art thou, Simon Bar-jona: [son of Jonah] for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Therefore He who knew the Son had taught his servant Peter who that Son was. Then see that

as soon as the revealing power was withheld that same Peter cursed and swore that he did not know the man. It would appear from this that one might know now, and if left to himself in a minute he might deny him. That would prove there was remaining some trace of the old things which had given trouble in the past. It tells us that even one so afflicted and in such a hopeless case as this leper could receive this wonderful divine revelation that this Jesus was the Christ, the Son of God, and that he had power to heal one so filthy as he, who had been altogether driven out from men. Not even a preacher in a protracted meeting would have allowed his approach to the mourner's bench to be prayed for; but our dear Lord heard him when he said, "Lord, if thou wilt, thou canst make me clean." How wonderful are these words! Not an expression to give the idea that he doubted this man had the power; "thou canst" are his words—solemn and powerful declaration. What wonderful faith was moving the poor man! But he was not entirely without doubt. "If thou wilt" expresses the doubt, and where that doubt lay. Is this One willing to heal one so filthy as I? Will this high and holy Lord look on such a wretch as I and heal me, or will he cast me off as others do? I am not clean, I have no right to come into such holy presence, but my case requires it and I must come. My disease is death anyway, and it can be no worse if I come. I desire to be healed, and there is no other one who possesses this wonderful power. Lord, thou canst make me whole. He also knew that the Lord could do nothing which was against his own will. He would not violate the holy law of God to take a leper in to infect the others of the multitude, but he would cleanse him

of his leprosy and no one would be afraid of him then, for he was no longer a leper. How wonderful is the power of our God to show us our great sinfulness and to lead us directly to Jesus, who alone has power to forgive sins. As I am brought to look back over the sixty-five years which are behind me I see so many scars that I stop and think, Can I be a cleansed leper, or am I yet dead to the knowledge of God and of myself? You may be sure, my dear brother, that this is a serious thing with me. It has been serious to-day, so I thought I would write to you about it. The Lord bless you.

Your brother, I hope,

L. H. HARDY.

KELLER, Texas, March 20, 1919.

DEAR EDITORS:—I am sending you herein a copy of a letter written by our beloved brother, Elder W. S. Bourland, of Vernon, Texas, for publication in the SIGNS, if convenient. I feel his letter will be of interest to the readers. He is a true admirer of the SIGNS, and a strong believer and supporter of the doctrine advocated therein.

ASA HOWARD.

VERNON, Texas, Jan. 24, 1919.

DEAR BROTHER HOWARD:—Since supper I have read your good and comforting letter, so rich in praise and adoration of our King, who is Lord of all, and here I am now, trying to put a few thoughts on paper for you in reply. Yes, I would loved to have been with you at brother Eddy's (brother in the flesh) at the old place, where you and dear old father, together with many of our dear brethren who have gone on ahead for a season, sat, and many were the times when it seemed that was a heaven below; but now they are gone, their comforting words are

hushed, the rooms in the house seem vacant, the trees and rocks are in solitude, and when I return thither I am but a wanderer and pilgrim; my fellow-travelers have been called away from me to their reward, and I now in loneliness, with my harp upon the willows, am seeking a city, the city of our God, with the little hope that I have to lean upon, which at times is so weak and insufficient, and again it is an anchor of the soul, and enters even to that within the veil, whither for us hath entered Jesus Christ the righteous. If indeed, my brother, we are strangers and sojourners, and are hungering and thirsting after righteousness, and have an inheritance that fadeth not away, and our Elder Brother, King, Mediator and High Priest has gone to prepare a place for us and will come again and gather his poor from the toils, sorrows, sufferings, pains and death that here they are incident to, into that celestial haven where only the redeemed of the Lord can come, then our hope is that we shall no more be strangers, but that we shall be citizens and that we shall be joined again to those with whom we talked, sang and prayed, and shall hear our King saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Blessed thought, the eternal, merciful, loving Father, who gave his only Son to die for us, the blessed Redeemer and High Priest, who hath redeemed us unto God without spot, by the one offering hath perfected forever them that are sanctified by God the Father, preserved in Jesus Christ and called with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world was. Yes, dear brother, our little hope is based upon who Jesus is and

what he did for us, he being God, Mediator, King, High Priest, Redeemer, Elder Brother and all in all to the poor wanderer, and we are told that he laid aside the glory he had with the Father and gave himself a Ransom for sin, that he bore our sins and carried them all the days of old, that he put them away by the sacrifice of himself. Then if we are lost sheep of the house of Israel, if we are strangers scattered abroad, if we are pilgrims and wanderers seeking the city of our God, we have this to encourage us, for the Son of man is come to save that which was lost. Blessed is the man whose hope the Lord is. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Depending on his majesty, on his victorious conflict with Satan, on his life of obedience to the law, on his sufferings, his shed blood and death, his resurrection, ascension and intercession for the saints; depending on all as a prerequisite for the atonement of sin.

My wife is still poorly, up a part of the time. I am about as usual. It is our meeting day, but raining and no congregation. Bad weather and so much sickness and death I suppose are the causes of no gathering. O, I am so hungry to have some of our brethren come and preach for me, as my little efforts are so weak.

Yours in hope of a better life,

W. S. BOURLAND.

LAMBERT, Okla., March 19, 1919.

DEAR BRETHREN EDITORS:—If one so unworthy as I may be permitted to call you brethren; for I feel to be so unworthy of a place among God's people that I sometimes fear I am not born again, yet I cannot give up that little hope which I have cherished for so long a time. It is now fifty-three years since I professed a

hope in Jesus, yet at times it appears so little that I have to hope that I have a hope; but there is none else to look to except Jesus, for it is said in the word of God, Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. It is also said in the word of God that man cannot teach his brother or neighbor to know the Lord, for they shall all be taught of him.

I have been reading many of the old numbers of the SIGNS over lately, and I find many good things in them. O, I wish I could write something that would be interesting to others as theirs are to me, but I am not gifted as others, and I will try and be thankful to the dear Lord for what he has blessed me with. I hope the good Lord will bless you editors and all who write for the good old SIGNS, that you may write on, for it is a great comfort to those who are scattered over the land and are so situated that they cannot hear the word of God preached very often.

What I have written appears to be much like the one who wrote it, very imperfect. Dear brethren, if you think this would be of interest to any one you are at liberty to publish it, but do not let it crowd out better reading. I only thought to renew my subscription to the SIGNS, for it will not be long until the time paid for will pass away, and I do want it as long as I can read and pay for it. I will send you a post-office money order for five dollars; you can extend my time for one year from the time of expiration, the other three dollars is for the benefit of the SIGNS. If you never hear from me again, when the time is out that it is paid for you must stop it, for I am growing in years and cannot expect to be here much longer, but the good Lord only

knows my time. Thanks be to God for the many blessings he has bestowed upon us all along the journey of this life.

Yours in hope of a better life beyond,
JAMES J. CLARK.

HAMILTON, Texas, Nov. 29, 1918.

DEAR BRETHREN:—The time has come for me to renew my subscription. I feel utterly destitute of fitting words to express the gratitude of my poor, sinful heart for the great privilege of being permitted to read and rejoice in such a glorious medium of correspondence as the dear old SIGNS OF THE TIMES has been and still is to me. Forty years experience of the sweet enjoyment I have had makes it hard for me to understand how many Baptists able to take it can afford to do without it; but the Lord only can lead us to see and do what is best for us and make the path plain, so we have no reason to complain if we do not feel persuaded alike in all things. When we differ, may it ever be in love, knowing it is God only who can bless whom he will to see eye to eye and speak the same thing. I am so glad to see the SIGNS free from wrangling and striving over words to no profit, and yet so firm and unwavering in the faith and doctrine of God our Savior. Inclosed find two dollar money order for my paper another year. I am old and afflicted, and it seems that my afflictions have to some extent paralyzed my mind. I often think in truth I ought not to impose my writing upon any one, especially when the wise man Solomon, I believe it was, said, Man at his best estate is nothing, and less than nothing and vanity. That describes man without a good hope through grace.

Pray for me if you can, and believe me yours in hope,

W. D. WOOD.

GOD MAKES THE WRATH OF MAN
✓ TO PRAISE HIM.

WHAT things in the Bible are the most talked of, written about and dwelt upon as being the greatest of all God's works? Are they not those things brought about by the acts of wicked men? Take, for instance, the act of the king issuing a decree that all the male children under two years of age should be killed. On the one side of the scales we see the death of little children, the anguish of the mothers, heartrending scenes throughout the world; on the other side we see the babe in the manger, the little ark (hidden in the bulrushes) containing Moses, whom death, the king and all the powers of wickedness could not find. Were the scales balanced when Jesus sat thereon holding far from the maddened crowd his babes? On another pair of scales we see Joseph sold into Egypt by his brethren only because of God's revelation to him. Could anything balance the scales? Let us see. There is a live Joseph storing up corn for those who sold him. Which was greater, God through Joseph, or the devil through the brethren of Joseph? Take Daniel in the lions' den. On one side of the scales let us place the king, with those who obeyed him; on the other side, God commanding the lions. Did they hear him? Do we not find a great obstacle in our way when we place the fiery furnace into which the Hebrew children had been cast on one side the scales? We need here One who can quench the violence of fire, One who can walk right into the furnace with his children and speak to the fire. Did the fire hear? Again, I see mighty Pharaoh and his vast army pursuing the Israelites on one side the scales. What can weigh down the other side, when we see the Red Sea in front, the mountains on either side

and the enemy behind? Could a simple word do it? Hear this: "Speak unto the children of Israel, that they go forward." Where? Into the deep waters? Yes, because they shall not overflow them. They shall be driven back. Haman sits on one side of the scales, planning death for Mordecai, Jesus sits on the other, who wins? Delilah sits on one side, striving with all her might to take away Samson's strength. His hair is cut off and his eyes put out, surely now his side is too weak to have any weight; but see him in the temple, bowing himself as he holds to the pillars, asking God's help, and then answer. I can picture a prison, with the disciples of Christ bound with chains, on one side, what do I see on the other? A great quaking of the earth, and the prisoners set free. Now place Judas, Herod and the entire world on one side of the scales and the crucified Son of God on the other. Is there a balance here? He is risen a mighty conqueror over death, hell and the grave.

PATTIE WOODARD ANDERSON.

LAURELVILLE, Ohio, Oct. 27, 1918.

VERY DEAR BRETHREN:—I have been very negligent in remitting to you, and have no excuse to offer but my extreme carelessness and coldness regarding all things spiritual. I have just read the SIGNS for October 15th, and find in it many precious thoughts on scriptural subjects. I must acknowledge that some of the copies of the past summer lie here without my ever reading a word in them. My precious mother passed to the world of eternal bliss on the 24th of last January, and it seems that life has been so different since then. I am thankful to the great God for the fact that she was enabled by the blessings of God to live faithfully in the church of God almost

fifty-nine years. She was a little past eighty-one years old when paralysis ended her earthly activities. Although of a ripe old age she never showed any signs, to my mind, of mental decay, commonly called childishness, and always took a keen interest in the affairs of the church, and also in the affairs of nations, especially in this present war. She applied herself busily in the early part of the winter knitting for the soldiers. She told me many times that she had passed through one (the Civil) war and saw its evils, and she hoped never to see another. Her prayer has been granted in part. Our church looks very lonely without her. I never was there that she was not there also, if bodily health permitted. She never allowed any worldly matters to keep her from occupying her seat in meeting. O that there might be a larger proportion of us alike zealous. We are truly thankful to the Giver of all blessings that we were permitted to enjoy her companionship, fellowship and counsel so many years. She always highly appreciated the SIGNS. Please find inclosed money order and check, which will extend my subscription.

Yours in bonds of christian love,
GEORGE W. HARTSOUGH.

INDEPENDENCE, Mo., May 19, 1919.

DEAR EDITORS:—I am sending you a copy of a poem written by Mrs. Lavinia Morgan after she joined the church at Pleasant Grove, and if you feel disposed to publish it in the SIGNS I feel sure it will be appreciated by the members of the church that loved her so much. On the 21st day of October, 1904, at Pleasant Grove Church, Jackson County, Missouri, she related her christian experience, and was received by the church, and baptized the same day by her pastor, Elder W. T.

Brown, and on the 23rd of the same month composed the poem.

I try to keep tab on the subscribers I send you and have them renew, but those from a distance I may never see again, and make the suggestion that it might be well to send them notice a short time after their subscriptions expire if they fail to renew. I do not know why it is so many who enjoy reading the SIGNS are negligent about renewing unless their attention is called to the fact, notwithstanding the little pink slip pasted on their paper shows when their time is out. Of all the Old School Baptist periodicals I have ever read the SIGNS is the strongest in Bible doctrine, and the most ably edited, and I think more fully indorsed by the many able correspondents.

With best of wishes to the editors and publishers for the future success of the SIGNS, I am, as ever, your friend,

THOS. W. RECORDS.

Dear christian friends, is it true
That I have found a home with you?
I've been an outcast for fifty years—
No resting-place, and full of fears.

I lingered round the shepherd's tent
Till my days were almost spent;
I could not ask an humble place
With those who sing "Amazing grace."

O tell me now, you happy band,
That's on your way to Canaan's land,
Can you help one the way to find?
For I am poor and weak and blind.

Can you see the footprints clear,
Where Jesus went when he was here?
One mark I've found I long did crave—
Lo, it was in the liquid grave.

LAVINIA MORGAN.

ELBA, Ala., Dec. 16, 1918.

DEAR EDITORS:—I feel this morning like writing you a few lines to let you know how I enjoy reading the SIGNS OF THE TIMES. It contains what I believe to be the written word of God. My

grandfather took it back in the sixties, when I was a boy. I enjoyed reading it then, and more so now. I firmly believe the Primitive Baptists to be the people contending for the faith once delivered unto the saints. I believe that God has all power, both in heaven and earth, and the powers that be are ordained of him. I was taught this lesson thirty-eight years ago, not by man, but by Him who doeth all things well. I was made to know that of myself I could do nothing, but O how often I have to be shown those things again. John, after being with the Savior and seeing him raise the dead, unstop the deaf ears, heal the sick and perform other miracles, was cast into prison, and he sent two of the disciples and asked, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached unto them. We hear no more from John, he seemed to be satisfied. So it is with the children of God, when he visits them with his Spirit they are satisfied for the present and all is well.

I did not intend writing all of this when I commenced. I thought of writing a few lines, as I was sending a money order for five dollars for some of my neighbors who want the paper.

Yours in hope, G. BRYAN.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***JONAH III. 10.**

"AND God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."

A sister living in Cobleskill, N. Y., has asked us to give our views on the above. This Scripture, like some others elsewhere in the Scripture, has seemed on casual reading to refute the idea of God knowing beforehand what is to come to pass. However, the Bible from first to last is one harmonious whole, and no one part of it contradicts some other part. If it seems to us to do so, the contradiction is owing to our inability to understand, and not because there is any lack of unity in the word itself. The word declares that God is of one mind, that he changes not, indeed, that with him there is not the least shadow of turning. It will not do, therefore, for any man to explain the Scriptures as to imply that God does change his mind, or that he ever turns from his purpose. God commanded Jonah to go to Nineveh and preach against that city. Jonah thought not to go, and so set sail for Tarshish. In this was he thwarting God's purpose? No, for the farther away from Nineveh he thought he was getting, the nearer he was

unwittingly coming to that fish which God had prepared to carry him straight to Nineveh to obey God's command. To men, and even to Jonah, perhaps, it may have seemed that he was contradicting God, but not so, all of Jonah's steps, as well as those of all men, were included in God's divine arrangement. God knew beforehand exactly what Jonah would do, and God knew beforehand exactly what the Ninevites would do at the preaching of Jonah. The word that Jonah preached was, "Yet forty days, and Nineveh shall be overthrown." At the preaching of Jonah the people of Nineveh believed God and proclaimed a feast. They put on sackcloth, from the greatest of them even to the least. Even the king arose from his throne, laid aside his robe from him and covered him with sackcloth and sat in ashes. Here we see repentance on the part of the Ninevites, in that they turned away from their wickedness, and appeared to fast and sorrow for what they had done. In Jonah himself, though he had but lately tried to go against God, there was no sympathy for the Ninevites in their repentance, and he still thought that God ought to destroy them. When he saw that God did not destroy them, as he had understood God to say he would do, Jonah was very angry. There is less mercy with our fellow-man than with God. God is infinitely more charitable toward the shortcomings of his people than man can be. No wonder that David said he would rather fall into the hands of God than into the hands of men. When it says that God repented of evil, it means that it seemed to Jonah that God had repented, or had turned away from doing what he said he would do. As a matter of fact, a day is with the Lord as a thousand years, and a day does not always signify in God's dealing with men

twenty-four hours as it does with us. History shows that the city of Nineveh was destroyed just forty years after the time of Jonah's preaching, therefore the Lord meant forty days to be forty years. Jonah, however, evidently had his own idea as to what God meant, and became angry when things did not turn out as he thought they ought to. This reminds us of the time when Hezekiah was sick and the Lord sent him word by the prophet that he should die and not live. Hezekiah thought the Lord meant that he was to die immediately. But the Lord had not said when he was to die. He told him simply to set his house in order, for he should die and not live. How was Hezekiah to set his house in order if the Lord had meant that he was to die at once? Evidently Hezekiah did not think about this, but construed the message of the Lord to mean that he was to die right away, hence he prayed to the Lord to spare his life. The Lord sent the prophet again to tell to him, I have added fifteen years to his days. Notice that the Lord had added nothing to Hezekiah's life really, but added fifteen years to what Hezekiah thought was his term of life. In this the Lord changed his mind not at all, but the Lord changed Hezekiah's mind in answer to his prayer, and showed him that death was not as near, by fifteen years, as Hezekiah thought it was. The Lord is certainly not to blame for the false conceptions that men place upon his word. If Jonah thought forty days to mean days of twenty-four hours each, as men reckon days, whose fault was that? The Lord intended to destroy the city in forty years evidently, for it was overthrown in that time. The Lord meant a day to be one year. This is not at all strange, since God dwells in infinity, and what seems like years to us are

but as moments or days to him. God did not change in his purpose, although Jonah thought he had. It seemed to Jonah that God had changed his mind, that he had bidden him preach against the city and then had failed to make his word good. This was not true, but God did not do what Jonah thought he ought to do, and this is not strange, since God has nowhere and at no time guaranteed or promised to fulfill all our ideas of him. But even if God had changed his mind, and had really turned away from doing the evil that he said he would do, who was Jonah to say that God had not a perfect right to do it? This, God showed Jonah in the gourd which grew up and covered Jonah. When God destroyed this gourd Jonah was angry because God had destroyed it. Why should Jonah be vexed at the withering of the gourd, when he evidently would not have cared had all Nineveh been destroyed. Now, if Jonah thought the gourd ought to have been spared, why should God not spare Nineveh if he pleased? This was a demonstration to Jonah that he had better put his hand over his mouth and keep silence than to enter into judgment with God. God had not changed his purpose in the least with regard to Nineveh, as was proved forty years later, when the city actually was overthrown. But even had God determined not to do as Jonah thought he would, who was Jonah, or who is any man, to say that God has not a perfect right to do as it pleases him?

L.

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

E. B. Ault, Texas, \$3.00; Franklin Terry, N. J., \$1.00; Mrs. Sarah Gandy, N. J., \$1.00; L. Z. Ross, N. Y., \$1.00.

CIRCULAR LETTERS.

The Baltimore Old School or Primitive Baptist Association, now in session with the Black Rock Church, Baltimore County, Maryland, May 14th, 15th and 16th, 1919, to the several churches of which this Association is composed, sendeth greetings.

DEAR BRETHREN:—As another year has passed since our last meeting as an association, and as is our custom, we address you in what is called a Circular Letter. In these dark days of trouble and perilous times, delusions and errors, when men will not listen to sound doctrine, lovers of pleasure more than lovers of God, what a comfort it is to know there is a God who rules in the army of heaven and among the inhabitants of earth, and whose foundation standeth sure, having this seal, The Lord knoweth them that are his, for the Scriptures firmly declare that the Lord has a people in every kindred, tongue and nation, and to them Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. They are a chosen and elect people, zealous of good works. Jesus calls them a little flock. They were not counted with the nations round about. As in those days, so it is to-day. We see but few worshipers of the true and living God, a remnant, as it were, and to that little number Jesus said, "Fear not." Why should they not fear? Because they are kept by the exceeding great and precious promises of God. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." Many times

we feel to doubt, and fear that we are not of that little flock that Jesus came to redeem, but we have the assurance that he has chosen us in him before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to himself. Precious promises by a covenant-keeping God to an afflicted and poor people. Then happy art thou, O Israel; who is like unto thee, O people saved by the Lord? Though few in number, we are reminded that the race is not to the swift, nor the battle to the strong, for a remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Then the flock that Jesus bids not to fear will, according to our Father's good pleasure, possess the kingdom, and not one for whom Jesus died shall be lost. Now unto him that is able to keep you from falling, the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

(Written by J. B. Miller.)

The Delaware Association of Old School Baptists, in session with Cow Marsh Church, May 21st, 22nd and 23rd, 1919, to the several churches, brethren and messengers, greeting.

DEAR BRETHREN:—Through the mercy of Almighty God, our Maker and our Redeemer, in hope, we are again permitted to assemble in his name, that name which is above every name, and to whom every knee shall bow and every tongue shall confess, to worship in spirit and in truth,

for he has said, Where two or three are gathered together in my name, I will be in their midst. In these perilous times of war, riot, confusion and chaos in general the world over, struggling for the mastery, and the end of which is known of God; and hand in hand with this condition false doctrines and commandments of men and devils are being promulgated and inculcated in the hearts of millions of unbelievers, children of disobedience led by the prince of the power of the air, helpless and blinded, yet we hope there is left a remnant who have not bowed the knee to the image of Baal, even so then at this present time also there is a remnant according to the election of grace. Therefore the election hath obtained this grace, and the rest were blinded, for God hath given them the spirit of slumber. There are but two classes of human creatures in this world: believers and unbelievers. The first mentioned are under the law of grace, and the last are those who have been given the spirit of slumber and exist by the law of works; but if it be of works, then it is no more grace, otherwise work is no more work. Therefore the children of hope seek after the gospel of Christ, but if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. His elect people were chosen 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. Thus the unity of Christ in his people is established before all worlds were made, in eternity, for he saith in eternity, I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those who love me to inherit substance. 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, rejoicing in the habitable part of his earth, and my delights were with the sons of men. It would seem the habitable part of his earth was in the hearts of his elect then, as well as now; if it were not established then, where would our hope of relationship in Christ stand now? Paul says that no man can say that Jesus is the Lord but by the Holy Ghost. Ye must be born again, born of the Spirit; it must be of the heart, and not of the head; Jesus must change that stony heart to one of flesh, as he prepared the eunuch to receive himself. The eunuch had been sent to Jerusalem to worship by the same God that sent Philip toward the south to meet him, and that same Spirit put the words in the eunuch's mouth when he replied that he could not understand, except some man should guide him, and after that he believed with all his heart (not head) and was baptized. A man can receive nothing except it be given him from heaven. No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. Ye must be born again; the relationship in Christ must exist before the new birth obtains in a sinner, for with the heart man believeth unto righteousness, and with the mouth

confession is made unto salvation, for the Scripture saith, Whosoever believeth on him shall not be ashamed, for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him (relationship in Christ) of whom they have not heard? and how shall they hear without a preacher? and who is this preacher but Jesus our Redeemer, in hope? and it all cometh by faith in Christ. By grace ye are saved through faith, and that not of yourselves. So it is in Christ, of Christ, Christ in us the hope of glory. Yes, verily their sound went into all the earth on the day of Pentecost; therefore salvation was finished to all that believeth when Christ expired on the cross. He was delivered for our offenses and raised again for our justification, if we believe on him that raised up Jesus our Lord from the dead. Ye are bought with a price, therefore glorify God in your body and in your spirit, and also, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. So then with the mind, in the new birth, we can say, 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. Here the law of grace reigns supreme, for his death and resurrection abolished the law of works. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the

likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Walk in the Spirit, and ye shall not fulfill the lust of the flesh. If ye be led of the Spirit ye are not under the law. It would seem to many the church is passing through a wintry season, yet it must necessarily pass through the furnace of affliction in our time as well as our forefathers'; it must be purged by that same Refiner as of yore, as Solomon says, Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this. This applies to the church as well as to the individual, for no branch of the visible church is exempt from sin, and we are no worse or better than the Israelites that crossed the Red Sea. The perseverance of the saints, or those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, are undergoing the same temptations and lusts of the flesh, but this in nowise affects their eternal destiny. Through the merit and efficacy of the blood of Christ, their Mediator and Intercessor, this unity existed before time was, and will be in eternity. Though the raging billows of sin have rolled and overrolled them and enmeshed them, yet God has preserved in them his holy doctrine in all its bearings. As a church, or body, they have sinned, but have not departed from the doctrine of Christ, still believing it and upholding it; and salvation by grace through faith, which came through the death and resurrection of Jesus, our Lord and Savior, is the keystone of this precious doctrine given us by the new covenant, even the resurrection of the dead. Even we ourselves groan within ourselves, waiting for the adoption, to wit,

the redemption of our body. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. For if in this life only we have hope in Christ, we are of all men most miserable. Father, we would rest in thy love.

May the grace of Christ our Savior, and the Father's boundless love, with the Holy Spirit's favor, rest upon us from above. Thus may we abide in union with each other and our Lord, and possess in sweet communion joys which earth cannot afford.

B. E. CUBBAGE, Moderator.

J. B. MILLER, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with the Cow Marsh Old School Baptist Church, at Cow Marsh, Kent Co., Del., May 21st, 22nd and 23rd, 1919, to the associations and churches with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN:—Once again our heavenly Father hath gathered us to mingle one with another, to talk of his glory and to behold his majesty and power as manifest in his people here below, and to receive your epistles of love and hear your messengers talk of Jesus and his love, for which we feel to say, "We thank thee, O Father, Lord of heaven and earth, for so it seemed good in thy sight."

We have appointed our next session to be held with the Salem Church, at Philadelphia, Pa., between the third and fourth Sundays in May, 1920, where and when we hope to again meet and receive your ministers and messengers.

B. E. CUBBAGE, Moderator.

J. B. MILLER, Clerk.

MARRIAGES.

By Elder R. S. Oyler, at the parsonage at Williamsport, Pa., May 26th, 1919, Guy Clifton Hunter, son of Mrs. Blanche Veley Hunter, of Jersey Shore, Pa., and Vinnie Alberta Myers, daughter of George Myers, of Phillipsburg, Pa.

OBITUARY NOTICES.

Frank E. Robey, deacon and clerk of the Ebenezer Old School Baptist Church, Loudoun County, Va., passed away from earthly life at his home near Bluemont May 21st, 1919. He had been declining in health for some time, nevertheless the end came as a shock to all, since he had appeared to be improved in health but a few days before. He was born May 4th, 1844, the son of William T. Robey and Mary S. Hibbs. Brother Robey is survived by one sister in the flesh, Mrs. George W. Bradshaw, of the Frying Pan Church. He was married to Miss Martha E. Gaines in 1865. To them were born nine children; six are still living, two having died in infancy, and one son, George W. Robey, died in 1906. The surviving children are as follows: Mrs. Francis Earl Whitman, who, with her husband and family, lives not far from her father's home; William T. Robey, of Buena Vista, Va.; Ernest F., of Charlottesville; Edgar L., who, with his family, lives on the old home place, not far from the Ebenezer meetinghouse; James E. P., of Lynchburg, and C. L. Robey, of Purcellville, Va. Brother Robey was baptized by Elder J. N. Badger in 1878, and ever since lived a life of devotion to his brethren and to the truth. His house has ever been open to entertain his brethren from far and near, and many no doubt who read these lines will remember his kind and generous hospitality. Some few years ago the church licensed him to speak in public, and it can be truthfully said of him that he was not ashamed of the doctrine of salvation by grace and of the omnipotent sovereignty of God. He was an humble, God-fearing child of God, and always seemed to esteem his brethren better than himself. His wife, sister Martha Robey, died in 1910. In 1912 he was married to sister Rachel E. Baker, of Baltimore, Md., who survives him. He fought through the Civil War in the Confederate Army under Col. Moseby, and acquitted himself bravely. Though under fire several times, it was not intended that he should be killed, God having a place for him to occupy in the church, as was to be made manifest later. Brother Robey was held in high regard by the whole community. He had held positions of public trust, having been deputy sheriff and tax collector. As a man and neighbor and friend he will be greatly missed by all who knew him. To the Ebenezer Church the loss is great, but we feel his work was done or he would not have been called

home. The bereaved widow and children have had taken from them a most kind and loving husband and father. May the God of all grace through the work of his Holy Spirit comfort all who mourn.

Funeral services were conducted by the writer in the meetinghouse at Ebenezer, using as a text John xiv 2. Burial in the cemetery at Ebenezer. L.

John Edward Buckner departed this life Feb. 12th, 1919, at the age of 65 years, 3 months and 16 days. He was the son of Arthur W. Buckner, deceased, and Murtis E. Buckner, who survives him. They were pioneer citizens of Texas, having moved here from Georgia in 1849. Our father came in January, 1849, and in July of the same year went to Claiborne Parish, La., and married our mother, who was Murtis E. Kilgore, daughter of Allen Kilgore. They came immediately to Texas, and resided at Pine Hill until father died, June 22nd, 1894. Mother still lives; she is in her ninety-second year and in excellent health. She made her home with my brother until his death, in the house where she lived when she first came to Texas. In the passing away of my brother the country lost one of its most estimable citizens. He was a man of sterling qualities, as honest as Paul and as charitable as his means would allow him to be. He would and did deprive himself of money and other things in order to help his fellow-men. While giving, he did it in a quiet way, not letting his left hand know what his right hand did. He never united with any church, but was a true believer in election and predestination, and had he joined any denomination it would have been that of the Primitive Baptist. He liked to read the Scriptures and was quite a scripturalist. He always kept the New Testament at his place of business and read it frequently. It was his delight to find out from men of other faith their interpretation of some passage of Scripture and take issue with them. His friends were all who knew him, and if he had an enemy I do not recall who he can be. He left a wife and two children, a boy and a girl, both of whom are married. Between the two they have nine children, all of whom are girls. He also leaves three brothers and two sisters, namely: Allen K., and May B. Hillin, of Pine Hill, Texas, Arthur C., of Brownsville Texas, Thomas J., of Moody, Texas, and Fannie B. Adams, of Overton, Texas. I have already mentioned his mother, who is living at Pine Hill with Allen K. My brother's health was not good for several years, and with a stroke of paralysis he passed away peacefully within a few hours. In my last talk with him last Christmas week he told me that he could not live long, and spoke of death as if it were just a journey. I am sure that God is taking care of him, for I believe that he is one of his elect. He is gone, but the world is better for having had him in it, even the short time that he was here.

A. C. BUCKNER.

Tillie Ramey McAlister was born in Washington County, Ark., Sept. 15th, 1873, and died Jan. 16th, 1919, in Amarilla, Texas, where she had gone for treatment of diabetes, but all that could be done for her was of no avail. John M. Ramey, her father, emigrated to Rusk County, Texas, when she was five years old. The death of her mother left her an orphan at the age of sixteen. She came to Johnson County, Texas, and was married to W. A. McAlister Sept. 10th, 1892. To that union were born three sons and two daughters, all of whom are living at home. The eldest daughter, Julia, who had been married to Bennie Thompson about one year, was deprived of her husband, who died of a wound inflicted by an automobile striking him. He left poor Julia and a baby girl and many friends to mourn their loss. Sister McAlister was raised by Methodist parents and sprinkled when an infant, but in 1899 she professed a hope in Christ and by mistake joined the Limited Baptists at Joshua, Texas. After learning the real cause of that division she became dissatisfied and attended the association of Old School Baptists held at Blum, Texas, in August, 1903, and by her confession of the true faith was received, and baptized by the writer in the presence of a large concourse of people in the midst of much rejoicing. She became a reader of the SIGNS sixteen years ago. The family moved to the Panhandle Jan. 10th, 1910, away from her church and people that she loved, and she heard no preaching except what she read in the SIGNS. She leaves a kind husband and good, obedient children, two brothers and one sister to mourn the loss of a precious wife, mother and sister. Her life and home were made happy by her lovely disposition and beautiful character.

Her remains were taken to Maud, Texas, where the funeral service was held, and the body laid to rest in the cemetery near by.

May the Lord comfort all who mourn.

W. L. ROGERS.

Martha Randall was born June 4th, 1847, and died March 26th, 1919. Her maiden name was Ott. She was married to R. L. Randall August 12th, 1865. To that union were born eleven children, five boys and six girls; one daughter and two sons departed this life before her, leaving eight children, her aged husband and one brother, with the church, to mourn their loss. She received a hope in Christ in early life, and was baptized by Elder A. D. Holingsworth in Newton County, Miss. She moved to Lanrel, Miss., in 1897, and with her husband united by letter with the Ralston Church, where several of her children joined later. It can be said of her that she lived her profession, always filling her seat unless providentially hindered. She was loved by all who knew her, for she always had a kind word for all.

Her body was taken to the Hickory Grove church-

honse, where the writer tried to preach to a large congregation, after which it was laid beside her dear ones in the Randall plot in the cemetery.

Written by her pastor, L. F. EASLEY.

M E E T I N G S .

THE Lord willing, there will be a meeting held with the Beulah Old School Baptist Church, near Aberfeldy, Ontario, the third Sunday in June (15th). Conference and business meeting 3 p. m. Saturday; preaching on Sunday 11 a. m and 3:30 p. m., old time. All are welcome who desire precious love and fellowship to abound in the church of Jesus' Christ.

ARCHIE McALPINE, Church Clerk.

THE Woburn Old School Baptist Church will hold a two days meeting Sunday and Monday, June 29th and 30th. Meetings each day at 10:30 a. m. and 2:30 p. m. We expect Elder J. M. Fenton, of Philadelphia, with our pastor, Elder H. C. Ker, on this occasion, and cordially invite all who can attend to do so. The meetinghouse will be found on Main St., Woburn, No. 452.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

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

IN

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

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11:00 A. M.

2:00 P. M.

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

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.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

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J. G. EUBANKS, Pastor.

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

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 Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE

“**SIGNS OF THE TIMES,**”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87.

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NO. 13.

CORRESPONDENCE.

DAWSON SPRINGS, Ky., March 10, 1918.

DEAR EDITORS:—I am inclosing a letter received from brother C. M. Hood, of Nashville, Tenn., which I have enjoyed reading very much, and feel that I would like to share it with the readers of the SIGNS, if you see proper to publish it. I have not his consent to publish it, but know well enough that he would not object.

My mind has for some time dwelt on the subject of salvation. How are we saved, is it by doing the law, or is it by grace? Law demands the utmost farthing, it is cold and unmerciful. You are demanded all, and if you fail in the least you are guilty. With guilt you cannot enter in at the gate, and to enter any other way is not possible. I have lived past the allotted time to man, and have practiced medicine for forty-nine years. During all these years I have been associated with all kinds, classes and nationalities of people, except it be the immensely rich and the upper four hundred, and as a doctor I have been brought very close to them, for the doctor comes nearer the people than any one else. The lawyer sees the mad man; the

evil of his nature is always predominating when he consults a lawyer. The preacher sees the good side; when he is around we all have our Sundays on, and are trying to be or appear to be very good. This sometimes is actuated by respect for his calling, at other times from the various causes that make up life, and so on through all the different avocations of life. The doctor is called when in distress, either in mind or body. He gets our secrets, he knows of all our shortcomings, we confide to him such things as we do not want other people, be they lawyers or preachers, to know, and to the honor of the profession I am glad to say they are seldom betrayed. On this account I feel that I am in a position to render a just and true verdict in the case. I have found some good in everybody, and I have not yet met with that perfect person—one who commits no sin. Now therefore if there is no one who sins not, then all are under sin and condemnation. A sin once committed can never be recalled, it stands, and it is not a matter of debt and credit; we cannot do something to offset the crime done, but it stands against us, with no power on our part to remove it. Therefore the only remedy

is grace through our Lord and Savior Jesus Christ. Grace means unmerited favor; nothing that we can do will remove the stain, so the whole matter stands on the mercy of grace, through the merits of our crucified Redeemer. No matter how badly we feel, how much we would like to recall the act, how we would like to go to the injured one and ask forgiveness (something when it is possible we should do), nothing save the blood of Christ will remedy the case. Then it must be through his mercy and grace that we are saved, either in this time world or in that which is to come.

I have not essayed to quote Scripture, much of which could be used to sustain what I have said, for I have taken a natural view of the matter altogether. I have written this to relieve my mind; if it is worth anything, all right; if not, let it go the way it should.

Yours in hope of life eternal,

BEN P. EARLE.

NASHVILLE, TENN., Dec. 25, 1917.

DEAR BROTHER EARLE:—This so-called Christmas morning I am thinking of you and many others of the dear family of God whom I have had the privilege of knowing and meeting with in the service of the holy Son of God, whose birth into this world was, or is said to be, December 25th. Thinking of all these sacred and solemn things with a very shallow mind, I have thought of trying to drop you a word, if so be the Lord is willing. First, I want to acknowledge to you that I find myself just as vile a sinner this morning in my sixty-third year as I ever did in all my life. I can surely say with the apostle Paul, In me, that is, in my flesh, there dwelleth no good thing; but I find deep down somewhere in my poor understanding a feeling of hope in

the tender mercy of God through him who was born in the city of David, wrapped in swaddling clothes and laid in a manger, because there was no room for them in the inn. If I am mistaken in this little hope then I am ruined, for God says there is salvation in no other, but there is salvation in him; he is God's salvation. I am feeling sensible of my sins and my lost condition, but from what I understand his coming into the world to mean, I find it the only thing that can possibly reach my case, it is so suitable to my need; in fact, it is just what I do need, and nothing else but Jesus will satisfy God's holy justice. I am made so sensible of this that I have reached a point to find that I am not satisfied with anything else but Jesus and him crucified. It seems to me that it is one thing to think of Jesus and just that, and it is quite another thing to know him crucified. This is the way that Paul fixed it to the church at Corinth: Jesus Christ and him crucified. That is my mind. Paul said again to the church of Galatia, Who gave himself for our sins. This is what Jesus did, and it certainly does mean something to us when we are by God's rich and free grace made able to understand it. He was not only born for us, but he gave himself for our sins. Do you, do I, know what that means? That was the great price paid to God's divine justice to buy the church of God from the wrath of a sin-avenging law and redeem her from all her sins. It certainly was a price, and when we are told in God's word, Ye are bought with a price, it means Jesus and all that he was in the presence of the Father before time began. In giving himself he gave it all; he did not hold back a single thing. When he became sin he gave up all the glory that he had with the Father and

came down under the curse and wrath of God's law against sin. We read from the pen of Solomon, The Lord possessed him in the beginning of all his ways, before his works of old. He was as one brought up with him, rejoicing always before him. This means, to my poor mind, that the holy Son of God when he was made under the law, gave up all this inexpressible glory, glory that we as poor sinners cannot realize. Paul says he became poor. He certainly did become poor, if it be a fact that he ever became me. He who was rich; yes, no tongue can ever tell what it all means until we reach the glory land with him, as he will be in the presence of the Father in the eternal home of the saints in the ages to come. Hence he gave himself for our sins. They were our sins, not his sins, but he took them on himself and became us. O how poor then he was under the law of God. It is horrible indeed to think about. What love, what condescension was manifested in his giving up all to save us from all our sins! Every sin, every imagination and evil thought of our poor hearts he took, not a single thing left out. He gave himself, all that he was before the Father. O the awful price, the deep justice of the holy God against sin and the wickedness of man. It took himself in the person of his own Son; it took all the Godhead bodily to satisfy the justice and law of God. Words cannot be found, the human tongue is too feeble to ever be able to tell here in this world what it all means. What do we know about it? It is a wonderful thing with me. Men think it an easy matter to know the things of Jesus, but O my soul, it takes God the Spirit to show them unto us, and when we are wrought upon by the Holy Ghost we are brought into very close touch with the sufferings and

agonies of the Lord Jesus Christ, for they are the things of Jesus, if I know anything about it. I will send the Comforter, the Holy Ghost, and he shall take the things of mine and show them unto you. Then if you and I have seen Jesus in this sense, we have seen him in his suffering, we have heard him in his agony in the garden, we have seen him bleeding and dying on the cross for all our sins, we have seen him in the power of his resurrection, and as Paul says, We see Jesus, who was made a little lower than the angels for the sufferings of death, now crowned with glory and honor. We have seen him in his birth, we have found him just as the heavenly messenger said, wrapped in swaddling clothes, lying in a manger; seen him in our flesh, seen him deep down in agony in our vile hearts under the wrath of God's holy law; we have seen him living the life of holiness before the Father, we have seen him before the courts of men, we have seen him led away in shame and ignominy to the rugged cross, we heard the sound of the hammer as the nails were driven through his hands and feet, we have seen the sharp spear that pierced his side, and we have seen the blood and water that flowed therefrom, and we have felt the power and realized the efficacy of his shed blood to cleanse us from all sin; we have seen him taken down and laid in the grave, we have seen the angel come down from the throne of God, despatched by the Father, and we have seen the stone rolled away, and by the power of the eternal God we have seen him arise from the tomb alive evermore; we have seen him from Mt. Olivet ascend upward, back to the glory that he in love, mercy and pity gave up to become the Savior of poor lost and ruined sinners. For this purpose he came into the world, for this

purpose he was born in Bethlehem, and it does not make any difference whether it was in December or May; he was born, and that is enough. Now that was a morning of good news to all who had the heavenly message sent to them; so it is to-day, God sends the message home to the hearts of his people, they hear the news, and it is great joy to every one who by God's rich grace is given an ear to hear, hence, Blessed are they that know the joyful sound. The messengers from heaven declared this: Behold, we bring you good tidings of great joy, which shall be to all people. The heavenly choir caught up the strain and sang, Glory to God in the highest, and on earth peace, good will toward men.

May the Lord bless you and your family with a feeling sense of these things this day, and all the dear family of God in all the world. Pray for us. Farewell in the Lord.

Yours in humble hope,

C. M. HOOD.

COLUMBUS, Ga., June 15, 1918.

DEAR EDITORS:—I am sending you a good letter written by one whose writings have often appeared in the dear old SIGNS. His letters need no introduction to the readers of the SIGNS, but being in possession of many good letters from his pen, and believing them to be too good to keep all to myself, I am sending this one to the dear medium, and feel there are others who will be fed from the blessed truth contained therein. I have not his consent, but feel he would not object, but would be willing to abide by your judgment. It never will cease to be a wonder to me why such graciously taught children of God can afford or desire to write to me, who, if one at all, am the least of all, and not worthy to receive such precious and priceless fellowship

and confidence in the love and mercy of God; but it appears that in the love and mercy of the Father he has directed some of his worthy and holy saints to write to and comfort me, whose pathway is through the wilderness. I am so situated that I never hear the sound of the gospel of Christ, the Son of God, but often feel to be almost starved for that precious sound. I cannot feed and live upon the sound of Babylon, which completely surrounds me, hence the love and mercy of God in causing his loved ones to direct their messages of love and truth to me. Brother Fisher says God is able and will keep and sustain us, though we never hear the vocal sound of his gospel or have the privilege of associating with his people in the flesh and while on earth, and though I often hunger and thirst for these things, I know he has already blessed me with this hunger and desire, and sometimes feel that the greater blessing is in the desire and hunger; nevertheless, we know those who hunger and thirst after righteousness shall be filled. He is able to keep and sustain his people in all seeming isolations and under all conditions. How glorious to know that the power of his word will not allow any earthly power to separate us from the love of God. 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! How miraculously he brings his children into the realms of his love and mercy, into the kingdom of his dear Son, and feeds them with this bread from heaven, even when in the remotest spot of the desert. As Moses fed the hungry children of Israel in the wilderness, so is spiritual Israel fed with that holy Manna from above and given to drink of the water from the Rock of salvation.

I much enjoyed the sermon by Elder Ker published in the June 15th SIGNS. Through faith it seemed as if I were sitting under the sound of his voice while reading it. It was with a solemn feeling of awe and wonder that I read the truth contained therein. With that sweet power from above was the truth as he spoke it applied to me, and I felt I knew I could say that his words were not in vain, but that he had performed by the words he spoke his whole duty to God and man. What a treat that this sermon was published for the benefit of those poor hungry ones who had not the privilege of attending those good meetings. I was selfish enough to believe while first reading it that it was especially for me.

Pardon me, for I have written altogether too much, and you may be compelled to throw this into the wastebasket, but please publish brother Fisher's letter.

Yours in love for the truth,

(MRS.) C. M. THETFORD.

SALISBURY, Md., June 4, 1918.

MY DEAR SISTER:—Your good letter has been received and read and reread with special interest. There is much in it for me, and I would certainly love to take this letter and sit down with you and go over each phase of your feelings therein expressed. You seem inclined at first to doubt your acceptance in these precious things because you do not doubt more. I feel as much fellowship for the expressions of this last letter as any you have written, even as much as the one you wrote me last summer, when you told of such terrible darkness and deep anguish. I am glad you took my last letter as I meant it, I was sure you would. I felt a confidence in you, such a clear evidence of a work of grace in your heart that you would not mistake my intention,

and not feel that I felt to be a master dictating, but an humble brother, less than the least, writing with the ability which I trust was given me. There is no serious difference in our views, and I am so glad. I love union, and not dissension. You and I are agreed as far as vital points are concerned, and your letters are much to me; would that I were worthy of such.

It was my privilege to attend the Baltimore Association, then to Black Rock on Sunday, then to the Delaware in Wilmington. I was taken sick then and had to return home, and could not attend the Delaware River Association at Southampton. I met Elder L. H. Hardy, of Atlantic, N. C., and had him at my home last Tuesday night, and he preached here for us Sunday a. m. from Song of Solomon ii. 14: "O my dove, that art in the clefts of the rock," &c., and again Sunday p. m., from Psalms xlvi. 4: "There is a river, the streams whereof shall make glad the city of God." Both were very able sermons. Take it all together the associations were most pleasant. In the last two weeks I heard twenty-five separate discourses. I thought of you many times, and wished that you might be so privileged. Still our God is not confined to the limits of meetings or associations; he can and will comfort you in your isolation equally as he does in other places.

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." I do not feel anyway equal to taking up this subject for a thorough consideration, but it has been on my mind of late, and came again to me in connection with my

last sentence. This "word" is both quick and powerful, a noteworthy combination. A thing might be quick, many things are quick, but not powerful. Again, many things are powerful but not quick. A humming-bird is quick, but not powerful, and an elephant is powerful but not quick. A lion might be termed as both quick and powerful. "The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." He prevailed because he is both quick and powerful. He is the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This word, being quick and powerful, accomplishes all things designed, there being no power superior so that it may prevail over the word. This is a wonderful thing to think about, the quickness and the power of the word of God; for by the word of God the worlds were made. It took but the word, his word, to speak into existence the worlds. His word is creative, it is the word of a monarch, supreme, an unlimited sovereign. Men, angels and devils alike obey this word. God called Abraham. This word was quick and powerful in this instance. Abraham obeyed, the waters obey. The Master had but to rebuke the tempest and there was a calm. The instances of the demonstrations of the word are so numerous in the Scriptures it seems need-

less to make mention of them, they are so familiar to Bible readers. All things are upheld by the word of his power. This word comes to us quick and powerful; as the lightning shineth out of the east unto the west, so is the coming of the Son of man. Though it may seem to have taken years, yet there is an instant when this word reveals to us our sins. How quick and powerful this came to me as I frolicked with my gay companion on the dance floor—the terribleness of my condition revealed in an instant. I had felt a long time to be a sinner, but now how terrible was my condition shown to me; with such power this terribleness dawned in on my otherwise peaceful existence. Many times this comes to one seemingly in degrees, a gradual thickening of the clouds of distress, even as a heavy storm which seems to be days in gathering. I used to observe this kind of storms when I lived in the middle west. We feel the dread of the approach of the storm, but are unprepared for the quickness and powerfulness of this storm when in all its fury it breaks in upon us. So with the child of God; he begins to see a thickening, a feeling of oppression, a feeling of awe and approaching dread. While this may be going on for years, there comes a time when this awful tempest bursts in all its fury, and he finds his old home and shelter swept away, and instead his former habitation is but a mass of debris, of which he can fit no two timbers together to reconstruct a home. The word of God, which is quick and powerful, has wrecked his security and destroyed his peaceful home and made of him, who was a rich and strong man, now a poor helpless beggar, not boasting of good deeds done, but like the poor publican, not being able to lift his eyes toward heaven, smites upon his breast

in the anguish of his condition, crying, "God be merciful to me a sinner." This word has come quick and powerful, accomplishing its work. It is sharper than any two-edged sword, it is cutting, it cuts any way it is turned. There is nothing in nature to which we can compare the cutting ability of this word; it is sharper than any instrument of man. This same word which is so sharp both kills and makes alive. It kills first, then makes alive, and makes alive all it kills, for where he has begun a good work he will perform it until the day of Jesus Christ. This word is a divider, it separates people, one of a family, two of a city. Two are raised up under the same teachings and environments, yet this word makes a division, one goes one way, the other another way; it separates the nearest of earthly ties. Our near and dear ones are good and kind and upright, morally speaking, but oftentimes this word has divided asunder soul and spirit, joints and marrow, and as touching spiritual things we are separate. Nothing but the word of God did this. You can understand this, you have it in your home. It is quick and powerful, sharper than any two-edged sword, and with all this quickness, with all this great power, there goes with it discernment. It does not go out promiscuously, cutting and slashing, but is a discerner of our thoughts. One says, O Lord, thou understandest my thoughts from afar off. Our thoughts, even the secret thoughts, whether evil or good, are not hid from him with whom we have to do; even the intents of our hearts, all things are naked and open, nothing hid. How great, how terrible, what power, and how unmindful is man of this power. No one knows of it until the word comes to him. These things cannot be taught. The Master thanked

the Father that these things are hid from the wise and prudent and revealed unto babes, that creature of all creation the most helpless; every other creature has strength and can help itself as soon as born. Creatures of the lower order of creation are cast upon their own resources at the time of birth, but a babe, the young, the offspring of proud, boastful man, is most helpless, the most helpless of all creation. But even in this helpless state, that is, when we have become as a babe, our weakness manifest, then is the revelation of Jesus Christ, the word of God, discerning our thoughts, which he has graciously turned toward himself; even the intents of our otherwise vile hearts are changed to him, for a division has taken place, our heart is divided asunder, killed and made alive, alive unto God now, and instead of a heart of stone we have a heart of flesh, and he discerns his Spirit in us which he has manifested there. All creatures are manifest in his sight, both clean and unclean, but he is the divider, separating the good from the evil. He sits as a refiner of gold and a purifier of silver, blowing the fire under the crucible in which we are placed, where we are thoroughly purged, our dross consumed, our tin taken away, and we come forth as gold tried by fire. His fan is in his hand, and he will thoroughly purge his floor, the wheat and the chaff separated, the wheat garnered, the chaff burned. He is the divider. This word of God is quick and powerful, sharp, dividing and discerning; even though we are subjected to an intensity which seems well-nigh unbearable and we often feel we will surely be consumed, yet this word is "not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet

without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not." The Word, the divider, has separated us unto himself. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

May the Lord bless you and cause you to feel his presence with you. I trust I have not said anything to cause you to attempt to withhold your thoughts, feelings and views on these high and sacred things, and that you will continue to write freely. I shall be glad to hear from you. The word of God is not a divider of itself, therefore there is no division between us.

Your unworthy brother,

F. SELBY FISHER.

DAYTON, Washington.

DEAR BRETHREN:—As I am herein sending my subscription I will try and write some of the impressions that are on my mind. I have been a reader of the SIGNS for about forty years, and have seen but little therein that I could not fully indorse, and when I read the oneness in sentiment, in doctrine and daily experience, all speaking in substance the same things, I am encouraged to believe that they are the blessed people spoken of by the prophet, saying, All thy children shall be taught of God. It does seem to me that they have all been taught the same lesson. The first great lesson is their total depravity, to know that in and of themselves they can do nothing, and

then to know their daily dependence on their Lord. So when I read in the SIGNS the many good letters all speaking in substance the same things, surely they are that people, and I am encouraged to hope that I have been taught that great lesson, for they in doctrine speak my belief, and in experience speak my mind much better than I can tell it.

Do with this as you think best.

Yours in bonds of love and fellowship,
B. S. PATE.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in session with the Ebenezer Church, of New York city, to the several associations and meetings with which we correspond sends love in the Lord.

DEAR BRETHREN:—We are glad to report a pleasant season of love and fellowship in the Lord. Owing to the crowded and congested conditions of New York hotels we were compelled to hold this session of our association outside the city, and with the exception of the inconvenience of some of our churches in getting here we feel that Ocean Grove has proven a pleasant place to meet. The attendance has been large, and your messengers have been gladly received and have presented the unsearchable riches of Christ to our comfort and upbuilding. We have again failed to receive some corresponding Minutes. We ask a continuance of your valued correspondence.

Our next session is appointed to be held with the Warwick Church, at Warwick, Orange Co., N. Y., to begin Wednesday after the first Sunday in June, 1920, where and when we shall hope to meet your messengers again.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***ISAIAH LI. 1, 2.**

"HEARKEN to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

A few words on this text will not be out of place, perhaps, at this time, when so much discouragement is felt by the church throughout the land. Surely it is a day of adversity and depression. Such Scriptures are intended for the comfort of Zion, hence it is our desire to give its true import, if blessed to do so, to the end that the church everywhere be reminded of its faithful Builder and Keeper, his omnipotent power and Godhead. The key to the subject is found in the two last verses of the preceding chapter and the following verse to our text. By reading the last two verses of the fiftieth chapter it will be seen that in that age of the world, and at the time our text was written, there were two classes among the Jews. One who feared the Lord and obeyed the voice of his servant, or, in other words, kept the law given by Moses. That class walked in darkness and had no light, which means that they walked by faith, as there is no sight in the walk of faith. To this class the word was:

Trust in the name of the Lord, and stay upon your God. The other class had kindled a fire and compassed themselves about with sparks. They walked in the light of their fire and in the sparks that they had kindled. In them was no obedience to the law, nor fear of God, their walk was by sight, hence no faith in it. They did not trust in God for the fulfillment of his promises, nor was their hope in him of salvation. They composed "Jerusalem, Jerusalem," and the Lord said, "This shall ye have of mine hand, ye shall lie down in sorrow." To the same class, in fulfillment of this condemnation, Jesus said to them, "Your house is left unto you desolate." To the other class all promises are now kept through Christ.

In that dark age of the world the faithful among the Jews often became depressed and discouraged. The promise of salvation and deliverance from sin, through "the Seed of the woman," seemed long delayed. Centuries had elapsed, millions had died and all things continued as they formerly had. Where is the promise of his coming? was the question often with those who trusted in the Lord. Time after time the Lord sent renewed promises to his people and gave them renewed tokens of his faithfulness to them. At the time of our text he was gracious in reminding them of marvelous things with which they were well acquainted, but of which they lost sight now and then. We should not forget the fact that those who feared the Lord and obeyed the voice of his servant were the ones called upon to hearken to Him. He had something to say to them that followed after righteousness, or, in other words, desired righteousness and peace with God. They were "hungering after righteousness," and in verse three the promise is that

they should have it. Calling their minds to his wonderful work, the Lord commands them to look to the rock whence they were hewn and to the hole of the pit whence they were digged, then called their attention to the fact that Abraham and Sarah, their father and mother, were represented by the rock and hole of the pit. He said, as it were, If when there were none known of my people, all living as they listed, like Sodom and Gomorrah, for instance, I could call one man, Abraham, alone, just one man, and bless him and multiply him until his seed were like the sand of the seashore and as the stars of heaven for multitudes; if I could cause Sarah, a barren woman all her life, at the age of ninety years to conceive and bring forth a son, can I not now bless and multiply my people? There was one rock, but many chips; one Abraham, but many children. Every chip that falls from a rock being hewn is a part of that rock, so every Israelite was a child of Abraham. Paul tells us that from one man, Abraham, and he as good as dead, sprang an innumerable host. Sarah laughed at the very idea of her conception at the advanced age of ninety years, thinking it impossible, but Abraham believed God, and it was counted to him for righteousness.

After reminding those who followed after the things of God of his wonders performed through Abraham and Sarah, establishing thereby his sovereign power to do his will, he renewed the promise to comfort Zion and to build her waste places that she might be like the garden of the Lord, wherein are rejoicing and the voice of melody. This message has been heralded since the ascension of Christ. Comfort ye my people, saith your God, speak comfortably unto Jerusalem, cry unto her that her warfare is

accomplished, for she hath received of the Lord's hand double for all her sins. In these trying times of darkness, depression, falling away, the love of many waxing cold, when men are lovers of pleasure more than of God, when death to the church seems sure, when discouragement is on every hand, it is still good to be reminded that God is at the helm, able to accomplish his will both in heaven and in earth, that if of one man he could, in the days of Abraham, develop the greatest nation the world has ever known, he can now of one man, even Christ, if it pleases him, develop the children of his love into the largest number that earth or heaven has ever known. But if it is not his will to do so, do we as his followers want it done? Should we not be content with his work, let it be what it may? If it be his purpose to add to the church of such as shall be saved, all would be glad. On the other hand, if such be not his will, why should any of us be faint-hearted and feel like giving up the ship while he is our Captain? May we all be reminded often of his wonderful works to the children of men. We, many of us, have reached "the haven of rest," where our souls are anchored, and He will bring every one of his redeemed to the same haven, where they shall find rest to their souls. Let us remember the things of old, when God worked and none could hinder. K.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

CIRCULAR LETTERS.

(Written by Elder John McConnell.)

The Warwick Old School Baptist Association, in session with the Ebenezer Old School Baptist Church of New York city, convened at Ocean Grove, N. J., June 4th, 5th and 6th, 1919, to the churches composing the same sends love in the Lord.

DEAR BRETHREN:—"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 12, 13. If this determines the extent of all a man can know or feel of love, how can we comprehend the manner of Jesus' love bestowed upon enemies? It is impossible. Only the mind which was in Christ can understand it; only in being rooted and grounded in love can we comprehend the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, when we were yet sinners, Christ died for us."—Romans v. 7, 8. Surely love so amazing, so divine, demands our soul, our life, our all. Let us consider the Apostle and High Priest of our profession, Christ Jesus, "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Not in the likeness and form only, for as in the beginning the Word that was with God was God, so the Word that was made flesh and dwelt among us was flesh—very man no less than very God. It is not left to us to speculate concerning the significance of Jacob's dream of behold-

ing a ladder set up on earth, and the top of it reaching to heaven, and of beholding the angels of God ascending and descending on it; for upon Nathanael's confession, "Thou art the Son of God," Jesus replied, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Had the ladder Jacob saw come short of heaven, or come short of earth, it would not be a figure of him who said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." The faith which was once delivered unto the saints, the gift of God, which flesh and blood cannot receive, alone can comprehend the mystery of God manifest in the flesh. Upon this rock the church is built. The longing desire of all those who have a right to the tree of life is to know the only true God and Jesus Christ whom he hath sent, and in the spirit of the exhortation, "Examine yourselves, whether ye be in the faith; prove your own selves," they work out their own salvation with fear and trembling, for it is God which worketh in them both to will and to do of his good pleasure. No slavish fear of future punishment animates them, but fear lest they fail of the grace of God, come short of the glory of God. They love righteousness and hate iniquity. Whatever was the knowledge of good and evil gained by Adam in eating of the tree of the knowledge of good and evil, the good has not been loved nor the evil hated by any one begotten in his likeness; the children have preferred the pleasures of sin to the fruit of holiness, because it is more suitable to their nature. Place the present evil world, its pleasures, its profits, its wisdom on one hand, the gospel, with its spiritual and eternal bless-

ings on the other, and man will take the former, because its suits his natural disposition. There is but one remedy: "Ye must be born again," for it is a new creature only that can "hate the evil, and love the good." This doctrine of the new birth is the one the enemy of our soul hates most for us to be right in. His utmost endeavor is to deceive us into seeking the knowledge of God where it cannot be found; to persuade us to rest and be contented in other than entering in at the strait gate, the narrow way which leadeth unto life. It matters not to him what we believe, so long as he can keep us from the discovery of life as it is in Christ Jesus. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit: marvel not therefore that I said unto you, Ye must be born again." To be born from above is accomplished entirely on earth, and in being born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," power is given to become the sons of God. We are then no longer carnal, but spiritual, in a state of grace, a state of absolute salvation. If we are not born again, then we are what we were by nature—flesh, a corruptible and corrupt seed, the natural born state of every man, which waits no judgment and needs no execution. Being born dead in body, soul and spirit, it needs no further exercise of the wrath of God to destroy either. "Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption." There is no other state but one of these; to be carnally minded is death, to be spiritually minded is life and peace. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit

of Christ, he is none of his." And this is his commandment, the message that ye have heard from the beginning, that we should love one another. The only knowledge we have of having passed from death unto life is in loving the brethren, and "he that loveth not his brother abideth in death: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Love is the clearest embodiment which we can vision to ourselves of the incomprehensible God. God and love are coincident terms. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." The peace and prosperity of churches are manifest only where unity of spirit in unfeigned love of the brethren exists. Increasing membership is not always an evidence of prosperity, no more than a failing membership is an evidence of decay in a church. It is right to deplore the fact of infrequent additions, especially when there are some standing without whom we would gladly welcome to a home with us. But is it right to fold our hands and wait for an expected end of the church's visibility? Would it not be hearing what the Spirit saith unto the churches to take heed unto ourselves, examine ourselves individually and be assured, if possible, that we have not forsaken our first love; that we are not lukewarm, but have in deed and in truth committed our souls to God in well doing? That there is a cause for seeming decay in churches is unquestionable. Responsibility rests somewhere. Members who forsake the assembling of themselves together are not guiltless, nor can ministers who neglect or resign the care of a feeble church justify themselves with the plea that their work is ended in that church.

At times differences have arisen between ministering brethren which affected the churches they served so seriously that, though they were agreed in preaching the same doctrine, their churches would not commune together. Happily this association has never been thus tried. Such things ought not to be. Such a walk does not testify to the closeness, unity and oneness of believers in Jesus with each other, as it is set forth in the Scriptures. Paul, in speaking of the body and blood of Christ, says: "We being many are one bread: for we are all partakers of that one bread." The same feeding which makes of the believer one body and one soul with his risen Lord, figuratively "one bread," makes of the participants, being many, one bread also. It would be hard to say how there can be too much sympathy, too much love, in a body like this. By this "we know that we have passed from death unto life, because we love the brethren." It is so impossible that persons united together for eternity in such a bond should not be dear to each other as they are to Christ, it may safely be assumed that where this attachment is not felt they are in great danger of deceiving themselves. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." As Jesus loves as his own soul the weakest member of his body—"the least of these little ones that believeth in me," are we so little of his mind as to say we do not like the special objects of his love, do not like his choice, his own peculiar portion? This would be too strange for belief if God had not decided it; but he has decided it, for it is written, "He that loveth not his brother, abideth in death." Jesus' commandment is, "That ye love one another as I have loved you;" and unto his Father

he prays, "That the love wherewith thou hast loved me may be in them." Until we so love the brethren we shall come far short of bearing the image of the heavenly. Jesus did not come into the world to build up parties, to set brother against brother, but to make peace in setting up a kingdom of love. His is a kingdom that suffereth violence, into which none can enter but the violent in dealing with the contradiction of their fleshly nature. He had no atonement to offer for sin that did not crucify the flesh with the affections and lusts. "Being found in fashion as a man, he became obedient unto death." For what? For something worth the sacrifice? He thought so. How wonderful, in that while we were yet enemies, hateful and hating creatures, he could so love us. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our life for the brethren."

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

BOOK OF EDITORIALS.

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

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

OBITUARY NOTICES.

Littleton C. Godwin, son of Obadiah and Elizabeth Blozom Godwin, was born in Accomac County, Va., Feb. 10th, 1863, and fell asleep in Jesus March 20th, 1919, at his home, 18 N. Stricker St., Baltimore, Md. Brother Godwin was united in marriage to Olivia Martin about thirty-five years ago, to which union were born nine children, one of whom preceded him to the grave in infancy. The surviving children are: Mrs. N. C. Turnage and John, of Washington, D. C., William and Martha, of Mandan, N. Dak., Clara, of Baltimore, Md., Mrs. Warren Chesser and Mrs. Clarence Deshon, of Wilmington, Del., and Harry, now in France. His brave little widow, three brothers, one sister and many relatives and friends mourn their loss. Brother Godwin had been in failing health for the past several years, but it was only a short time before the end that his many friends became alarmed about his condition. In early manhood he was a man of unusual strength, but the dreadful disease made rapid progress. All that medical skill and loving hands could do was done for him. Unto this end was he born, and this hour he must die, so he passed out of life as a little child that had fallen asleep. Brother Godwin felt the power of God about twenty-five years ago, and for seventeen years he longed to have a home with the people he loved so well, but felt to wait upon the Lord, believing that the Lord had a time for all things, and he was given strength to come and was gladly received by the church and baptized June 11th, 1911, by Elder J. T. Rowe, and lived out the life that Christ had wrought in him. He was a faithful brother, loved his church and seldom missed a meeting unless providentially hindered. He was a firm believer in the predestination of all things, and many times during his last illness he told me what a comfort this precious doctrine was to him. He was blessed in his last days with many manifestations of God's love, and always said that he was willing to go at any time when it was the Lord's will. The church has sustained a great loss, but we feel that our loss is his gain. His dear widow and sorrowing children have our heartfelt sympathy. We commend them to God, who is able to sustain them in every dark and trying hour. Outside of his family, none will miss him more than the unworthy writer of this notice, who had been associated with him for many years. I know that one of life's dearest friends has gone.

Funeral service was held at his residence, a large number of sorrowing relatives and friends being present. His pastor, Elder J. T. Rowe, officiated, assisted by Elders J. G. Eubanks and W. S. Alexander, after which his body was laid to rest in Lorraine Cemetery to await the resurrection morn.

D. L. TOPPING.

Mrs. Susan Ann Merritt was born in Rockingham County, N. C., June 18th, 1825, and died March 21st, 1919, at the age of 93 years, 9 months and 3 days. She was a daughter of Mason C. and Malinda L. Wall Fewell, who died in North Carolina Sept. 17th, 1829. Her father and family came to Missouri with quite a colony from North Carolina, arriving in the vicinity of Sardis Church Nov. 22nd, 1839. They traveled the whole distance in wagons. She was married to Milton B. Merritt, of Tennessee, Sept. 25th, 1844. Her father's gift to her was three hundred and twenty acres of land, where they made their home until death. The first house they built is a part of the old home to-day. Her husband, Judge Merritt, died March 14th, 1906. She was the mother of eleven children, eight daughters and three sons. Nine of the children were reared to manhood and womanhood; four are now living: Mrs. C. E. Avery, Mrs. R. W. Avery, Miss Dona and Milton Edwin. She left twenty-one grandchildren, twenty-two great-grandchildren and one great-great-grandson. Some years ago she received her second eyesight, and could see to read fine print without her glasses for several years. Until too feeble to be up she took great pleasure in writing to her many relatives and friends and in looking forward to hearing from them. In reading her letters one would never think of her school days ending at eleven years of age. Early in life she learned to card, spin and weave, and at the old home to-day may be seen pieces of her work in linen, cotton and wool. She never united with the church, but was a Primitive Baptist in belief, and passed away with full faith in her Redeemer.

After an impressive discourse by Elder Cash she was laid to rest by the side of her husband in the Sardis Cemetery. The pall-bearers were her grandsons.

Her daughter, (MRS.) C. E. AVERY.

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

Miss Lizzie L. Davis, Va., \$1.00; Jennie M. Avery, N. Y., \$3.00.

M E E T I N G S .

The Woburn Old School Baptist Church will hold a two days meeting Sunday and Monday, June 29th and 30th. Meetings each day at 10:30 a. m. and 2:30 p. m. We expect Elder J. M. Fenton, of Philadelphia, with our pastor, Elder H. C. Ker, on this occasion, and cordially invite all who can attend to do so. The meetinghouse will be found on Main St., Woburn, No. 452.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

THE Siloam Association of Old School Baptists will meet with the Pleasant Grove Church, at Yakima, Wash., beginning on Friday, August 8th, 1919, and ending on Sunday, the 10th. Those coming by train will take the Fruitvale car and get off at the Garfield schoolhouse, the place of meeting. All lovers of the truth will be welcome. For further particulars inquire of Mrs. Sonora Hess, 201 So. Nachez Ave., Yakima, Wash.

MARY HUGHETT, Church Clerk pro tem.

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O L D S C H O O L
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IN

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11:00 A. M.

2:00 P. M.

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

A. S. ROWE, Church Clerk.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

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

THE

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(ESTABLISHED 1832.)

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., JULY 15, 1919. NO. 14.

CORRESPONDENCE.

URTON, N. Mex.

✓ DEAR BRETHREN:—The psalmist says: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” By the Spirit of God in him David was enabled to know that the Savior would come and suffer and die for his people, rise the third day, as shown by the sign of Jonah, raise his loved ones above the law, bring all of them to him and finally land them all in glory. “He that goeth forth and weepeth,” whose goings forth have been from of old, from everlasting. Again, the prophet says, Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. If we follow on to know the Lord. Most people have not followed on to know the Lord, and have dried up for the lack of rain and perished, and you will hear them singing, We shall come rejoicing, bringing in the sheaves, claiming to do what has already been done by the great Redeemer. People tell us the Primitive Baptists are an ignorant people. They honestly think

this is true, because they do not know, and have been taught from their infancy that it is so.

“He that goeth forth and weepeth.” Before the world it was arranged, and when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. When the appointed time came for him to suffer and to go into the garden and weep, they came to a place called Gethsemane. He began to be sore amazed, and to be very heavy, this one who did no violence, neither was guile found in his mouth; who verily was foreordained before the foundation of the world; 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. He said to his disciples, Tarry ye here and watch, and he went a little farther and fell on the ground. Matthew says, fell on his face and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt. He said, My soul is exceeding sorrowful, even unto death. He came back and found them asleep, and said, Could you not watch with me one hour? The spirit

indeed is willing, but the flesh is weak. Then while he was in the garden there came an angel the third time and strengthened him. Brethren, have you not experienced the same: been so distressed, so awfully pressed down with the weight of your sins that you gave up to die, and something would strengthen you? The angel of the Lord encampeth round about them that fear him, and delivereth them. Paul says, That ye may know him, and the fellowship of his sufferings, and the power of his resurrection. He suffered for us, the Just for the unjust, that he might bring us to God. Then they came out against him in the night, and Jesus said, This is your hour, and the power of darkness. Then the appointed moment had come, so they took him and crucified him.

“Bearing precious seed,” is the next clause. The Bible says, A seed shall serve him, and it shall be accounted unto the Lord for a generation. Again, He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Again, I will make Christ’s seed to endure forever, and his throne as the sun before me. Paul says, If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise. Abraham was a type. Again, The children of the flesh, these are not the children of God, but the children of the promise are accounted for the seed. Because they were the natural children of fleshly Abraham it did not make them the children of God; the relation must be in the Spirit. Paul says, Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Peter says, Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. So he bore all this seed,

and not one was left out. He is the head, ye are the body, and members in particular, from whom all the body, having nourishment ministered and knit together, increaseth with the increase of God. They were all there. Were they always in him? Was that incorruptible seed they are born of always in him, or are they baptized into him, or does the preacher sow the seed and in this way they are born and get into him? If this seed the preacher sows is what causes the birth, none but those who hear the preacher are born of the Spirit, every one else is lost. We had a member who was convicted in Africa, brought to America after she had received a hope, and when she joined the church she said, “Master, what you preach I felt in my heart in my own country.” Primitive Baptists never did believe the birth is caused by seed sown by the preacher. This is like their bringing in the sheaves, they leave too many out. Billions they never even see, much less bring in.

“Shall doubtless come again with rejoicing.” Paul says, And the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, make you perfect to do his will, working in you that which is well pleasing in his sight. Peter says, Begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. The prophet said, After two days he will revive us, in the third day he will raise us up, and we shall live in his sight. He came again with rejoicing. Isaiah says, Sing, O barren, that didst not bear; break forth into singing, thou that didst not travail with child; for the desolate hath many more children than the married wife, saith the Lord. Yes, brethren, there are many more Gentiles that are manifested as the children of God than

there are Jews. Isaiah says, For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Here you have been trembling and full of fear, saying, My God hath forgotten me and the Lord hath forsaken me. A woman may forget her sucking child, yet will I remember thee, is what God says. O, says every poor little trembling one, I do not see how the great, wise and wondrous Savior could even look at such as I, much less rejoice over me. O, I want to hide my homely face, I want to go away in some dark hollow, in some dense forest, and lay me down and mourn always because I am so black and so polluted. It cannot be that the one Isaiah says is glorious in his apparel and travels in the greatness of his strength could love me. I can see so clearly how he can banish me from his presence and the glory of his power. There is every reason why this should be my lot, I deserve it so much, and I cannot see how he could love such a polluted sinner as I know myself to be. If I only knew he rejoiced over me as a bridegroom rejoices over his bride I would be the happiest mortal on earth, and willing to bear any loss, or any cross, or any trial or disappointment. That is what all of his loved ones say. If you had no spiritual life you could not see your blackness. You do not look black to him, for you are washed, you are sanctified, but you are justified in the name of the Lord Jesus Christ and by the Spirit of our God.

"Bringing his sheaves with him." The

angel said he would, and we believe the angel told the truth. Thou shalt call his name Jesus, for he shall save his people from their sins. Peter says, For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God. His power is sufficient, for he said, No man taketh my life from me; I have power to lay it down and I have power to take it again. Again, All power, both in heaven and in earth, is given into my hands. His arms are long enough to embrace every one that ever did or ever will live; not only long enough, but reached out backward and forward and lifted every one above the law. For Christ hath redeemed us from the curse of the law, being made a curse for us. Again, it is written, The eternal God is thy refuge, and underneath are the everlasting arms. It only took Jesus three days to reach out and get every sheaf and bring it back with him. Isaiah said, Thy dead men shall live, together with my dead body shall they arise. The world, from Abel down to the last one to be born, is the field where these sheaves are, embracing all nations and all people—a big field. Now, brethren, look at these people that sing, We shall come rejoicing, bringing in the sheaves. How few they bring; what great multitudes they have never even seen. According to their theory nearly all the sheaves are lost. If I were to raise a great crop of grain, and when it was ripe if I were to do all I could to save it and fail as completely as they have, I would think myself a poor manager. In 1880, according to their own statement, nearly seventenths of the human race had never seen a preacher or a Bible. Then nearly all the sheaves are lost if their doctrine is true, but thank the Lord it is false. People say to us, You do not save any

one but a few Old Baptists. You never heard an Old Baptist say that. Benedict, the Missionary Baptist historian, says all the old divines taught that all the Savior died for he saved. God said to Abraham, I will multiply thy seed as the stars of heaven. Paul takes this up and says, Therefore there sprang even from one, and him as good as dead, as the stars of the sky in multitude and as the sand of the sea innumerable. Can you count the grains of sand in a peck? John saw so many no man could number them, out of every nation, kindred, tongue and people. They said, Thou art worthy to take the book, and to loose the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood. That is how many the Old School Baptists believe are saved. Paul says, As is the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and gift by grace, which is by one man, Jesus Christ, hath abounded unto many, not unto a few. When we treat on the subject of those God has chosen out of the world for his witnesses and to suffer for his sake, we say few, very few. So it is written, Many are called, but few are chosen. Strait is the gate and narrow is the way that leads to life, and few there be that find it. Gideon had only three hundred out of all Israel to fight that famous battle, but all the balance of Israel shared in the spoils. God chose the three hundred so he could show what he could do. He said, The people are too many, lest Israel should vaunt themselves, and say we, yes, we have gained this battle by our might. So it is here and there we find a few like Gideon's three hundred, ready to suffer and fight for the truth as it is in Jesus. Those who went lapped the water

as a dog lappeth. A dog is the most faithful animal to his master we know, and will follow him through rain and snow, heat and cold, and if his master is so poor he cannot give him a crust of bread the dog will go and hunt something to eat, and come back and follow his master. So it is with God's true and tried people, they follow Jesus through evil as well as good report, follow him through sneers, jeers and all kinds of abuse. Preachers will, when the church is too poor to help them, earn their own living, and then come and preach to them. Bringing his sheaves with him. The satisfying of the law, the saving of his people, and the place and time, are one thing, and the manifestation of it is another. The place where he saved his people was on the cross, and when he came out of the tomb; the manifestation of this is in all time and places. The Bible says, The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads, &c. Again, I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. They shall show forth my praise. Again, In that day shall the great trumpet be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem. Now, brethren, come and stand right here on this tower and look. See away yonder in the east in China. See them coming from away over there where there are no ministers of the gospel and no Bible. Bring my sons from far. How, you ask,

were they saved? The same as yourselves. As Paul says, Therefore being justified by his blood, we shall be saved from wrath through him. Now turn toward the frozen regions of the north. I will say to the north, Give up. O look! See them coming. The ransomed of the Lord shall return. Hear them shout the victory through Jesus. Now, brethren, turn with me and look over there at that dark place, that is Africa, that is south, and to the south God says, Keep not back. No place too black, no one too poor. Do you know that Jesus was born in a stable, among the beasts of the stall? Does not the Bible say, Out of every nation? Surely it does. Then there they come, millions for whom Jesus died and saved, according to our doctrine, which is true Bible doctrine, yet, according to the teaching of the Arminian world, are lost for the want of the gospel. Ah, yes, coming. Glory to God, coming, in spite of error, regardless of all the carelessness, corruption and neglect of men. Coming, and praising Jesus for saving them. Not a few Old Baptists, but as the sand of the sea, innumerable. Jesus said, And I, if I be lifted up from the earth, will draw all men unto me. This "all" embraces all the Father gave him before time began. O how grand and glorious, how wonderful. Saved and coming, regardless of their ignorance, imperfections, mistakes and wrong doings. Coming singing:

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

Coming, money or no money. Coming if all preachers die. Coming if no one gives a cent to foreign missions. Wonder of wonders, glory of glories! This is the most wonderful doctrine ever preached. No wonder Paul wrote, Therefore it is of

faith, that it might be by grace, to the end the promise might be sure to all the seed. Coming, even if they are deceived and do not believe, for Paul says, If we believe not he abideth faithful, he cannot deny himself. For the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. O, brethren, am I one, poor, little, sinful thing that I am?

The editors can do as they like with this. I have written too much.

Your unworthy, brother, if one at all,
ISAAC R. GREATHOUSE.

INDEPENDENCE, Mo., June 27, 1919.

DEAR KINDRED:—I am inclosing some lines I wrote you nearly eight years ago, expecting at that time no one would ever see them but you, unless you decided to publish them, feeling sure at that time that my unworthiness was so great that I would never offer myself to the church I loved so well; but "it is not in man that walketh to direct his steps," so on the 22nd of this month I related part of what I wrote you nearly eight years ago, to the church at Pleasant Grove, and was received, and baptized the same day by Elder W. L. Hall in the fellowship of the church I so dearly love. Though feeling to be so unworthy, it was a source of great comfort to me to be received in the loving fellowship so freely given me. If in your judgment there is nothing in this that will be profitable to the household of faith, please destroy it and I will approve your better judgment.

Your weak brother in hope,
THOS. W. RECORDS.

DEAR FRIENDS:—I have long felt a desire to relate to the spiritual family the

reason of my hope (if it really is a hope), and have decided on leaving a few brief lines with my private papers, sealed and addressed to the SIGNS, and if my executor should mail it as I have left instructions you will be the only ones that have ever seen it but myself, and if in your judgment there is anything in it of a spiritual nature that would be of any comfort or encouragement to the poor and afflicted people of God, you can use your judgment in publishing it; if not, destroy it, for I hope there is no selfish motive I have except for the comfort of some poor sinner who has been led by the same God of providence and grace that I hope has been my case.

I was born in Sussex County, Delaware, May 13th, 1841, and have now passed my threescore and ten years, and according to the laws of nature my remaining days, months or years are very few at most, and if this ever reaches your office it will be after my flesh has been consigned to the dust from whence it came and my spirit returned to God who gave it.

At the close of the Civil War, in 1865, I came west and settled in Jackson County, Mo., where I have made my home since that time. I had two objects in life; the first was that I might acquire a competency of this world's goods, so that I would not be dependent in old age, which object I greatly feared I would not be able to accomplish. My next object was to "get religion" (as it was called by all Arminian worshipers), and this undertaking I did not have the slightest doubt about accomplishing when I became situated in my worldly affairs so as to give it my attention. I prospered in my first object beyond my expectations, and was often reminded at protracted meetings the necessity of "getting religion," and promised myself that I would give it my

attention as soon as I could spare the time from my business so I could give the matter my full time, for I did not intend to make a failure in so important a matter. In fact, I expected to be a model christian; I considered my advantages were better than many, for I flattered myself on my morality, honesty, truthfulness, and in fact felt myself much better than many who made a profession of christianity. I thought all this would be a good start toward "getting religion." I had never been troubled on account of my sins, but thought it would be a fearful thing to neglect "getting religion" and die and be lost, as I had heard preachers relate death-bed scenes where persons had been implored and begged to "get religion," and refused and were suddenly stricken down with fever and became delirious and died in that condition and were lost. I would resolve again in the near future I would "get religion," or as soon as I could give the matter my whole attention, but if the reality of future punishment could have been removed I would have had no use for religion, as I felt perfectly satisfied with my condition.

I now wish to relate the most important time in all my life. In the fall of 1871, about sundown, after putting feed in the trough for my team I turned to go out of the door, and as suddenly as an electric shock the words, You promised to get religion, seemed to shock my very soul, and there for the first time in all my life I felt to be a lost and ruined sinner, without a single ray of hope, and the very breathing of my heart was, Lord, be merciful to me, a lost and hopeless sinner, though I did not think there was any hope for such a sinner as I knew I was. While in that condition I did not want to see any one, for I felt sure they would

realize the condition I was in. I continued to work with my team so as to be alone, all the time meditating on my lost and ruined condition. In about a week or ten days, while driving along the road, as suddenly as a flash of lightning joy sprang up in my heart, and I was made to rejoice and thank God that I was born to die. I felt so happy that guilt and condemnation had given place to such joy as I had never experienced before, and all nature seemed to be rejoicing with me; but soon doubts came, and I feared my experience was all a delusion, but my hopeless condemnation has never returned without leaving me a ray of hope. After this I had a great desire to know the true church, and went to hear Methodists, Presbyterians, Missionary Baptists and Campbellites, but they all preached good works in order to salvation, which did not agree with my experience, though I believed they were christians. I had a great desire to talk about christianity, but did not want any one to know I was interested. One day, in conversation with a friend, he asked me if I had a hope. I said I did not know. He seemed astonished and said I had a right to know, for he knew he had a hope. This caused me to doubt my experience, as I thought my friend a christian, and he knew he was one and I did not. I had often heard the Old School Baptists preach and talk while growing up, as my father was a member of the church and they made his house a regular stopping-place. I thought they had a great deal of Scripture to sustain their doctrine, but could never see any beauty in it, as it seemed a very arbitrary doctrine. As I could not fellowship the Arminian doctrine, I would go to hear the Old School Baptists occasionally, and they would preach my experience so plainly I would

think to myself, I did not know that was their belief. Were I able to write all my experience of doubts, fears, hopes and joys during the last forty years it would fill a volume, and from my experience for the last forty years I have not a shadow of doubt about the Old School Baptist being the church that Christ told Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." O how sure and safe! In some of my joys I have a humble hope that I am builded upon it, though very unworthy; so much so I have never felt worthy to offer myself to the church, though they are the dearest people to me on earth, and I have a humble hope that when done with this world it may be my happy lot to meet all the redeemed family where doubts, sorrows and afflictions will never be known. As doubtful as my hope sometimes seems, I would not, if I could, exchange it for all the wealth and honors of this world, with a thousand years of health and happiness to enjoy it, for that would soon flee away, but if not mistaken in my humble hope it will be as lasting as eternity.

I have been a subscriber and reader of the SIGNS OF THE TIMES for the most of the forty years of my experience, and can say I fully indorse the doctrine it advocates. Election and predestination are glorious things to meditate upon, and I expect to take the paper as long as I live. If you ever receive this at your office it will notify you to discontinue the paper when the time expires, unless some of my family desire to continue to take it, which I hope they will, but have no encouragement at present that they will.

I will close this imperfect article with love and fellowship to any of the household of faith who may ever read this.

Your friend in hope,

THOS. W. RECORDS.

MATTHEW XXIV. 14.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This has already been fulfilled. The gospel has been preached to all nations and the end has come. What end is meant here? The end of the law worship; for on the day of Pentecost every nation was at Jerusalem and heard the apostles preach in their own language. So we see the gospel has been preached to all the world. (Acts ii. 1-17.) There are people to-day who believe this means when the gospel reaches all the heathen then the end of this world will come. But it does not mean that at all. "Then let them which be in Judea flee into the mountains." Now you know if this meant the final resurrection there would be no use in telling the people to go to the mountains. Read all of the twenty-fourth chapter of Matthew. "But pray ye that your flight be not in the winter, neither on the sabbath day." This means the destruction of Jerusalem. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." This is what this means in a gospel sense. About seventy years after Christ, Titus destroyed Jerusalem, and Christ told them that were in Judea to flee into the mountains because Jerusalem was going to be destroyed; and those who were in Judea feared the Lord, and the Lord told them what to do. This was when the Lord scattered the unbelieving Jews. The sun shall be darkened, which means the brightness of God's glory. The Jews to-day believe the Old Testament, but do not believe the New. They believe Christ will come, but do not believe he has come. So the sun is darkened (not totally dark), and the moon shall not give her light.

The moon here means the law light or law worship. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." What does all this mean? That generation should not pass away until the gospel should be preached in all the world. If it meant the end of all things, then people are living on earth now that were living when Christ spoke the words. "Heaven and earth shall pass away." If this means after the windup of all things, heaven has passed away; but it means the law heaven shall pass away and all earthly worship. All of this came to pass long ago. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken." Yes, the unbelieving Jews say the Lord delays his coming, and they begin to smite those who say Christ has already come, and they eat and drink with the drunken; not drunk on wine, but drunk on unbelief, and eating that bread which just satisfies the lustful, carnal mind. "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." This is the condition the Jews are in to-day; some are weeping and some are gnashing and devouring every one that believes in Christ. You know the Scripture says, "The fathers have eaten sour grapes, and the children's teeth are set on edge." "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." This kingdom of heaven here means the gospel church of heaven, not of the law. Five of these virgins were wise and five

were foolish. "While the bridegroom tarried, they all slumbered and slept." The children of God are his bride, and Christ is the husband, or groom. While Christ tarried here on earth they were all just as if they were asleep, for the Jews paid no attention to the Groom and the Gentiles were not awake, for Christ was sent to the lost sheep of Israel. "At midnight there was a cry made, Behold, the bridegroom cometh." Up to midnight it gets darker and darker, but after midnight it gets lighter until the sun rises. "The foolish said unto the wise, Give us of your oil; for our lamps are gone out." A lamp must be burning before it can go out. Now all the light the Jews had, or wanted, was the law light or lamp, and as the gospel light came in the law light went out. So the wise virgins received the gospel. We find midnight means the line between the law and the gospel. It was very dark to the Jews when law worship was taken away from them. After the wise virgins were received the foolish came and said, "Lord, open to us. But he answered and said, Verily I say unto you, I know you not." So Christ does not know the Jews in the sense of the gospel church. This does not mean that Christ does not know the Jews as a nation, but he was speaking about not knowing them as gospel worshippers. There are people to-day who think they will get to heaven by their good works; they are the ones that are called foolish virgins; while those who say that we will be saved and go to heaven by the goodness of the Lord Jesus Christ are called wise virgins.

I will close. If you think this is worthy of being published, all right; if not, it will be well with me.

H. A. SILLS.

LAKE, Miss.

HERNDON, Va., May 14, 1919.

DEAR EDITORS:—Inclosed find check for two dollars, for which please give credit for another year's subscription to the SIGNS to Mrs. William E. Hall, of Vienna, Va.

Elder J. M. Fenton just left Herndon this morning, on his way to attend the Baltimore Association. He preached for us last Saturday and Sunday at old Frying Pan, and he came well shod with the preparation of the gospel, and I do not think I ever heard him preach better. I think he felt just like Paul did when he said, I am determined not to know anything among God's little ones save Jesus Christ, and him crucified. For a little moment I was made to feel that the Lord had again restored unto me the joy of his salvation, and that I could claim Jesus once more as the chiefest among ten thousand, and the One altogether lovely. But alas, to-day before the sun went down Satan crossed my pathway and threw his bitter pangs at me and poisoned all my joy.

I would love to write a letter for the SIGNS, and may do so in the near future if I have the light.

Your brother, I hope,

JOHN F. OLIVER.

WILMINGTON, Del., June 23, 1919.

DEAR EDITORS:—I am sending you a money order for twelve dollars, ten dollars for advertising the meetings of the Wilmington Church, and two dollars to pay my subscription for another year. This will make fifty-three years that I have been taking the paper, and I feel like complimenting both editors and publishers on their faithful services by stating that I do not remember that I ever missed a number in all those fifty-three years. My father was taking the SIGNS

when I was a boy of twelve years, and I began reading it then; that was seventy-three years ago, i. e. 1846. In all those seventy-three years there have, of course, been several changes in the management. The Lord in his wisdom has seen fit to call one after another of the faithful editors to come up higher, but has always been graciously pleased to raise up others to take up the burden. May his blessing rest on those he has called, or may call, to the work of ministering to the comfort and encouragement of his scattered and afflicted people.

WM. B. TAWRESEY.

CALALLEN, Texas, May 18, 1919.

DEAR BRETHREN:—I notice that my subscription expires with this number, so inclose remittance of five dollars, two dollars for one year's subscription, and the balance to aid in sending the paper to others.

It has been nearly a year since I have heard any Old Baptist preaching, but I still feel thankful that my family and I were permitted to take about a month's trip last summer to northeast Texas to a real Old Baptist association, the first I ever attended, and we are planning to take another trip this summer if possible. How the Lord seemed to pour out his Spirit upon those there, all as one large family gathered together from far and near to sing praises to his great and matchless name. O what a glorious meeting it was for me. Yesterday when I came in to dinner I took the baby to rock while my wife put the meal on the table, and I began to sing some of the good old songs that were sung at the association and could not keep my face straight, for the tears commenced to flow down my cheeks, and I was made to exclaim, I know that my Redeemer liveth. How near he felt to me for a short time.

O if I could only feel that way all the time, but those seasons are short and far between. I seem much of the time to be absorbed in worldly things, very cold and indifferent. O this stony heart of mine. I often get very low spirited and long for some one to converse with on the Scriptures. There are very few Old Baptists in this section, and those that are here seem to be like I am, dormant. O what is the matter with us?

I will close, praying that the SIGNS will be spared yet another year to the upbuilding of His little ones here on earth.

From a poor unworthy brother, if one at all,

E. B. AULT.

PHILLIPSBURG, Mo., Dec. 29, 1918.

DEAR BRETHREN:—I have been reading your good paper for some time, and wish to become a subscriber and help to aid in the continuance of its publication. I love the doctrine it sets forth, for to my understanding it is all just as true as the Bible, and my experience responds to those who write: that without God we can do nothing, and that salvation is wholly by grace. This is my only hope, for in me dwells no good thing, and if I am saved it is by the unmerited favor of the Most High, and not by what I have done.

Dear brethren, I just wanted to tell you that I appreciate your paper, and why I do, but I find that if I did I would perhaps weary you, so will say that I inclose two dollars for a yearly subscription, and if the price has advanced I will forward you the balance at my earliest convenience. Please let me know the present subscription price, also inclose a subscription blank and I will try and get some subscribers.

Your little sister in many trials and sorrows,

(MRS.) GEORGE TURNER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

NOAH was preacher, head and priest. In these things, we may say without offense to the Scriptures, that there is a striking likeness to Jesus the Christ, who is preacher, head and priest in an infinitely greater sense than Noah ever could have been. Nevertheless, Noah is a shadow of the character of Jesus, and it may be worth our while to spend a few moments in pursuing this likeness. In 2 Peter ii. 5, Noah is declared to have been a preacher of righteousness. We have heard it said by Arminians that Noah went about the antediluvian world warning people of the coming flood, and exhorting them to repent of their sins that God might turn from his wrath. This is not so, and there is not one word in the Bible in support of such an imagination. We have not on record any sermon that Noah ever preached with his lips. His preaching consisted in that he, through faith, believed in Jesus and worked in the building of the ark strictly in accord with God's commands. Every act of Noah in this work on the ark was an expression of absolute faith and trust and hope in God. He added nothing to nor took anything from the word of God as it came to him ordering him as to every

detail in the shaping of the vessel that was to be their security from the flood. The greatest sermons ever preached are often not those that come from the lips, but those which are preached with the hands and feet, that are lived out of the life of the believer. This is the kind of preaching Noah did. Could all of us let our lips and lives express the holy gospel we profess, then all would be preachers. We doubt not that every one who believes in God through the divine gift of faith is a preacher to the extent that faith moves them. Whose righteousness did Noah preach? Not his own, but the righteousness of Jesus. Abel, in offering the sacrifice of the lamb, was showing forth the righteousness of Jesus, the Lamb of God. He, by his offering, preached the righteousness of Christ. So Noah in building the ark with its three stories, with its window in the top and with its door in the side, all made of gopher wood pitched within and without, was preaching the all-sufficient righteousness of Jesus, who is the ark of salvation in whom all the elect of God are saved. In this Noah is a shadow of Christ, who is the great Preacher of all preachers. "I have preached righteousness in the great congregation." As Noah preached not his own righteousness, but the righteousness of Christ, so Jesus declared not his own righteousness as a man, but the righteousness of his Father, the Almighty God. As Noah did his preaching more in his living (that is, in his doing) than in his merely saying it, so Jesus' every act and every work and every step were a profound preaching of the righteousness of that Father who had sent him into the world to do all his will. The great congregation in which Jesus does his preaching is that great body of the elect effectually called to hear his word out of every

nation under heaven. By his Holy Spirit he reveals his power and his truth in the hearts of his people, wholly unaided by the many devices men have set up for the regeneration of mankind. Man can never preach the gospel of the grace of God except as he is called, qualified and sent forth by the great Preacher.

Noah was the head of all that were saved in the ark, he was head over his family, and over all the beasts and other living things that were there, all were subject to him. Here, again, he is a shadow of Christ, who is head over all things to his church. (Ephesians i. 22.) All the church, both of the Jews and of the Gentiles, God's elect everywhere, are subject to the dominion of Jesus, the head of the church. All the life of the body, every member, comes from the head; all her power and direction come from the head. From Christ is delivered to the church her doctrine, her order, her ordinances: all her government and discipline. Even the apostles themselves could not add to nor take from the gospel rule as delivered to them by Christ himself. Even they were not lords over the heritage of God, but servants of the church, having no dominion over the faith of the members.

Noah was a priest in that, when the ark rested upon Ararat, he came forth and made a sacrifice to the Lord. In this sacrifice he used nothing but clean things. He took of every clean beast and of every clean fowl and offered it as a sacrifice. This sacrifice was a sweet smelling one unto the Lord, because it was the fruit of Noah's faith. Without faith no one can please God. This faith is the fruit of God's Spirit, and God never fails to recognize the work of his own Spirit, and to accept the work his Spirit produces, but he will not accept the offerings which men make of themselves and in their own fancied merit. Noah offered what he did

in the faith that God had wrought in him. For this reason it was a sweet smelling savor to God, a fragrance given off by the faith that was in Noah's soul. As a token of his covenant which God made with Noah in acceptance of the sacrifice which he offered, God promised not to curse them again, that he would no more smite the earth with woe for man's sake. Noah in his work here as a priest is a shadow of Jesus the great High Priest of our profession, the Priest after the order of an endless life. Jesus offered to God a clean sacrifice for the ransom of his people. This clean sacrifice was not the blood of beasts, but his own spotless body, which he took as Priest and offered upon the altar of Calvary for the sins of his people. Jesus combined in himself both Priest and offering. Such a thing was never seen before, nor ever will be again. No man took his life from him, but he laid it down of himself, which act it became him to do as the Captain of our salvation. In view of the clean sacrifice which Jesus has made of himself God has declared he will never count our sins against us any more. That is, there shall be no more curse. There is, therefore, now no condemnation to them who are in Christ Jesus. They are delivered from under the curse of the power of sin, from under the condemnation of the law of sin and from the captivity of death, the wages of sin. All the flood of God's wrath against sin was poured forth upon the Ark of our salvation. He endured it all. The day of vengeance was in his heart and he paid all the debt we owed. We try faintly to portray the wonderful offices of our Savior in his relations toward his God and his people, but we can only glimpse the glory of his being, and words are futile to set forth all he is to his people, for he is their All and in all.

MARRIAGES.

By Elder H. H. Lefferts, June 21st, 1919, at the home of the bride's parents, Silcott Springs, Va., Willoughby L. Pugh, of Washington, D. C., and Miss Mary Kathleen Shoemaker.

By Elder George Rnston, at his home, Kelly Corners, N. Y., June 2nd, 1919, John B. Hinkley and Prudence O'Connor, both of Halcottville, N. Y.

OBITUARY NOTICES.

James C. Beard was born in 1847, at Newfield, Chemung Co., N. Y., and died May 27th, 1919, at his home in New York city, after a long and painful illness. A little over fifty years ago he was married to Watie A. Vail. To them five children were born: Curtis J., George H., Fred. S., Nellie E. and Ruth F. His wife, three children, four grandchildren and one great-grandchild survive him. On Nov. 22nd, 1872, he was baptized by Elder S. H. Durand in the fellowship of the church at Waverly, N. Y. Elder D. M. Vail, his brother-in-law, was baptized at the same time. June 4th, 1899, brother Beard and his wife were received by letter from the Waverly Church into membership with the Ebenezer Church of New York city. Brother Beard was a truly humble man, never disposed to think himself as having attained to any growth in grace. He was poor in spirit, and in esteeming others as better than himself he was always ready to spend and be spent in the service of his brethren. His gift as a deacon was a blessing in our church, and in shewing all good fidelity he adorned the doctrine of God our Savior in all things. His life among us was distinguished by the meek and loving grace of our Lord Jesus Christ, and as many as are in Christ have put on Christ. They are not only clothed with his righteousness, but adorned with his grace. We shall sadly miss him in our assembling together and in our life, for in both he was a helper of our joy. God blessed his work and labor of love, which he shewed toward his name, in a ministry of comfort to the brethren. May the Lord graciously reconcile the family of our departed brother and the church he so dearly loved to this dispensation of his will.

The funeral service, held at his late residence, was largely attended. Elder George Rnston and the writer were present. Interment at Waverly, N. Y.

ALSO,

Lillie Udy Shepherd Rittenhouse, wife of James Judson Rittenhouse, was born at Ringoes, Hunterdon Co., N. J., Dec. 14th, 1859, and died in Sergeantsville, same county, June 18th, 1919. She was married to Mr. Rittenhouse Nov. 26th, 1884. Their only child, Irma, died quite young. Mrs. Rittenhouse was not identified with any church organization and made no public profession of religion, but in her latter days she gave evidences of sorrowing on account of sin after a godly sort, and of having no

confidence in the help of man to deliver her out of her distresses. There is comfort in believing that sorrow of this sort is wrought in us only by God's power, and where God begins a good work he always performs it unto the praise of the glory of his grace. The love, esteem and respect felt for her and her husband were testified to by a very large attendance of the funeral services held at her late home. Interment was in the Frenchtown cemetery.

JOHN MCCONNELL.

Polly K. Stewart departed this life March 12th, 1919, at her home, Vega, N. Y. She was the daughter of Ira and Mary K. Slanson, and was born May 8th, 1870. She was married to George A. Stewart Sept. 15th, 1893, and to them was born a son, Harry Stewart, of Vega, N. Y. She is survived by her husband and son, also two sisters and one brother: Mrs. Walter Harrington and Mrs. Ed. Lawrence, both of Vega, N. Y., and Mr. Sylvanus K. Slanson, of Fleischmanns, N. Y. Mrs. Stewart was not a member of the visible church, but she loved the truth and those who professed it, and her pleasure was in the assembly of saints. It was the writer's privilege to visit her a number of times during her illness (which lasted the greater part of a year), and her mind and conversation gave abundant evidence of the place where her hope was centered. In being ministered unto she ministered, and her memory is precious among those with whom she associated. In spite of all that medical aid and loving hands could do her sufferings were intense toward the end, so that her loved ones were made willing for her to go rather than see her suffer. Her home was always open for the brethren, and we all miss her.

The funeral was at her late home, and the interment was in Vega cemetery.

ALSO,

William B. Ennist departed this life at his home in Kingston, N. Y., April 10th, 1919. He was the son of John J. and Rebecca Ennist, of Shokan, N. Y. Mr. Ennist was the last remaining member of a family of fourteen children. He leaves to mourn his departure a widow and three daughters, three grandchildren and three great-grandchildren. He was not a member of the church, but had a hope in the mercy of God and was a firm believer in salvation by grace. In his sickness, which lasted several months, he was very patient, and all that those near and dear to him could do for him was done. A few days before his departure he turned to his beloved partner in life and said, "What are these light afflictions compared with the joys above?" We believe he has entered into those joys and is satisfied.

The funeral service was conducted by the writer, who tried to speak words of comfort to the bereaved ones. Interment was in the Old Hurley Cemetery.

GEO. RUSTON.

J. Frank Robey, our brother in Christ, passed away from earthly life June 26th, 1919, at his home near Clifton Station, Fairfax Co., Va. He was born August 10th, 1846, the son of Gabriel Robey and Harriet Huntt. He was married to Miss A. E. Robey in 1906, who survives him to greatly mourn her loss. He is also survived by his brother, George Robey, and by two sisters: Miss Jennie Robey, of Oakton, and Mrs. J. W. Buckley, of Legater. He was the last person baptized by the late Elder J. N. Badger before his death. Brother Robey was a member of the Bethlehem Old School Baptist Church, near Manassas, and was baptized the first Sunday in September, 1911. He loved and firmly believed in the doctrine of the salvation of sinners through the grace of God in Christ Jesus, and was established in the absolute sovereignty of God, that he rules in heaven and in earth and in all deep places, doing his will in the army of heaven and no less among the inhabitants of the earth, so that all things whatsoever come to pass are according to the divine counsel and immutable purpose of God. Our sympathy goes out to the bereaved church and to the sorrowing family, but we believe brother Robey is better off out of this vale of tears, and that for him to die was gain.

The funeral services were held at his late home, the words, "Death is swallowed up in victory," being used as a text. He was buried in the cemetery at Fairfax Court House. May the consolations of the gospel abound in the souls of those who mourn.

L.

Sarah E. Davis Burgess was born in Scott County, Ky., July 19th, 1841, and died May 21st, 1919, in her 78th year. She was united in marriage to Edward Burgess April 21st, 1861, who died in 1898. To them were born four sons and four daughters; three sons and three daughters survive, who deeply feel the loss of a dear devoted mother; also twenty-one grandchildren, two great-grandchildren, one brother and one sister, together with many neighbors and friends, are left to mourn the loss of one who was dear to them all. Upon confession of her faith and hope in Christ she was received in the Elk Lick Church, near Sadieville, Feb. 13th, 1869, and was baptized by the late Elder Theobald. It can be truly said of her that she was devoted to the church and firmly established in its faith and doctrine, and loved to hear the word preached; it was her meat and drink, it was her solace in life and in death, when she peacefully passed away in its glorious triumph. "Woman, how great is thy faith."

I was called by the family to attend the funeral at the old homestead on Friday, May 23rd, where a large gathering assembled in sympathy and sorrow.

Elder Moore, of Missouri, was present, and took part in the service, presenting the consolations of the gospel in the sweet assurance of that faith which overcometh. May the family be given grace, faith and strength according to their days. Their mother's life was a pattern of good things in faith, patience and endurance. May they follow on in hope of the same great victory. Burial was in the old cemetery near the homestead.

P. W. SAWIN.

Mrs. Sarah Elizabeth Chamberlin, of Locktown, N. J., died May 26th, 1919, of paralysis, aged 80 years and two months. Her father's name was Mahlon Strymple, her mother's maiden name was Deborah Lake; her husband's name was John M. Chamberlin. She had always lived in or near Locktown, N. J. At the time of her death she was with her brother, Jonas Strymple, and sister, Mrs. Horner, in Stockton. She leaves two brothers, one sister and other relatives to mourn her absence. May the God of her salvation comfort them with his felt presence, is my desire. She was not a member of the church, but had been a true believer and an attendant of the Old School Baptist meetings many years. She is at rest with Jesus.

The writer spoke at the funeral at Stockton. Burial at Ringoes.

D. M. VAIL.

Martin B. Borst died at his home in Ecker Hollow June 14th, 1919, aged 83 years, 1 month and 1 day. June 8th he was stricken with an epileptic fit, from which he never rallied, although all was done that medical skill and kind relatives and friends could do. He was a member of the Old School Baptist Church, having united with the church at Schoharie Hill in 1874. He was baptized by Elder Balas Bandy. He is survived by his widow, whose maiden name was Elizabeth M. Nethaway, they having been married sixty-two years on Decoration Day, one daughter, Mrs. I. L. Willsey, of Schenectady, four granddaughters and two great-grandchildren. He was the last of the children of Benjamin B. Borst and Catharine Livingstone. He was always a great friend to the poor, charity being one of his many qualities. We trust that he is at rest and what is our loss is his eternal gain.

HIS DAUGHTER.

APPOINTMENTS.

THE Lord willing, Elder J. M. Fenton will visit brethren and friends as follows:

Jefferson, N. Y., July 19th and 20th; Otego, 21st; Howe Cave, 22nd; Central Bridge, 23rd; Broome Center, 24th; Middleburg, 25th; Schoharie, 26th and 27th; Troy, 28th, 1:30 p. m.; Albany, 28th, 4 p. m.

E. R. KINNEY.

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

E. G. Webb, Kansas, \$1.00; Elder W. L. Rogers, Texas, \$1.00; Mrs. Donald McWilliams, Ont., \$1.00; Lydia B. Stewart, N. Y., \$3.00; W. E. Blue, N. Y., \$2.00.

M E E T I N G S .

THE Siloam Association of Old School Baptists will meet with the Pleasant Grove Church, at Yakima, Wash., beginning on Friday, August 8th, 1919, and ending on Sunday, the 10th. Those coming by train will take the Fruitvale car and get off at the Garfield schoolhouse, the place of meeting. All lovers of the truth will be welcome. For further particulars inquire of Mrs. Sonora Hess, 201 So. Nachez Ave., Yakima, Wash.

MARY HUGHETT, Church Clerk pro tem.

THE Second Roxbury Old School Baptist Church, Roxbury, N. Y., will hold a two days meeting on the second Sunday and Saturday before in August (9th and 10th). The morning train will be met at Roxbury each day. All who love the truth are cordially invited.

GEORGE RUSTON, Pastor.

THE New Hope Association of Old School Predestinarian Baptists will hold their thirty-eighth annual session with Mt. Pisgah Church, in Hopkins County, three miles northeast of Como, Texas, beginning on Friday, at 11 o'clock a. m., before the third Sunday in August. All trains will be met on Thursday at Como. All who are searching for the truth are invited, especially ministers of our faith and order.

S. M. DICKENS.

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IN

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

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2:00 P. M.

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J. G. EUBANKS, 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.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., AUGUST 1, 1919. NO. 15.

CORRESPONDENCE.

THE COUNCIL OF GOD.

IN that great first council, in view of all the events that should ever take place, and in view of all the consequences, it was mutually understood and agreed that all things should be created at the appointed time, by the word of His power; that Satan, in the form of a serpent, should deceive the mother of all living, and that man should thereby become involved in sin and condemnation; that the Father should make an unconditional donation to the Son of all his chosen people, who are variously called, “The Lord’s people,” “My sheep,” “The sheep of his pasture,” “The little flock,” and so on. He gave to his Son the entire flock, every sheep and lamb in the pasture, not one was left out. The Father which gave them me, says Jesus, thine they were and thou gavest them me, and on his part the eternal Word obligated himself, not to the sheep, but to the everlasting Father, to lay aside his glory, which he had with the Father before the world was, (John xvii. 5,) to leave the shining courts of ineffable glory and come down into these low grounds of sin and sorrow

to take on him the seed of Abraham, and to suffer and die the shameful death of the cross, to meet the enemy on the battle field of the wilderness, Gethsemane and Calvary, and to pay the last farthing which stood against his captive bride, to satisfy forever the broken law of God, and to obtain eternal redemption for us. (Heb. ix. 12.) These mutual covenant obligations, and all others entered into by the high contracting parties, were kept and fulfilled to a jot and tittle. God’s people had become hopelessly involved in sin, and were under the curse of the law, without hope and without God in the world. (Eph. ii. 12.) They could not extricate themselves from the hopeless thralldom in which they were. They were all in that “horrible pit and miry clay,” and it required an omnipotent Savior to deliver them from that condition. Jesus, the mighty to save, was made sin for them, and by his absolute, universal, voluntary obedience (not on the cross alone, but during the entire course of his earthly existence) they were made righteous, (Rom. v. 19,) holy and without blame before him in love. (Eph. i. 4.) Thus we see that the entrance of sin into the world, and the consequent

fall of man, were an essential part of the great scheme of redemption, and therefore absolutely necessary. Of course the Lord could have prevented the entrance of sin into the world, and could have kept Adam from falling, if it had been his pleasure to do so, for he is omnipotent, but in his infinite and inscrutable wisdom it was not his will to do so. He could have made Damascus, and not Jerusalem, the city of the great king, he could have prevented the humiliation and death of Jesus Christ, but such was not his good pleasure. The entrance of sin into the world was included in the will of God. He predestinated that Adam should fall into sin, because it was his will that he should fall into sin. The entrance of sin upon the broad stage of this world, with all the fearful consequences which have followed, or shall hereafter follow, was foreordained of God, and was an essential act in the divine drama of the universe. God's people are a chosen people. He chose them in Christ Jesus before the foundation of the world. They were chosen "to be a special people unto himself, above all people that are upon the face of the earth." Nor was it because they were more in numbers or greater in other respects that the Lord chose them, for they were the fewest, and the most hated and despised of all people. It was because he had loved them with an everlasting love, and because of the oath which he had sworn to their fathers. He is a covenant-keeping God. He will not break his word. Rather would he blot the stars out of the heavens, or turn the rivers backward, than to break the word of his promise and his oath. Neither was it because they repented, or believed his word, or performed good works, that he chose them. His choice depended upon

nothing in them either seen or foreseen. That choice antedated all created things; it dates from eternity, and was for that very reason not conditioned upon anything in the creature. Its roots lay deep in the everlasting love of the Father, and it was manifested in the grace of our Lord and Savior Jesus Christ. The love of God for his people is an everlasting love; it had no beginning and can have no end. It has never increased nor diminished, and it never can, for the reason that it is absolute and perfect. It is not conditioned upon the obedience of the creature, nor upon anything else. The Lord loved Saul of Tarsus when he was persecuting and wasting the church of God, compelling men to blaspheme, and when he was breathing out threatenings and slaughter against the people of God, as much as he did when he wrote the Ephesian letter, or the thirteenth chapter of first Corinthians. He loved Peter just the same when he was cursing and swearing, and denying his Lord, as he did when he was preaching on the day of Pentecost. He loved David exactly the same when he was committing murder, adultery and perjury as he did when he wrote the twenty-third Psalm. Not because he loved or had fellowship with their sinful deeds, for he did not, neither was he the author of their sins, but it was because his love for his chosen people is absolute, unchangeable and unconditional. It is not, and in the very nature of things cannot be, conditioned upon anything whatever that they may do. If such were the case it would destroy the perfection and immutability of God. The perfection of God is absolute, and cannot be improved upon nor changed in any way whatever.

BEN H. IRWIN.

CASEY, Iowa, May 9, 1919.

DEAR EDITORS:—"For thou hast possessed my reins: thou hast covered me in my mother's womb. I [Christ] will praise thee; for I am fearfully and wonderfully made. * * * My substance [Christ's people] was not hid from thee, when I [Christ] 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 [of life] all my members were written."—Psalms cxxxix. 13-16. When the seventy returned saying, Lord, even the devils are subject unto us through thy name, Christ said, Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven; which in continuance were fashioned when as yet there was none of them. Well might Paul say, And without controversy, great is the mystery of godliness. God was manifest in the flesh (when he was curiously wrought in the lowest parts of the earth, at Bethlehem, formed in Mary's womb by God's eternal Spirit), justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. That Scripture can be applied to no one except the man who was God's fellow. (1 Tim. iii. 16.) Christ had a Father, Almighty God was his Father, the virgin Mary was the mother of his fleshly body. There is where he was covered, in his mother's womb. No wonder Christ said by the prophet David, I am fearfully and wonderfully made. The first Adam had no father or mother, God made him of dust. My substance, not the first Adam's substance, not the prophet David's substance, but Christ's substance, the ones his Father wrote in the book of life and gave to his Son, Christ, not David. And in thy book all of my members were

written, which in continuance were fashioned, when as yet there was none of them. The prophet David was one of the members of Christ's body, the church, Christ gave his life for. Husbands, love your wives, even as Christ also loved the church and gave himself for it (she was his substance), that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. (Eph. v.)

By request of the members of the thirty-sixth General Assembly of Missouri, when I was also a member, I was the second man that was ever called on to preach in the hall. My subject was the mystery of godliness and Christ's mysterious birth, using as a text 1 Timothy iii. 16. It was the first Sunday in March, 1891, so I had hearers from every county in the State. I was considered one of their best speakers. Attorney General Wood said that I made the best speech he ever heard made in that hall. I mention this to show why I was called on to preach that discourse at that time.

Jesus said unto the Jews, Destroy this temple, and in three days I will raise it up. He spoke of the temple of his body, which was fearfully and wonderfully made. Christ said he came down from heaven. Neither Adam nor David ever came down from heaven. You cannot come down from a place you were never in. Christ came down to be fearfully and wonderfully made flesh; not to do his own will as man, but the will of his Father that sent him. He said, 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 at the last day. (John vi. 38-41.) The

Word that was in the beginning and was God was made flesh and dwelt among us (the apostles and writers of the New Testament), and we beheld his glory, the glory of the only begotten of the Father, when he was fearfully made in the lower parts of the earth. He (Christ when on earth in the flesh) shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also, I will make him my firstborn, higher than the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. (Psalms lxxxix. 26-30.) I will bless the Lord. I have set the Lord always before me; because he is at my right hand I shall not be moved, therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul (Christ's body) in hell (the grave), neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. (Psalms xvi. 7-11.) Peter said, Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. David speaketh concerning him: I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope; because thou wilt not leave my

soul in hell (in the tomb), neither wilt thou suffer thine Holy One to see corruption. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul (or body) was not left in hell (the grave), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom you have crucified, both Lord and Christ. This is the mystery of godliness. David said of himself, Behold, I was shapen in iniquity, and in sin did my mother conceive me. (Psalms li. 5.) David wrote of Christ. The apostle John wrote, Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? (John vii. 42; see Acts xiii. 22, 23.)

With this I send you one dollar for the SIGNS OF THE TIMES for six months. I have taken it most of the time for the past sixty years. I am now past eighty-eight years old, and can still see to read without glasses. My eyes, not my body, are like Moses' was.

Yours for the truth's sake,

R. S. BANKS.

Poca, W. Va., Dec. 25, 1918.

MRS. FLORENCE PULTZ—DEAR SISTER:
—From time to time since reading your good letter in the SIGNS of December 1st I have felt impressed to write you a few lines. Not that I feel able to speak a word that might be of comfort to you, or to any of the household of faith, but will try, though feeling lonely and much cast down, realizing my imperfection, and seeing that iniquity doth abound, and the love of many has waxed cold, some departing from the faith, giving heed to seducing spirits and doctrines of devils. But we feel to thank God and take courage that we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. We have that hope which is as an anchor of our soul: that Jesus hath saved us and called us with an holy calling. Then, if not deceived, we are his, and he is ours. O happy thought! Ye are not your own, but are bought with a price. The blood of Jesus cleanseth from all sin, so we are not ashamed to own our Lord or to defend his cause. It seems at this present time there are very few earnestly contending for that faith once delivered unto the saints, just a remnant. As it was when John wrote to the angel of the church called Sardis, so it is now, just a few names who have not defiled their garments, who are standing fast in the liberty wherewith Christ hath made them free. I often tell the people that we Old Baptists are the only people who preach a free salvation. Nothing can be freer than a gift. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. We often think it strange to see people who have good natural sense running after the false theories and institutions of men, but that is the best nature can do. We well know that the natural mind cannot grasp the things of the Spirit, for they are spiritu-

ally discerned; then it is not so strange, after all, to see all the world wonder after the beast, whose names are not written in the book of life. I have an old sister-in-law, who came to see me a few years ago, when I was very poorly with an abscess in my side. She said, Jim, I want you to prepare to die, for that is going to kill you. I told her I had nothing to do with preparing to die, that Adam had prepared us all to die. Then she said I must prepare to live. I told her I had nothing to do with that either, that if I were one of God's children he had made all necessary arrangements for his people in Christ, he had chosen them in Christ, had given them grace in Christ Jesus before the world began, so truly I can say with Paul, By the grace of God I am what I am; that grace given us in Christ before the world began is sufficient for every emergency. The prophet Samuel said, or the Lord by the mouth of the prophet Samuel said, It must needs be that we die, and are as water spilt on the ground, which cannot be gathered up again. But the Lord doth devise means that his banished be not expelled from him; the means devised is grace, through faith in Christ Jesus, given us in Christ before the world began. Hence it is a comfort to God's children to know that

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be.

In covenant from of old
The sons of God they were;
The feeblest lamb in Jesus' fold
Was blessed in Jesus there."

O happy thought, that we are numbered with those chosen in Christ, and grace given us in Christ before the world began.

If you have a mind to write me a letter I will be glad to hear from you and Mr. Pultz.

Your unworthy brother,

J. W. McCLANAHAN.

QUINCY, Ill., Dec. 12, 1918.

DEAR EDITORS:—It has been impressed on my mind of late, and I cannot get away from the impression, if you think it is worthy a corner of your, or I might say our family paper, to write a few lines to the fellow-pilgrims journeying, we hope, to a better country, yea, an heavenly country. Feeling my utter inability and lack of education and the weakness of the flesh to write after the wisdom of this world, I pray for that wisdom which cometh from above to guide my pen in what few words I write. May they be for the glory of God and cheer some brother pilgrim going home. I have been reading the many able editorials and loving, soul-stirring letters, and it comes to my mind, What am I here for, to receive all these good things and not to give? My wife and I hold our membership with the good brethren at Bentley, Ill., and owing at times to the weakness of the body, being in my seventy-ninth year, cannot meet with them as often as we wish. We are now at the home which the people of Illinois has so generously provided for those who rallied around the starry flag in the sixties. "He maketh wars to cease." Who but the christian that has living faith in the risen Christ can lift up his eyes and say, Our Father? O for more of the Spirit of the Master. Sometimes we get weary, but let us remember the many precious promises he has left us in the holy Bible; they are an everlasting comfort to me. Weary one, wake up, the day of our redemption draweth nigh. We send our christian love to all the brethren of Liberty Church, Los Angeles, Cal., also of Riverside; may God bless you all. One thought cheers us as a bright light: that when he cometh with that innumerable host we shall all be

there and sing the song of the redeemed: Saved, saved by grace.

Yours in a lively hope,

B. F. & M. L. MEHEW.

PORTLAND, Oregon, May 25, 1919.

DEAR BRETHREN:—It is always interesting to me to read what the churches are doing in other parts of the world, therefore I ask you to publish the report of the last meeting at Thirteenth and Lexington (Sellwood), where Cedar Creek Church meets on the fourth Sunday in each month. An all day meeting was held to-day, with a lunch at noon. Four ministers were present, to wit: S. B. Moffitt, pastor, Newburg, Ore.; Rice Harris, Denver, Ill.; A. Horner, Waterloo, Ore.; W. H. Shields, Portland, Ore. Brother Shields was a resident of Bedford County, Va., until he came west, about eight years ago. My deceased mother, whose maiden name was Lucy Caroline Beard, was born there January 12th, 1827. The fourth Sunday in June we expect Elder G. E. Mayfield, of Elgin, the Turnidge brethren and perhaps other visiting ministers. To-day's services were in honor of a departed sister, Mrs. John C. Martin, who died something over a year ago. Elders Moffitt and Horner preached the memorial sermons in the forenoon, and Elders Harris and Shields conducted the afternoon services. There was a large congregation of interested listeners present, and the occasion was enjoyed by all. Visiting brethren are welcome. Take a Sellwood car to Lexington St. Meeting in the hall where the cars stop.

Sister Hannah Clapp, of Oregon City, reports the death of her mother, sister Phebe Waggoner, at Kearney, Nebr., in March. Let brotherly love continue.

J. M. AMSBARY.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***LUKE X. 2.**

"THEREFORE said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Not long ago we used this text and tried to tell those present a few things regarding it, as they had come to us. An afflicted sister, who has not been able to attend any service of the church for a long time, heard of our remarks, and has requested that we write as nearly as possible what we said on that occasion concerning it. We feel willing to comply with her request, but to recall past views and expressions has always been for us a very difficult task. Some texts have seemed full and wonderful at the time when used, but later we have wondered what we could have seen in them, while others have lingered in our mind for days and weeks. The wonder and mystery of both preaching and writing are too deep for us, and often we have been amazed when listening to gospel preaching and when reading expositions of God's word as given by the pen of some one of his ready writers.

Now to the subject embraced in our text. As usual, the context gives us light, and it would be unwise to consider the text without its connections, as there

was always a cause for every expression the Savior used and for every step he took. His life was one of cause and effect; he never talked for the mere sake of talking, nor did he take journeys for the sake of exercise. The words of his mouth were not his, but the Father's who sent him, and every step in his holy life was ordered of God. It will be found by reading the latter part of the ninth chapter of Luke that when the time came that he should be received up he steadfastly set his face to go to Jerusalem, and he sent messengers before his face, and they entered into a village of the Samaritans to make ready for him, and they did not receive him, because his face was as though he would go to Jerusalem; and when his disciples, James and John, saw this they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he rebuked them and said, Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them. An important lesson is here taught the ministers of Jesus Christ. It was in the heart of James and John to kill those who did not agree with them and did not receive Jesus, but he told them that his mission was not to kill men, but to save them, and as they were of his Spirit they should be kind and gentle, loving and forgiving, saving their brethren from the error of their way instead of destroying them. The gospel cannot be preached except in the spirit of love, and love must prompt every act of the servants of Jesus. When anger, malice, envy or jealousy is manifest in the course of a minister of Jesus Christ, it may be known at once that he is guided by a spirit other than that of the Master.

It came to pass that as Jesus and his

disciples journeyed, a certain man said unto him, "Lord, I will follow thee whithersoever thou goest." He was a volunteer, and such service has always been a failure. While it is true, literally, that volunteers have been as good soldiers as others, it is also true that men have to be drafted or pressed into service, and it is the right of any government to so do when necessary. It is also the right of the Lord to press men into his service, and we feel safe in saying that no volunteer has ever served acceptably in the army of God. Our government was very glad to have volunteers only a short time ago, but that system failed, and men were drafted to make up the army required. But Jesus did not, nor does he now, accept any volunteer service. He said to the man who seemed so willing to follow him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. We hear nothing further of that man. If nothing is to be gained by following Jesus, he would say, then I must seek some other occupation. The world is full of such persons to-day, and it is just as true that men are now pressed into service by the Lord as it was when Jesus lived on earth as a man. Immediately after that man turned away, Jesus said to another, "Follow me." This is what we call pressing men into the service of the ministry. That man said, Lord, suffer me first to go and bury my father. Here is presented the most reasonable excuse a man could give for not entering upon the work at once, or at the Lord's time, but it was not accepted, Jesus saying unto him, Let the dead bury their dead, but go thou and preach the kingdom of God. The dead in trespasses and sin could bury bodies literally dead, but they could not preach the kingdom of

God. The Lord of the harvest was then sending forth laborers into his vineyard, or harvest, and he continues to do so. Jesus said, No man having put his hand to the plow, and looking back, is fit for the kingdom of God. In this is shown the importance of the work, and that as his face was set toward Jerusalem when the time came for the great work of redemption, so should the face of every servant be turned toward the kingdom of God, and not turned away by any worldly avocation or advantageous pursuit in life. A man at the plow, to do good work, must have his eyes on his work. All these lessons are taught in this wonderful text and its connections.

In reading and applying the Scriptures we should be careful not to overreach and apply things which had their special or only application in times past to this present age. When Jesus said, The harvest truly is great, but the laborers are few, conditions and circumstances were very different from those of the present time. The words of our text were spoken by him a short time before the middle wall of partition between the Jew and Gentile should be removed by the shedding of his blood, when of the twain he should make one new man, thus making peace. The time was near when thousands, and tens of thousands, embraced in God's love and purpose should be preached to by the laborers of the harvest and be gathered into the fold of the great Shepherd of the sheep, when there should be one fold and one Shepherd. The harvest in those days truly was great and the laborers few. Tens of thousands to hear the word of God and only a few laborers. Jesus, knowing perfectly the purpose and plan of the Father, commanded the disciples to pray

the Lord of the harvest to send forth laborers into his harvest. The Lord of salvation, grace and mercy was King and possessor of all. The harvest was his; in other words, all those to be gathered into the garner were his by purchase, and the laborers were his, drafted soldiers of the cross, to proclaim the unsearchable riches of Christ to them.

When in Samaria, after the woman had gone into the city and said to the people, Come, see a man who told me all things that ever I did; is not this the Christ? and the people came to see Jesus, he said to his disciples, as the people came, Is it not yet four months until harvest? Lift up your eyes, for, behold, the fields are now white unto harvest. The literal grain fields had not become prematurely ripe, the season had not changed, but the Lord's harvest was even then ripe, ready to be gathered. This was made manifest in the coming of thousands, likely, of the Samaritans to see and hear Jesus, and his mercy and salvation had already been displayed in the revelation of himself to the woman who came to him at the well. Thus the harvest was truly great. On the day of Pentecost, through the operation of the Spirit of God and the preaching of the laborers of the harvest, three thousand souls were added, or made manifest, to the church of Christ, and the work of gathering all nations into the garner continued, and still continues, in a measure, to this present day. The harvest is not great in these times, very few are now being gathered in in any civilized country, and there seems to be a sufficient number of laborers for all the harvest—no real lack anywhere. Thus it seems that the application of our text has more direct reference to those days when the apostles and early ministry lived, yet the harvest

is still the Lord's, and no man is allowed to volunteer, but rather all who labor are pressed into service. Some serve willingly, and have their reward, others against their will, and to such a dispensation of the gospel is committed.

Doubtless in the future, and no man knows how soon, there will be another great harvest, and other ministers, or laborers, will be needed and pressed into service. This will be when the fullness of the Gentiles is brought in and the Lord turns again to the Jews to graft them again into the tame Olive Tree, when they shall have their eyes opened to see the Lord Jesus as the Son of God and their ears unstopped to hear the glad message of salvation, in his name, to all the seed, "so all Israel shall be saved." How great that harvest will be when they shall be restored to the kingdom of God. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou Lord of the harvest.

K.

NOTICE.

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

L. B. FORD.

INFORMATION WANTED.

DEAR EDITORS:—I wish to buy a little book, "A Concise History of the Kehukee Baptist Association, by Elders Lemuel Burkitt and Jesse Read, published or printed by A. Hodge in 1803, Halifax. Anybody having one will please write me, naming the price. I will buy or rent, but would rather buy.

G. T. POWELL.

306 E. HARGETT ST., RALPHIGH, N. C.

CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)

The Delaware River Old School Baptist Association, in session with the First Hopewell Church, at Hopewell, Mercer County, New Jersey, May 28th, 29th and 30th, 1919, to the several churches of which she is composed sends greeting.

BELOVED BRETHREN:—The time has again come, according to our custom, to address you by way of a Circular Letter. We feel it a very great blessing bestowed upon us to have this privilege granted that we may address you, but feel a deep sense of unworthiness to undertake to lead out your minds in connection with the sacred word of God. The chief thought in our mind is in connection with the expression of John in the book called Revelation, seventh chapter, ninth and tenth verses, but we will only quote the latter part of the tenth verse, viz.: "Salvation to our God which sitteth upon the throne, and unto the Lamb." When we think of this quotation we are made to consider all the redeemed of the earth of every land, kindred, tongue and nation under heaven. They are given the eye to behold the glory of God and feel the strength of his power that saves a poor sinner. They cry, "Salvation to our God." The word "salvation" is quoted by the apostles and prophets in many places in the Old and New Testaments, and all of them are embracing the thought of salvation by grace. The word "salvation" signifies the very act of saving, and a spiritual deliverance from sin and death. The salvation of God's people is a glorious salvation (his glory is great in salvation), and beyond the utterance of any mortal tongue. The power of this salvation being in Christ Jesus, the Lamb of God, that bore the sins of his people

in his body and put them away forever, and having Christ in them, they are made to realize his power to save a poor sinner such as they feel themselves to be. The child of grace, having the realization of the strength of sin, and the great and almighty power that made the law, and the sentence of a justly condemned sinner being under that power, and the sentence being death, nothing being able to rescue him from it, he realizes death is his portion, and God, having infinite wisdom, knows all his transgressions, and no way to escape the sentence of his decree; then when mercy is revealed instead of justice, as he feels is due him, and the way of this mercy coming through Jesus from God the Father, he is made to sing a song to God for the glorious salvation through Jesus bestowed upon him. How beautiful are the feet of those who preach the gospel of peace, the glad tidings of great joy to men. In their preaching is this salvation, and the power of God unto it declared. Those who preach this gospel of love and mercy bestowed upon a poor sinner must be mouthpiece for God, and by their proclamations those who have hope are strengthened, and Jesus is glorified in them. We note since our last meeting that we have lost one who stood in the midst of the Lord's people for about fifty years, and feel according to the words of his mouth this salvation awaits him, and no doubt many poor sinners were built up and strengthened in the most pure and holy faith, and in their realization they are given to know Jesus, whom to know is life eternal. This salvation is a wonderful thought; as we pass along and see them fall a victim of death, then this salvation is brought to our hearts in meditation as we are made to hope for while in this life of the joys beyond; that crown of right-

ousness which the Lord our God will put upon us at that day. Some of our brethren are different in thought as to when that day comes to the saints of God, which matters not to them, for they shall enter into that glorious rest at the appointed time of God. When death has passed upon this body and we are corporally dead, sin can reign no longer, and reigneth in this body no more, but is forever freed from the power of death and hell; and in God's predetermined counsel that his work should praise him, is not one thing as much included as another? and we feel that whatsoever is his will that will he do, and none can change it. If we bear the image of the earthy we shall also bear the image of the heavenly, and in our hope we are waiting for the full deliverance of this poor sinner from the power of death (that is, the devil) and be brought off more than conquerors in Christ Jesus; and as he arose from the dead and led captivity captive, all that were in him came forth in him, and in his resurrection they are borne forth in him (as their Head), and by his power they shall triumph gloriously over the powers of death, hell and the grave, and be like Jesus, as an heir of God and joint-heirs with Christ Jesus. Then, and not until then, will the children of God be like Jesus, and go out no more from his presence forever; the salvation for all of the redeemed of the earth being wrought by the power of God through Christ Jesus, which secures that treasure for all for whom he died. Jesus being pure and having all power, nothing can separate us from it, and no corruption can enter into that treasure and corrupt it. This salvation is so far beyond our natural comprehension our mind is lost in meditation, and the expression that says, When we see him we

shall see him as he is, and when we awake with his likeness we shall be satisfied. Brethren, may we press forward toward the mark of the prize of the high calling of God in Christ Jesus, ever looking unto him who is the author and finisher of our faith, and comfort one another with these things wherewith we ourselves are comforted of God, and may we desire to embrace each other with that love which is shed abroad in our hearts, which cheers poor pilgrims here below while journeying through so many tribulations, and when we pass from this world may it be felt that we have fought a good fight and have kept the faith, therefore there is laid up a crown of righteousness, which the Lord our God shall put upon us at that day; and when we are thus gathered unto him we shall be crowned with that eternal righteousness and salvation and go out no more from his presence forever.

C. W. VAUGHN, Moderator.
D. M. VOORHEES, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, convened with the church at Black Rock, May 14th, 15th and 16th, 1919, to the associations and meetings with which we correspond.

DEARLY BELOVED IN THE LORD:—It is through the goodness and mercy of our High Priest and King in Zion that we have been favored with the unspeakable privilege of enjoying another one of our annual meetings. We feel to rejoice together that we have been enabled to sit together in heavenly places in Christ Jesus, to enjoy the sweet communion of the saints of God, of hearing the precious gospel of Christ our Savior, who has saved us with an everlasting salvation,

as has been declared by your messengers' who ministered the word to the little flock which Jesus has purchased with his blood. We solicit a continuance of your correspondence by messengers and Minutes.

We have appointed our next session to be held with the Harford Church, Harford Co., Md., at the usual time, May, 1920.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

The Delaware River Old School Baptist Association, convened with the First Hopewell Church, Hopewell, N. J., May 28th, 29th and 30th, 1919, to the associations and meetings with which we correspond sends greeting and love in the Lord.

DEARLY BELOVED IN THE LORD:—We are glad to say to you that we are having a pleasant meeting, and the Lord has seen fit to send us a goodly number of his ministers laden with the blessed gospel of Jesus Christ our Savior, and we feel that he has graciously given us an ear to hear and a heart to understand, and we do rejoice by the manifestation of his goodness to us once more, for all these things come from him through the gospel, which is the power of God unto salvation to every one that believeth.

Our next association is to be held, the Lord willing, with the Kingwood Church, Locktown, N. J., beginning on Wednesday before the first Sunday in June, 1920, at 10:30 a. m., when we hope to meet your ministers and messengers in love and fellowship of the people of God.

C. W. VAUGHN, Moderator.

D. M. VOORHEES, Clerk.

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

Frank G. Scott, Md., \$1.00.

MARRIAGES.

By Elder J. C. Mellott, at the home of the bride, April 19th, 1919, Walter Franklin Perdue, of Snow Hill, Md., and Wilsie A. Truitt, of Willards, Md.

By the same, at Salisbury, Md., June 21st, 1919, John W. Devereaux, of Girdletree, Md., and Mattie A. Byrd, of Pocomoke City, Md.

OBITUARY NOTICES.

George C. Nethaway was born in Schoharie, N. Y., Jan. 27th, 1847, and died at the same place in the home of his daughter, Mrs. George Miers, July 6th, 1919. He was married to Ella Kniskern June 16th, 1869, and lived to celebrate with her the fiftieth anniversary of their wedding. In 1875 he was baptized by Elder Balas Bundy in the fellowship of the Schoharie Hill Church. Upon establishing permanent residence in Brooklyn some years ago he and his wife united by letter with the Ebenezer Church of New York city. The immediate cause of death was heart disease, from which he had suffered some time. In hope of being benefited by change of scene and air he and sister Nethaway were visiting their daughter, sister Miers, wife of Deacon George Miers, at Schoharie. Recently his health seemed somewhat improved. Old home associations, rest and the watchful care of his devoted wife and family appeared to be doing what was hoped for, and we all were encouraged to hope he soon would be well enough to return home; but the end came suddenly, without warning or suffering. He is survived by his wife, sister Nethaway, four daughters, eight grandchildren and two great-grandchildren. All who knew brother Nethaway, or had any association with him, will deplore the loss of his good, kind and helpful life, for he did good unto all men, "especially unto them who are of the household of faith." If anything could convince men that there is a reality in religion, the life and walk of our brother would win them to a sense of its excellency. It did not consist in weak and lifeless inclinations, in forsaking the assembling together of the saints, in having a form of godliness but denying the power thereof, but in fervency of spirit he served the Lord with fear and rejoiced with trembling, committing the keeping of his soul to God in well-doing. In unconscious humility he heard and did the commandment of Jesus: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." May the God of all comfort be with our sister Nethaway, her family, the church and all who mourn this bereavement.

The funeral service was held at the home of deacon and sister Miers, and was largely attended. Interment was in the Schoharie cemetery.

ALSO,

John Newton was born in Orange County, N. Y., July 31st, 1841, and died June 26th, 1919, at the home of his daughter, Mrs. Lucy T. Smith, in New York city. On Feb. 14th, 1860, he was married to N. Maria Terry, and to them three children were born: William R., John Ira and Lucy T. The only surviving member of the family is his daughter. Brother Newton and his wife were both members of the church here. He was baptized by Elder Jenkins March 15th, 1896, and continued a faithful member to the end. For some years past he suffered from paralysis, and was unable to attend meetings of the church as regularly as he desired. He loved the doctrine of God our Savior and delighted in the company of those who believed it, and the occasions when his daughter or some of the brethren could bring him to meeting were happy times to him and us. During the long confinement at home his Bible and hymn-book were constant and well read companions, and he loved to talk of how good and merciful the Lord was to him. All the attention a loving and devoted daughter could minister was given him; there was lacking no service she could render to make him comfortable.

Text for remarks at the funeral service was Luke xvii. 20, 21. Interment in Philipsburg cemetery, Orange Co., N. Y., in the family plot.

JOHN McCONNELL.

Mrs. Salina Putman (nee Hulbert) was born in Atlanta, Ga., August 1st, 1830, and died at Hersman, Ill., May 24th, 1919, aged 88 years, 9 months and 23 days. She was married in Georgia to George W. Price March 19th, 1848, who died in 1860, leaving her with five children. She moved with her children to Illinois in 1863, locating at Mt. Sterling, where she reared her family, but all preceded her in death except one daughter, Mrs. Salina C. Wilson, who, with her four children, all grown to maturity, are the only near relatives known to the writer. December 17th, 1885, she was married to Daniel Putman, who was blind, and for whom she cared most faithfully until his death, which occurred August 2nd, 1892, and who left an afflicted son by a former marriage, for whom she cared until her death. In March, 1909, she fell, injuring her left hand and arm, which gave her much pain and was of but little use to her afterward. In May, 1910, she fell again, injuring her right hip, which caused her great and continued suffering, and with which she could not take a single step. Throughout all those years she endured with remarkable patience the great pain, as well as the inability to attend her church meetings, (but one-half mile away), and to care for her home with her own hands. Her granddaughter, sister Delia Wilson, was her constant companion, attending to her necessities, assisting her in her Bible studies and in arranging for the meetings at her bedside, which were

many and profitable to all who were privileged to attend. In early life she united with the Missionary Baptists, but Sept. 18th, 1892, she united by experience and baptism with Mt. Gilead Primitive Baptist Church, and had been one of the most faithful and exemplary members. Cheerfulness was the rule of her life, and faithfulness a most prominent characteristic. She was a great Bible student, and often appealed to her pastor for instruction on any point not clear to her mind. Such a Christian is always a great help and courage to the pastor, as well as an example to others. She had a good voice, and assisted in the songs of praise until the last service at her bedside, at which time she could not pronounce a word, but her lips moved in unison with those who were singing.

Funeral services were conducted at Mt. Gilead church-house Monday afternoon, May 26th, by the writer, and the remains were tenderly laid away in the Putman Cemetery, near by.

D. W. OWENS.

Nancy Eveline Williams, wife of Silas Williams, was born in Ray County, Mo., Nov. 14th, 1842, and died at her home, a few miles west of Lebanon, Ore., at the age of 76 years. When a girl she crossed the plains with her parents to Oregon, and spent the rest of her life in Linn and Benton counties. She was married to John Green, who died forty-three years ago. Four children by her first husband survive her. She was married to Silas Williams about forty-two years ago. Besides her husband she is survived by four children: Mrs. Anna Berwick, who resides at the home place, G. N. Green, of Albany, Mrs. Katharine Bosquet, of Eugene, and Mrs. Louie Wooten, of Portland; also three stepchildren: Mrs. Addie Short, of Dallas, Mrs. Jed Ross, of Albany, and E. D. Williams, of Portland, two brothers: Lou and Robert Williams, of Wells, one sister, Mrs. Martha Holman, eight grandchildren and four great-grandchildren. She received a good hope when young, and united with the Evangelical Church. She was a firm believer in salvation by grace. Their house has long been a home for the Baptists, and she was ever ready to minister to them, as all Baptists that ever visited at their home can testify. She will be greatly missed by us all, but none will miss her like her aged companion and dear sister Anna, who has been unable to speak for a number of years, but we feel our loss is her eternal gain. She was a great sufferer, but said she did not want to complain. She arranged her funeral, picked out the hymns to be sung and the one she wanted to preach. She asked him if it would be asking too much of him to preach her funeral; he replied, "Dear sister, I would not want a better subject." She was heard to say she did not mind going, but for dear old brother Williams' sake, who is now in his eighty-fifth year and

very feeble, she would like, if it were the good Lord's will, to help take care of him.

Funeral services were held Monday afternoon at North Palestiner Cemetery, Benton County, and was conducted by Elder A. Horner, of Waterloo.

NANCY D. HORNER.

Mrs. Mildred Hurst Danniell was born May 21st, 1849, and died May 26th, 1919, at her home in Bremen, Ga. She was married to brother J. B. Danniell in 1867, which union was blessed with eight children, six of whom survive her. She had been in poor health for more than a year. Her beloved husband preceded her to the grave one month and two days. Heart dropsy was the cause of her death. In the year 1872 she was received in the fellowship of Harris Springs Church, but later moved her membership to Mt. Olive Church, in Haralson County, where she remained until death. She passed through many trials and tribulations, but remembered that her blessed Lord had said, Be of good cheer, for I have overcome the world. She was one of the most lovable christian women that ever lived, kind to every one she met. She had passed her golden wedding day and has left a good name. She was faithful in all her duties and never forgot her pastor. Her home was made sweet by her thoughtfulness of those who visited her. She was blessed with a sweet, gentle spirit that made all love her. All was done for her by her loving family of children, brother, sisters and neighbors.

She was laid to rest by her husband in Bremen. Her pastor, Elder T. B. Chandler, conducted the funeral service, assisted by Elders T. G. Layton and J. M. Adams, in the presence of many relatives and friends. Beautiful flowers covered her grave, where she was left to await the morning of the resurrection. May the Lord comfort the bereaved.

J. M. ADAMS.

Deacon Willard S. Cubbage died March 28th, 1919, at his late home in Felton, Kent Co., Del., of heart trouble, at the age of 55 years. His death was a great shock to all who knew him. He lived but three hours after being attacked. He had suffered some from what was thought by his physician to be acute indigestion, but was not believed to be so serious. He is survived by the widow, whose maiden name was Miss Sadie Meredith, one son, Clifford S. Cubbage, of Wilmington, Del., the son of his first wife, who was Miss Lena Meredith, and one brother, James F. Cubbage, of Willow Grove, Del. Brother Cubbage was baptized by Elder W. W. Meredith in 1904, and soon after his baptism was made a deacon in the Cow Marsh Church. He was one of the good gifts in the church of Christ, a deacon in deed as well as in name, who was faithful, loving, just and true, never shunning a duty or privilege. In his cheerful, sunny personality he was a welcome visitor

and a warm and hearty entertainer. Many Old Baptist friends have enjoyed the hearty welcome of his home, in which he was so estimable and hospitable. A devoted and faithful companion, whose home, work and church, with its church relations, filled his day. He was sound in doctrine and good authority on scriptural subjects; gave ear to all men, hearkened to none, but waited upon the Lord. He wrote many beautiful poems and acrostics.

Elder George Ruston, enroute to Salisbury, stopped at his home to visit with him on the day of his death, and at our request returned on Monday for the funeral and spoke very comfortingly from Paul's language: "O death, where is thy sting? O grave, where is thy victory?" &c. Interment in Cow Marsh Cemetery. He died as he lived: in life he cast no burden upon any one, but rather love and cheer; in death he left no burden; he left sorrow and mourning in all our hearts, but no burden; it was gain for him.

B. E. CUBBAGE.

Gilbert D. Scudder, Jr., died near his home at Coopers Plains, N. Y., April 15th. The subject of this notice was killed by being run over by the cars while returning from the station with his milk truck. He was the son of Gilbert and Mary Scudder and grandson of Deacon David Scudder. He leaves father, mother, brothers, sisters and many friends to mourn, but not without hope, as he left good testimony of a hope in Jesus.

ALSO,

John Bostic Owen died of measles and pneumonia. He was a son of David and Lottie Owen and grandson of Fred and Nancy Owen and great-grandson of David Scudder. He was eight months old, and leaves a broken-hearted father and mother, brothers and sisters and many mourning friends.

ALSO,

Mrs. Cora Fitzwater, wife of Ray Fitzwater and daughter of Mrs. Cora Scudder Morgan and granddaughter of David T. Scudder, died at her home in East Canton of influenza and pneumonia. She was twenty-one years of age, and leaves her husband and four little ones and many relatives to mourn. One child preceded her to the grave.

NANCY OWEN.

MEETINGS.

THE Siloam Association of Old School Baptists will meet with the Pleasant Grove Church, at Yakima, Wash., beginning on Friday, August 8th, 1919, and ending on Sunday, the 10th. Those coming by train will take the Fruitvale car and get off at the Garfield schoolhouse, the place of meeting. All lovers of the truth will be welcome. For further particulars inquire of Mrs. Sonora Hess, 201 So. Nachez Ave., Yakima, Wash.

MARY HUGHETT, Church Clerk pro tem.

THE Second Roxbury Old School Baptist Church, Roxbury, N. Y., will hold a two days meeting on the second Sunday and Saturday before in August (9th and 10th). The morning train will be met at Roxbury each day. All who love the truth are cordially invited.
 GEORGE RUSTON, Pastor.

THE New Hope Association of Old School Predestinarian Baptists will hold their thirty-eighth annual session with Mt. Pisgah Church, in Hopkins County, three miles northeast of Como, Texas, beginning on Friday, at 11 o'clock a. m., before the third Sunday in August. All trains will be met on Thursday at Como. All who are searching for the truth are invited, especially ministers of our faith and order.
 S. M. DICKENS.

AN all day meeting will be held, the Lord willing, with the Pitts Creek Church, near Pocomoke City, Md., on the fifth Sunday in August, 1919. All lovers of the truth are cordially invited.
 B. F. COULTER.

THE Maine Association of Old School Baptists will meet with the Whitefield Church, at Whitefield, Maine, on Friday before the second Monday in September (5th, 6th and 7th), 1919. All who love the truth are cordially invited.
 GEO. R. TEDFORD.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.
 GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.
 GEORGE RUSTON.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

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1304 Jefferson Street

WILMINGTON, DELAWARE

All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m. A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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

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

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.
 S. B. MOFFITT, Pastor.
 Newberg, Oregon.

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

THE
“ SIGNS OF THE TIMES, ”
 (ESTABLISHED 1832.)
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Elder H. C. Ker, Middletown, N. Y.
 Elder H. H. Lefferts, Leesburg, Va.

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(Judges v. 11.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., AUGUST 15, 1919. NO. 16.

P O E T R Y .

ALONE—NOT ALONE.

In solitude the traveler waits
Some token of the distant gate;
Seeks rest to find from journey done,
As low descends his evening's sun.

None other knows the devious road
By which thus far he's borne his load;
None understands the heart-throb's pain
By which at last he's gained the plain.

None other, so? but ah, there is
One other who all true knows this,
And knows all else that ere befalls
Such pilgrims whom this journey calls.

This traveler who, with eager eyes
Of faith uplifted to the skies,
Awaits some sign of peace and rest,
As tired he seeks his journey's quest,

Is one whom Christ has called alone
To tread the road of thorn and stone,
As all his followers thus are called
By grace to feel what him has galled.

Through fellowship of storm and stress,
Of fiery darts and deep distress,
Each follower so must undergo
Some taste of God's incarnate woe.

By valleys dim and darkness deep,
O'er torrents mad, where dangers sleep,
Through tempests sharp that try the soul,
The pilgrim mounts toward the goal.

His comfort all along the way,
His sure support and one mainstay,
Has Christ, the Man of sorrows, been,
Who as Forerunner succored him.

Tempted in all points without sin
Has Jesus the Christ already been,
So that the pilgrim he secures
From being lost while he endures.

Tired, worn, exhausted, sinking low,
With hope undaunted, faith aglow,
His life's sun sinking fast to rest,
The pilgrim waits to know he's blest

With love and overlasting life,
Above the whole world's din and strife,
Where peace and plenty always reign,
Without sin's taint or crimson stain.

Awaiting thus, his faith aglow,
The signal comes to him below,
That Christ the Savior for him reigns,
That hell and death are bound in chains.

Because I live, you, too, shall live,
This heavenly message angels give,
And hope's aspiring wings make bold
To bear him upward to his goal.

Thus those who suffer too shall reign,
For Christ himself has felt the pain,
Has healed the hurt that sin has made,
When deep within the grave he laid.

When he up from the grave arose,
And triumphed over all his foes,
Up, too, his members all as one
Arose with him, the journey done.

This truth shall live when all else dies,
Shall brighten many pilgrim lives;
The Way and Resurrection he,
Of grace the Fount, of life the Tree.

May this grand truth on me impressed
Bring me to mount my journey's crest,
That when my nature dies, all worn,
I may in spirit be heavenward borne.

H. H. LEFFERTS.

CORRESPONDENCE.

I PETER III. 18.

"CHRIST also hath once suffered for sins, the just for the unjust, that he might bring us to God."

The apostle Paul says, "I speak concerning Christ and the church,"—Eph. v. 32, and the believer in his contemplations of the things testified in the Scriptures concerning Christ and his people finds to his soul's comfort that they are blessedly wonderful. Christ, the wisdom and power of God, the hidden wisdom whom God ordained before the world began unto our glory, says, "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."—Prov. viii. 22, 23. "His goings forth have been from of old, from everlasting."—Micah v. 2. When Christ was set up in the eternal counsel of Jehovah he was chosen, appointed the husband of the church, the chosen daughter of God the Father. For the elect being predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, and thus viewed, in the eternal counsel of God, one with Christ, the incarnate Son of God, they were, in their election in him, blessed with all spiritual blessings in heavenly places. The covenant of grace is a covenant of eternal wedlock. Jehovah the Father made a marriage for his dear Son, (Matt. xxii. 2,) and as the Father, Son and Holy Ghost, the one eternal God, have eternal delight in the church, she may well be named Hephzibah. (Isaiah lxii. 4, 5.) As God brought Eve to Adam and she was a helpmeet, formed for him, so the church is drawn and taught and brought to Christ by the Father, and she is welcomed by Christ, who saith, "I will betroth thee unto me for ever; yea, I will betroth thee unto me

in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."—Hosea ii. 19, 20. "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." As Adam and Eve are said to be one, much more Christ and the church are one. He that is joined unto the Lord Jesus is one spirit with him, and we are members of his body, of his flesh and of his bones. When Adam and Eve sinned their marriage was not made void, and when the elect fell by transgression in Adam, Christ did not disannul the covenant of wedlock in which he held them unto himself; but in everlasting love, and according to the purpose and grace given to the elect church before the world began, he gave himself for her redemption, an offering and a sacrifice of a sweet smelling savor. He "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25–27. The apostle Peter declares, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Christ the anointed. This name peculiarly declares the relationship of the incarnate Son of God unto his people. Prophets, priests and kings were anointed, and as such our Lord Jesus Christ is our anointed. He declares, "The Spirit of the Lord God is upon me; because the Lord hath anointed me." Christ suffered for sins, the sins of his people imputed to him. His name is Jesus, for he shall save his people from their sins. The whole story of redemption is wonderful indeed. That

Christ should suffer and be the first to rise from the dead; that the Word made flesh, the only begotten of the Father, full of grace and truth, should be in this world a man of sorrows and acquainted with grief, is a sacred, deep and glorious mystery. The elect fell by transgression, and were under the curse of the law, but when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. It was therefore as the Husband, Head and Surety of his church that Christ gave himself a sacrifice for our sins. "He gave himself a ransom for all, to be testified in due time. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. All we like sheep have gone astray, but the Lord hath laid on him the iniquity of us all. He bare our sins in his own body on the tree." Christ suffered for sins, but he had done no violence, neither was deceit found in his mouth; yet it pleased the Lord to bruise him, he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sins of many, and made intercession for transgressors. (Isaiah liii. 9-12.) Upon reading these prophetic utterances it is no marvel that the dear saints of old were found searching diligently concern-

ing the sufferings of Christ and the glory that should follow; for all their hope of salvation and eternal glory was wrapped up in the suffering and death, the resurrection and ascension to heaven of the promised Messiah, in whom they trusted. He is the consolation of Israel. (Luke ii. 25.)

"Israel's strength and consolation,
Hope of all the saints thou art;
Dear desire of every nation,
Joy of every contrite heart."

The fact that in the eternal purpose Christ should suffer, that it behoved Christ to suffer, shows God's abhorrence of sin, that he is of purer eyes than to behold evil, and cannot look upon iniquity, and that in his eternal justice in the law, which his creatures have transgressed, he will punish sin. But "Christ hath redeemed us from the curse of the law, being made a curse for us."

Christ "once" suffered for sins. As our great High Priest and Sacrifice he needed not daily, as the typical high priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did once when he offered up himself; and after he had offered one sacrifice for sins forever he sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. O the blessed all-sufficiency of the atoning sacrifice of Christ, the Lamb of God. Christ suffered for sins, the just for the unjust. Christ, the incarnate Son of God, was ever in his person the holy, just One. Even while he bare our sins in his own body on the tree he was still the Lamb of God without blemish and without spot. "He through the eternal Spirit offered himself without spot to God."—Heb. ix. 14. We are the unjust, we have done iniquity. How shall we, such vile transgressors, be just with God?

O, our precious Christ, our Husband and Head, our Surety and Redeemer, who is holy, harmless, undefiled, separate from sinners, the just One, was made sin for us, and suffered the just for the unjust to bring us to God. We are cleansed from our sins and justified from all our offences by our Emmanuel's precious blood: "Being justified freely by his grace through the redemption that is in Christ Jesus." What wondrous mercy to have the power to sing:

"Fully I am justified,
Free from sin, and more than free;
Guiltless, since for me he died;
Righteous, since he lived for me."

God is the justifier of him that believeth in Jesus, who is he that condemneth? Such are accounted unto God "just men made perfect." Christ suffering for the sins of his people was to bring them to God. We were indeed dreadfully, wretchedly far off, but are made nigh by the blood of Christ, and when this is shown to us poor sinners by the Holy Ghost, the Comforter, how blessed, how comforting it is; so near, in such sweet reconciliation, in such friendship with the Father are we in faith in Christ Jesus, our Husband and Savior. His work and sufferings, as the Captain of our salvation, are unto the bringing of the many sons unto glory. (Heb. ii. 10.)

"Far off, depraved, and prone to err,
But they shall surely come;
For covenant love marks out the way,
And brings the outcasts home."

"No man [saith Christ] cometh unto the Father but by me." By Christ we are brought into the household of God. Yes, Christ will bring his ransomed bride home to eternal glory, a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish. O may it be our portion to be presented faultless before the presence of his glory with exceeding joy.

FREDERICK W. KEENE.

P R A Y E R .

WHAT a solemn occupation to be engaged in! The Scriptures contain many narratives of prayers and answers to prayers, but I need not make mention of them, as they are upon record. In prayer we come unto God, and he that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him. Every one who prays must be born again, born of God, and every one born of God cries unto God, and God hears the cry. God told Hagar that he heard the cry of the child, and I have felt that the mother also was in bitter anguish of soul when she cast the child from her sight so as not to see its death, and I have reasons for believing that prayers or cries from deep distress are heard of God. God heard the cry of his people Israel and told Moses of it, and said he had come down to deliver them. God did not say that Israel cried unto him, but that he heard their cry. I have wondered at God's ways, and how unsearchable they are and past finding out. The Savior was a man of prayer. When he began I do not know, but at the age of twelve he was about his Father's business, and at the age of thirty or thereabout was baptized and came up out of the water praying. I have felt assured that Jesus prayed without ceasing, and that his was the effectual fervent prayer of the righteous man that availeth much; for we believe that God heard him and also answered him, and when we are blessed to read the record of the Savior's petition in the seventeenth chapter of John, and that he was heard and answered of God, we have hope; for Jesus is the Intercessor between God and man, and it is the Spirit that maketh intercession with groanings which cannot be uttered. Then it is possible that prayer

may be made and not a sound heard. The disciples asked Jesus to teach them how to pray as John taught his disciples, and I believe they then were praying subjects, though not themselves conscious of the fact, for every follower of Jesus is a praying subject; they cannot be followers of him unless they are. Jesus did not say, I will give you a form of words to repeat, but said, After this manner pray ye: "Our Father which art in heaven," &c. The first sentence to a circumcised heart causes them to examine themselves. "Our Father." No one can say that in the true sense of it except they are born of God, and if born of God they will in spirit say, "Our Father." Deep calleth unto deep, and is heard. A hawk may call unto chickens, but they will flee and scatter, whereas the mother hen calls and they all run and find refuge under her wings. How oft would I have gathered thy children together, as a hen gathereth her chickens under her wings. Jesus said this when looking over Jerusalem, his people, national Israel. They would not have him, so their house was left unto them desolate. We have a custom of prayer in our worship, and many times we are fearful in coming before the Lord in this attitude. First, we realize our weakness and sinfulness and need of cleansing, and must trust alone in the Savior to cleanse us by his Spirit and wash us by his word and put upon us heavenly garments (humility, meekness, brotherly kindness and love), and be brought into the presence of Jesus, beyond the veil of this flesh, for flesh and blood shall not inherit the kingdom of God; and if our petitions are actuated by the flesh, or if we want to be heard for our much speaking or to be seen of men, we will not gain admittance before the throne of grace. In our petitions there

is no necessity of trying to call the Lord's attention to everything, for he knows what we have need of before we ask him, and it is well to be brief and speak such things as are brought to our mind. Peter, when sinking in the waves, cried, "Lord, save me." The thief said, "Lord, remember me when thou comest into thy kingdom." The publican said, "God be merciful to me a sinner." Jesus cried with a loud voice when expiring upon the cross, "My God, my God, why hast thou forsaken me?"

Brethren, I have only dipped a very little out of this vast subject.

J. M. FENTON.

HOPEWELL, N. J.

DEAR HOUSEHOLD OF FAITH:—Once more I will make an attempt to write you a few lines, but know if I am to guide my pen it will not be of much interest to any of you. I come so far short of the better things, it seems to me I just stumble along from one thing to another, more dead than alive. How I do grieve over my walk, so very unprofitable to any one, and most to myself. Last Sunday I commenced a letter to you, but it was not finished. Then I had just been measuring myself by myself, and came far short of measure or weight, really less than the dust of the balance. I found myself wanting in it all—too short, too narrow, too far from what I profess. How can the brethren greet me as they do, and welcome me with them, and make me feel at home with them? They do not know how small, sinful, weak and hypocritical I am, nothing, less than nothing and vanity. I find myself living farther and farther from the way I would like to live. I am so burdened with the cares of the day; my employment takes some of my time, my household duties

come in for time, so when these are done how much have I visited the sick, or helped to raise the cloud of sorrow from some poor soul, or helped the needy, or helped to pass some of the lone hours with the afflicted, or given encouragement to the weary, or handed a cup of cold water to the thirsty, or strengthened the lame, or led the blind, or rather tried to keep them in the strait and narrow path? When we came to Hopewell to live I seemed to feel there was a work for me to do, but if there is I do not seem to know it or do it. I just pass on from day to day, and wonder what I am and where I am; my time so taken, and no heed to the inward longing to do something for the brethren. O, you do not know me, or else I do not know myself. A year ago, when the dear boys were being called out all the time, I seemed to be continually praying for their safety, for their return, for the dear ones they left, and it seemed that was the only comfort I had, and if they ever came home again how thankful I would be to the Father of all mercies. They have mostly come home in this section and many others. Now am I thankful? I am afraid to say I am, but can say from my heart that I am glad to have them back, and may they never have to go again, but how little we know about that. This shows me how unthankful a person I am. To be thankful is a great thing, coming right from the heart as the Lord has given it, but to be glad seems different. I know we read about being glad in the Lord.

Our association has just been held, and while it was a pleasure to have the many dear ones with us, I was not permitted to enter in the preaching as I had hoped I might. I seemed so dull and lifeless, but know the Lord rules and reigns, and when

it is his pleasure he will give me the hearing ear. If I could be more trusting, and feel more anxious to know and search the word, but I understand so little when I read. At times I am anxious to know just how such Scripture reads, so leave my work to search for it, but that has not been lately. Some who do not know these things say, Why are you Old Baptists always on the lookout for sadness and darkness? If I believed as you do I think I would always be happy, for I would know my way is all in the hand of the Lord. That shows just how much is known by them; it also shows to us that if we try to follow Christ, in sadness it must be, for he was a man of sorrows and acquainted with grief. Only one place is recorded of his rejoicing, and that is where he thanked the Lord that he hid these things from the wise and prudent and revealed them unto babes. I do truly hope I am a babe in Christ; I desire his love and mercy, for I have nothing except as he gives me; for I am flesh, and in it are only fleshly things, and I cannot serve him or love the good except as it is revealed by the Spirit. I can truly say, "Nothing in my hand I bring, simply to thy cross I cling." I desire to grow more and more in Christ, that I may be of some use to the brethren. May I be kept in sympathy for those who need it. Some may ask what I mean. I mean to be ever ready for a word in season, ever ready to listen to the ones with contrite hearts and to try and comfort all who mourn. I feel my sympathy goes out to them. I know what that is right at this minute. O Father, that I might rest in thy love.

Love to you all, and when well with you remember me.

MARY HILL TERRY.

WOODSTOCK, Ont., July 6, 1919.

DEAR BROTHER KER:—Your letter received, and it was so comforting and consoling for a short time that I feel I must write and tell you how I appreciated it, and how glad I was that you wrote it, even if I do seem to be forcing my troubles and afflictions on your notice. You said you were always glad to hear from me, so I will venture to inflict a few lines on you again, if only to tell you how much I appreciated your letter and how it eased my heart for a little while, for I thought, Here is a minister of the gospel, whom I firmly believe to be a sent servant of God and an experienced man in the grace of God, who has the same doubts and fears I have, so I can still hope on; but O, that is not like the sweet presence of Jesus coming to our hearts and saying, I am thine and thou art mine. That is what I want, and only that will satisfy my longing, hungry soul. O, do I long, do I hunger for the bread and water of eternal life, or is it all imagination? Where is the blessedness I once enjoyed when I could read the Bible and good books with comfort and satisfaction? Now I can get no comfort nor even interest in reading the Bible, and I may say it is a neglected book. O how sad for a professor of nearly fifty years to get into such a state. What is the matter with me? I think I can feel what the psalmist said and which was said of Jesus: Save me, O God, for the waters are come into my soul, &c. O yes, it seems as if the waters of trouble, sorrow, doubt and fear have overwhelmed me, and I sink in deep waters where there is no standing, and the dear Savior's words seem so applicable to me: My God, my God, why hast thou forsaken me? You say I am a good man compared with you. O, if you only knew me you would not

say that, for I am as vile as the vilest, and even in acts, in conversation, in my daily walk, I am anything but a consistent follower of the meek and lowly Jesus, whom I profess to love, and every day and every hour I say, I will try to live and act better, only to be again thrown into the ditch of my own filthy nature. O, do not say I am good compared with you when I know I am not. If I could only live and walk aright for one day even I would be glad; and yet after all this your words were soothing to my sin-oppressed soul, for I felt, Here is one who feels as I do the oppression of sin and depravity, and I felt the meaning of the wise man's words: As in water face answereth to face, so the heart of man to man. I have thought, too, of the dear Savior in the hour of his deepest sorrow in the garden, where I think he suffered more than on the cross. He seemed to look for help and sympathy from his disciples. Could you not watch with me one hour? I have thought, too, of his prayer; he prayed the same words three times, and this has been some comfort to me when I have felt I had no prayer but, "God be merciful to me a sinner," and when in asking a blessing at the table I could only say the same words over: O God, bless me with a thankful heart, and bless me with thy presence and grace. And he went away and prayed the same words. O yes, it is the same thing; we always need mercy, salvation, forgiveness, and, above all, justification, to be made as free from sin as though we never did sin. This is what I want; not merely forgiveness, for then I would still be a sinner, but to be justified, to be made free from sin, that is what I feel I need more than anything. What a wonderfully precious thing, to be free from sin. How it permeates

every fibre, as it were, of our very being, and destroys every hope of being able to live soberly, righteously and godly in this present world; but God can subdue it, I do believe, for I have known the time when its power over my soul seemed to be gone, and I was full of peace, love and good will toward all, but now it is the opposite.

You will be tired reading all this, and be saying, I wish he would stop, but you know your own letter was pretty well filled with self-abhorrence and mourning over your own lack of goodness and holiness. I thought when I sat down to write I would be able to write something that would commend itself to your liking, but alas, I find I am a very poor writer. If I could only express many things I feel I could do better, but thoughts will not impress themselves on paper, so I better lay down my pen with regret and sorrow. You spoke of sister Manning. I well remember a very pleasant visit at their place, and I never had conversation with any one whose views and thoughts were more in unison than ours were, and we talked until far into the night in complete accord on every subject we talked about. O how pleasant such interviews are, but all these things are by-gones, never to return. May it be our happy lot to have a bright future in that home of the soul, where sorrow and sin are forever done away. I was sorry indeed to hear she had lost her husband. He was a quiet but good man. I wish I had the ornament of a meek and quiet spirit, loving and kind, but I have not, to my bitter sorrow. I hear Deacon McIntyre is very low, if not gone to his long home. Deacon Gillis is very poorly with heart trouble. Surely the deacons of this church are passing away. Elder Fenton made us a pleasant visit, which I enjoyed as

much as possible under our afflicted circumstances. I hope you will excuse this long letter with nothing of interest in it. Let me thank you heartily for answering my last letter so promptly.

Your brother in sorrow and tribulation,
if nothing else, R. SCATES.

INDEPENDENCE, Mo., March 11, 1919.

DEAR EDITORS:—I have just been reading the beautiful letters which our dear paper, the SIGNS OF THE TIMES, contains. I have often thought that I would write, especially when I would get through reading the letters expressing my thoughts and feelings much better than I probably could do myself. It makes me think of the day of Pentecost, when every kindred and tongue was made to understand each other and glorified God. There is not anything that can equal the strong arm of Jesus, knowing that he is all in all, the great King of kings and Lord of lords. I feel that I am one of the most dependent ones, though when I read the holy word of God it seems so plain and so clear, thinking of my own experience, seeing where he tells us to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. What a blessed sweet thought, that having hope in Jesus makes us not ashamed of the gospel of our Lord and Savior. I see many beautiful letters from my native State (Kentucky), as well as many from other places. I read Elder P. W. Sawin's writings. Shelbyville, Ky., is not very far from my dear father's home, where I was raised, down on what was called Lower Howards Creek, in Clark County. James Noland was my father's name. He attended all of the Old Baptist meetings. My father and mother's membership was at what was called Cane Spring Church,

in Madison County, just across the river from Clark. I have gone many times with my parents, especially with my father. In those days it seemed as though both could not leave together very often. Since living here in Missouri, probably sixteen years, I joined the Old Baptist Church called Pleasant Grove, near Independence. The Lord tells us to go home to our friends; I found them there, though I feel I am the least of them all. Brother William T. Brown, of Richmond, Mo., is our pastor, and has been for several years, though the time seems short. I believe I can speak for one and all of the members that we all love him. He gives us such great comfort and consolation. He has a talent that God has given him from on high to console the children of God here below, which causes us to lift up our heads and praise God, the only one to serve. A dear old sister passed away from this life October 8th last, Mrs. Lavinia Morgan, whom I know had been a reader of the SIGNS for many years. I do not know of any one who knew her but what loved her; in fact I felt that she was a dear old mother to me, so firm in her ways and such a good christian woman. It is not for us to judge, but we are told that the tree by its fruit is known. She was kind and good to every one. She was spared to attend the association the fourth Saturday and Sunday in September, also Monday, for which she said she was thankful. During the time of meeting she had the brethren and sisters go to her home and had preaching, which she much enjoyed. It was a time she had looked forward to all that year, and she said her prayers had been answered and she was willing to go. She would have been eighty years old Jan. 11th, 1919. She was a remarkable woman, such a model. Our loss is her gain. She

is now at rest beyond this vale of tears, where there will be no more sorrow to pass over her peaceful breast. May we all be found in the path of righteousness, and may God bless the editors and enable them to perform their duty here in the world. May we all be led by God's own hand into that upper and better kingdom, where his blessings will be for evermore.

I will close this writing with much love to one and all of the readers of our most interesting paper.

(MRS.) T. C. GAINES.

BACHELOR, Mo., March 17, 1919.

DEAR EDITORS:—As I am not due another of our dear papers until the figure is changed on my little slip, will write and send subscription fee before time for another to be sent, and to thank you for the change you made in sending my paper to the above address since last June. I have not missed a number, and request you to continue until my return to Washington, D. C., of which I will notify you. No one, only by experience, can realize what the contents of our paper has been to me while so far from my home church people. It has brought me great pleasure in reading the letters from the many members I have been associated with and love, because they bear witness of my own feelings, and experience the same unworthiness that is mine. Sorrow has been intermingled with the joy. When reading obituary notices my eyes fill with tears, and I have had to read of quite a number who have been called from this world of sorrow by our all-wise Redeemer to that land where sorrow is no more, yet I feel sad, even though in many cases it seems a great blessing to receive the summons to come home, and sorrow creeps in at the thought that if I am spared to return I will meet them no

more. Just last week, word came to me of one being called from dear old Frying Pan, my home church. But that is one thing we know about as soon as we know anything: that we were born to die. I felt sad over the death of our dear brother Durand, who had been such a standby to so many, and all will miss him who were among the many to hear him preach the sweet and sound doctrine we all believe and love. He was one of the first to speak a word of comfort to my aching heart and hungering soul when sitting off alone, trying to hide myself from every one, but he, like the good Samaritan, passed my way and took notice of me in my lonely condition and stopped and tried to heal my wound, but it had to come through our ever kind and heavenly Father, from whence all good and mercy come. O for a sure foundation that his mercy will be mine in my dying hours. The words come to me, O you of little faith; but when I know myself so well how can I expect anything when I am so full of wrong?

I have had the privilege of attending two Old Baptist meetings since being in Missouri, which afforded me great pleasure. The preaching was good, if I am any judge, and there were quite a number of members in attendance, who gave me a warm welcome.

I will return my paper containing brother Durand's obituary notice, at your request, though I appreciate it, but I want another to share it with me.

I have done differently from what I intended, for I was not going to do any writing except about my paper, but excuse me, for I know there is plenty of room in your wastebasket for it.

With sincere love, I am the least of all sisters,

(MRS.) B. F. BENNETT.

PLYMOUTH, Ill., Dec. 2, 1918.

DEAR EDITORS:—I see that my subscription to the dear old SIGNS is due the 15th of this month, and as I do not want to miss a number I will send two dollars in this letter. I hope I may be able to read it as long as I live. It is very precious to me, there are so many able writers to read after. Elder W. J. May's article was very interesting to me. I had often wished that some one would write on that subject: "That he by the grace of God should taste death for every man." I wish you editors would write on that, too. I am so nervous that I can hardly write so one can read it, and so many are looking for an article from my pen; but brethren Sawin and Irwin, sister Pultz and all are better writers than I, and their writings are food to my weary soul. The spirit is willing, but the flesh is weak, and I feel that I am of little worth any more, if I ever was. I would love to write some about the good things they have all been handing out to us; every one handed out a crumb for me. I cannot get out to meeting much any more, and it seems hard to me. Elder L. E. Frazee still takes care of all four churches, and is an able defender of God's word. He has been preaching for these churches for twenty-five years or over. We esteem him highly for the truth's sake, and hope he may be spared to us yet many years. Pray for me when at the throne of grace.

Love to all the household of faith, and may the God of all grace be with you all, is the prayer of one of the least, if one at all.

BELLE FRAZEE.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

As we write, a letter lies before us, recently received from one of the subscribers to the SIGNS, asking us some questions about the signs of the times in which we are now living. It is with hesitation that we attempt to answer some of these questions. What makes us pause in the matter is that it is never very easy to gather from a question just what is in the mind of an inquirer, neither is it at all possible to adequately satisfy at all times the one who asks the question. However, these questions have stirred a chain of thought in our mind, and we will attempt to give some thoughts about them, even at the risk of not giving the information that is most desired. We make no claim to being either a prophet or the son of a prophet, and what we shall say will not be worth much unless we can support it by the Scriptures. Our opinions are worth only as much as those of any other man, no more, no less.

We quote from our inquirer as follows: "Shall truth again be crucified? Is there no resurrection without crucifixion? Shall we yet see the terrible beast (antichrist) completely overcome truth? Shall we (the church) suffer a period of total darkness before the light of the blessed

truth shall arise? Shall the horrible beast of antichrist and all its vile helpers in my own unclean heart finally overcome the little, precious hope which I had felt might have sprung from the gift of the life of Christ planted within my heart?"

The first thing we shall say in trying to answer the above is that we shall use the name of Jesus Christ as being exactly synonymous with the word "truth." If, in the above questions, we use the name of Christ wherever the word "truth" appears, we think the right answer will appear quite readily to our readers. Our reason for using the name of Christ for the word "truth" is because the Bible plainly declares that the truth of God is in Christ Jesus, and that he is the fullness of God's truth, also that he came into the world to bear witness to the truth. Whatsoever is to be known of truth must be known through Christ, it cannot be known in any other way. Men know nothing of truth only as they have been taught it through the revelation of Jesus Christ. No matter what various things may pass current in the world as being truth, it is all "bogus" wisdom unless perfectly in harmony with God's word, and by God's word we mean not only the Scriptures, which are God's written word, but we mean especially the testimony of the living Word, the Word made flesh, in the lives and experience of the saints of God. Then, in answering the first question, "Shall truth again be crucified?" we may well ask, Shall Christ again be crucified? No, never. He suffered once in the end of the legal world, once for the sins of all his elect, chosen in him before the foundation of the world, and by this one offering of himself perfected forever them that are sanctified. Then, if the one offering of Jesus

was sufficient to forever perfect the church in God's sight, why need he suffer again, that is, be crucified again? That which is perfect cannot be made more perfect. To attempt to make perfection more perfect would but make it less perfect, since any addition to perfection is but a detraction from it. Christ positively will never come down on earth again to be made an offering for sin, nor to suffer again the ignominious death of the cross. He came the first time with all the sins of all his people imputed unto him, to be put to an open shame for the atonement, but when he comes the second time it is without sin unto salvation. His second coming is to gather out of the world all who are sealed by the Holy Spirit unto the day of redemption, to administer unto them the new covenant which became effective in the death of the testator, the death of Jesus. The will of God was made in Christ before the world began, and in that will all the heirs of glory were specified. (See Psalms cxxxix. 16.) But, a will is of no effect until the one who makes the will dies. Therefore God was made flesh in the person of Jesus for the suffering of death. Thus, is it any wonder that Jesus said, "This cup is the new testament in my blood"? A will is not in force while a man lives, but only after he is dead, therefore the Godhead bowed its head in death. Who can deny it? Jesus gave up the ghost, or spirit, before he died. He did this because the Spirit of God, and God as the Spirit, can never die. Jesus could not die as long as he retained the Spirit. Thus it became him to bow his head and give up the ghost, showing that he died willingly, and that no man took his life from him by force, but he laid down his own life and took it again when it came God's time for him to

take it. Having died, Jesus brought into effect to all the heirs of glory the new testament or covenant. Having suffered once for sin he never will suffer that way again, but when he comes again the second time it is as the messenger or administrator of the new covenant of the grace of God, apprising each and every called subject of God's grace of the inheritance undefiled which is reserved for every one who is being kept by the power of God through faith, ready to be revealed in the last time.

"It there no resurrection without crucifixion?" Again, we say that Christ was not raised from the dead until he had first been crucified. Therefore there was no resurrection without crucifixion, and we have no right to say that there could have been a resurrection without crucifixion. It was as it was to be, and we cannot say how it might have been had it not been as it was. Experimentally, each and every child of God is called in his or her own life to know something of the fellowship of Christ's sufferings. Actually, none of the Lord's people will ever be called to suffer as Jesus did. It is not possible for them to so suffer. Could they have been able to suffer as he was compelled to suffer it would never have been necessary for him to suffer for them. But in the experience of the children of God they are called to know these things in a measure, and in a measure only. Paul said that he was crucified to the world and that the world was crucified to him. There can be nothing known of the spirit and power of the resurrection while we are here on earth, only as we are called to suffer with Christ, for it is in the weakness of his saints that His strength is made perfect; it is in the infirmity of the believer that the glory of Christ is manifested. But all this is ex-

perimental. As for any of us ever having to be actually crucified as Jesus was crucified, we cannot see it. The historical report that Peter was crucified head downward is simply a matter of profane history, and we have to take the historian's word for it. Really, we do not know whether Peter died that way or some other way.

The next question asked is whether antichrist shall ever completely overcome truth? Just put the name "Christ" where the word "truth" is, and see instantly how foolish the question becomes. Shall antichrist ever overcome Christ? Certainly not. Is not Jesus said to be, by his resurrection from the dead, the Son of God with power? Did not he himself after his resurrection say, All power in heaven and in earth belongs to me? Then, if in his hands is the "all power," where can there be any other power? Whatever power antichrist may have it must have it of God; that is, according to the purpose and will of God, and the truth can only be fought against so far and to that extent that God sees fit for it to be opposed in order to make manifest the excellency of truth in overcoming all its enemies. Christ has overcome all the enemies of truth, and their doom is sealed; the church waits but to see the judgment executed.

"Shall we suffer a period of total darkness before the light of the blessed truth shall arise?" is next asked. The light of the blessed truth has arisen. Therefore why say, "Before the light of the blessed truth shall arise?" Is not Christ the bright and morning star? Is he not the Sun of Righteousness? Has he not arisen already, scattering the gloom of the law and bringing in the new day of the gospel? and is not the church to-day living in the daylight of the gospel?

We had thought these things were so. Then why infer that the light is yet to arise? It is true that all outside the church is in darkness, and if our inquirer has been delving around among the doctrines and philosophies of the natural men of the world, even if they be ever so learned, we are not surprised that it seems that the light is yet to arise. But look away from the religions of men, if you can, and behold the Zion of God as she is here in the world made manifest, and you will see that Christ has arisen and become the first-fruits of them that slept, that he has scattered the night of Egyptian darkness and caused the glory of his truth to shine within the souls of his redeemed. We are ready to admit that we are living in a time of great declension from the truth; spirituality seems at a very low ebb; even some of God's own children will not stand for the truth, will not endure sound doctrine; the love of many has and is waxing cold, and many seem to be lovers of pleasure rather than lovers of God. All this is certainly true, but true as it is, we do most emphatically say that truth shall never die. We may become cold and indifferent to it, but that is not saying that all God's people are in like condition. There is some true zeal for the truth somewhere if it is not in one's own self. Because the visible organization of the gospel church dies out in one place does not mean that it has died out everywhere. Was there not a time in the days of the apostles when churches of the saints were to be found at Ephesus, at Galatia, at Cappadocia, and at other places in the east? Where are all those churches now? They have all passed away, and the visibility of the gospel church is not to-day to be found there, but in other places far to the westward of those localities. Then why say

that because the church seems to be waning on the eastern coast of America that it is languishing also on the western coast? Who knows but that long after we are dead and gone the truth of God may be preached and believed in apostolic churches yet to be raised in Japan and China and in India? Of one thing we are sure: the truth of God, nor the church of God, shall ever die, nor shall they be totally obliterated in darkness.

Now we come to the last question, and that expresses a fear lest the hidden evils of the heart shall eventually prevail over the better part and totally eclipse one's hope. The devil would like to have it come to this if he could, and he tries to tempt us to believe at times that we shall finally be swallowed up in defeat. But the devil has been found to be a liar and Jesus has trodden upon all his high places and destroyed him that had the power of death. Satan is vanquished. We may not see yet all things put under Jesus' feet, but all things are put under him, and we shall some time come unto this perfect knowledge, and shall wonderfully realize afterwhile that all things, yea, even Satan, are indeed put under him. God will never disappoint the hope which he himself has wrought. This hope is based upon the oath and promise of God, two things in which it is impossible for God to lie. It shall never fail until that time when it shall give place to fruition. L.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

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

D. T. Gillis, Ont., \$1.00; Mrs. L. C. Ray, Texas, \$3.00.

M E E T I N G S .

THE New Hope Association of Old School Predestinarian Baptists will hold their thirty-eighth annual session with Mt. Pisgah Church, in Hopkins County, three miles northeast of Como, Texas, beginning on Friday, at 11 o'clock a. m., before the third Sunday in August. All trains will be met on Thursday at Como. All who are searching for the truth are invited, especially ministers of our faith and order.

S. M. DICKENS.

THE New Harmony Association of Old School Predestinarian Baptists will hold their twenty-fourth annual session with Hords Creek Church, in Coleman County, two and one-half miles southwest of Silver Valley, Texas, beginning on Friday at 11 o'clock a. m. before the fourth Sunday in August, 1919. Trains will be met at Silver Valley on Thursday. East bound train due at 6:05 p. m.; west bound train due at 10:10 p. m. All lovers of the truth are invited.

P. J. SAUNDERS, Clerk of Hords Creek Church.

AN all day meeting will be held, the Lord willing, with the Pitts Creek Church, near Pocomoke City, Md., on the fifth Sunday in August, 1919. All lovers of the truth are cordially invited.

B. F. COULTER.

THE Maine Association of Old School Baptists will meet with the Whitefield Church, at Whitefield, Maine, on Friday before the second Monday in September (5th, 6th and 7th), 1919. All who love the truth are cordially invited.

GEO. R. TEDFORD.

THE Clovesville Old School Baptist Church will, the Lord willing, hold their yearly meeting the first Saturday and Sunday in September (6th and 7th), 1919. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us. Trains will be met at Fleischmanns station on Saturday, the first day of the meeting.

O. F. BALLARD, Church Clerk.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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

AT TWO DOLLARS A YEAR.

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To whom all letters should be addressed, and
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., SEPTEMBER 1, 1919. NO. 17.

CORRESPONDENCE.

LUKE XIV. 24.

“For I say unto you, That none of those men which were bidden shall taste of my supper.”

DEAR EDITORS AND READERS:—After long delay and serious meditations I have taken my pencil in hand to write a few lines for the columns of the dear old SIGNS OF THE TIMES, if you judge them worthy, and while writing shall say something about the Scripture at the head of this article, and the context thereof, especially the line of discrimination that is so clearly manifested in the writings of both the Old and New Testaments, and yet misunderstood by many of us, I believe, and I may be one of the many, and I often fear that I am. Doubtless some of the Lord's dear children in their explanations of the sacred Scriptures do not divide them rightly, or the apostle Paul would not have written Timothy to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2 Tim. ii. 15. So if I am blessed to write correctly of this text, and other portions I may refer to in line with it, it will be of the Lord's mercy and wisdom, for I am a poor, weak, short-sighted

mortal, wholly dependent upon my dear Redeemer. We know that according to the custom of our people supper is the third and last meal of the day, after which we retire to rest. It seems to me that the Scriptures represent time in three dispensations, and that we are now living late in the evening of the third and last dispensation, and to me it seems at this present time to correspond to what we usually call dusk. It is a dark time on the Israel of God. This great supper represents to us the rich, bountiful and glorious blessings of the gospel of the grace of God, with which Wisdom has so wondrously and lovingly furnished her table for her children, and says unto them, Come, eat of my bread, and drink of the wine which I have mingled; and the Lord our God so blessed the prophet Isaiah that he proclaimed to Israel these wonderful blessings and privileges of this great supper, seven hundred years before they were manifested, as a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby; but the Lord, our Judge and Lawgiver, brought them out into a wealthy place, where they are feeding or feasting in a good pasture, and

upon the high mountain of Israel they are resting in a good fold, a glorious resting-place, that remaineth for them, where they are finding rest to their souls, or life.

There is one phase in this wonderful parable that I wish especially to call attention to, and that is, where we are strictly forbidden when we make a dinner or supper to call our friends, or brethren, or kinsmen, or rich neighbors, lest there be a recompense made us, showing plainly that all the election of grace, God's redeemed family, were poor, helpless, dependent sinners, being ten thousand talents in debt and not a farthing to pay, and that God, for his great love where-with he loved them, prepared this bountiful feast of fat things for them, and not one of them can recompense him one iota. How glad we poor helpless mortals are when we are exercised by the Spirit of love, and the knowledge of sovereign grace, that our Redeemer was and is rich in mercy, and loved us with an everlasting love, and therefore with lovingkindness called them to the marriage supper of the Lamb. Dear brethren, I do not believe the Scriptures teach that all the elect family of God are called to the marriage supper of the Lamb and enjoy the blessed privileges thereof, but through the provisions of sovereign grace every one of them will be housed in heaven and immortal glory, and live and enjoy heaven, with all that heaven means. These of God's people who are typified by those who were bidden (legally) to the great supper of the glorious fullness of gospel blessings, and all with one consent excused themselves; I say not one of these has ever, nor ever will, taste of this blessed supper, but shall all enjoy heaven and immortal glory just the same as those who were and are called to the marriage

supper, although it is an unspeakable favor bestowed upon this remnant of the Israel of God to be called to the marriage supper of the Lamb. (Rev. xix. 9.) They were not just called to come to this blessed and bountiful supper, but the call was holy and effectual, and in no instance ever fails, therefore these blessed guests eat at the King's table in his kingdom, this glorious gospel kingdom, a peaceful habitation and quiet resting-place, where they cease from their labors, and their works do follow them.

Now, dear readers, I want to say in conclusion, that I cannot believe that the discrimination so clearly taught in the Scriptures is between God's chosen, redeemed family and the nonelect, but between those of God's elect family whom he ordained to walk in the strait and narrow way to life in this gospel kingdom of light, who do not live after the flesh, nor receive the mark of the beast, &c., and those of God's people who do live after the flesh, walk the broad road, bow the knee to the image of Baal, and receive the mark of the beast, and make war on their brethren, the remnant of the woman's seed (Rev. xii. 17), which keep the commandments of God and have the testimony of Jesus Christ; and as is so often said in the Scriptures of some entering in, while others could not, or were not admitted, does not mean heaven and immortal glory, but has reference to this glorious gospel kingdom of light and liberty, as in the case of the ten virgins. The door being shut against them, has no reference whatever to the heaven of heavens, but to the gospel heaven at the end of the legal services, that the door to the entrance of this glorious gospel kingdom, or marriage supper, was forever shut against all legalism, law righteousness, or creature goodness, or the legal claim

of Abraham being their father, and all similar Scriptures, having no reference to heaven and immortal glory, but to the blessed privileges here in the kingdom of light and liberty, and my heart rejoices in the thought this evening while I am writing that the people who are represented by the text at the head of this article will all enjoy heaven and immortal glory through the righteousness of their dear Redeemer, whose hand hath divided the inheritance here to his children, set the bounds which are immovable and cannot be passed, but they shall possess it forever while they sojourn here. May God be praised, and we poor mortals be more and more resigned to his will.

W. J. MAY.

SHOCK, Ky., Aug. 7, 1919.

SANTA CRUZ, Cal., July 28, 1919.

DEAR BRETHREN:—Once more in the providence of God I attempt to address you, but unless moved by his Spirit I can write nothing worthy of your attention. This morning I was grieving over my sins, especially those which I have committed since I professed a hope of eternal life through Jesus Christ our Lord, and as I grieved my mind wandered back to the time when I was first awakened to the knowledge that I was a sinner; and it went beyond that—to the time when I loved the Lord, loved his people and desired to be numbered among them, without feeling that I was a sinner, thus precluding the need of repentance. I lived that way several years, being surrounded by an atmosphere which seemed sacred and holy, but which I could not comprehend, and the thought was, You are not good enough; still I did not feel myself a justly condemned sinner. But in due time I found that without holiness no one could ever be accepted into his king-

dom. Was I holy? By and with the aid of the Spirit of God I began to search myself, and I saw then what he had seen from the beginning, and I went to him daily praying for forgiveness, praying that I might have strength and faith to trust him for his grace, and one day I left the grove to which I had gone, rejoicing in soul and in mind, and it was an exceedingly happy time for me. I had been lifted from darkness and doubt into light and life; I experienced a joy, and a love for his people (different from my first love) that was unspeakable and full of glory. I heard those whom he had called and qualified speak of his goodness and greatness, his unalterable purposes and his ability to save to the uttermost all who believed on his name, until I could no longer keep my seat, and in the presence of God and the congregation I literally prostrated myself before them, begging that they would not refuse to number me among them, saying, Your God is my God and this people is my people. I can remember every specific manifestation of his love for me then, now more than fifty years ago, and how precious they were to my soul, coming to me without warning, frequently without solicitation on my part, and I was carried in spirit beyond this vale of tears, beyond all doubts and fears, until I stood in his courts, as it were, and I esteemed those moments more than all the pleasures of sin for a season. Who but God himself could have wrought such a miracle, and whom do we desire in earth beside him? Who has promised that if he begins a good work he will finish it, and who but him is able to do it? Now, when I sorrow for sins committed since then, and wonder when I cross the bar if it will be well with my soul, I remember him in the days of my

youth, for on that remembrance my hope of eternal life depends; on that remembrance the word and working of God depend, for he is faithful who promised.

“ My lips with shame my sins confess
Against his law, against his grace;
And if his judgment grows severe,
I am condemned, he is clear.”

But that his word might not return unto him void he has not suffered his faithfulness to fail, has not withdrawn his loving-kindness; and that the purpose of election might stand, he has fanned the coal from his altar, which he laid on my heart in the years that are gone, into a flame of hope, faith, belief and joy, and I bless and praise his holy name that he has not dealt with me according to my sins, but according to the love he had for me in Christ Jesus before the foundation of the world. I praise him for all he has spoken and all that the prophets and apostles have spoken and written concerning the coming, life, death and resurrection of the blessed Jesus, for it came to pass literally, thus establishing us in the firmness of the foundation which was laid for our faith in his excellent word. I thank him that he said on the cross, “It is finished,” for the redeemed of the Lord believe that their salvation was secured for time and eternity when those words were spoken, and they have been an anchor of their souls, sure and steadfast, ever since. I give thanks to my Father each day for every word of testimony that I have heard from the lips of his children, for I have traveled the same road, have doubted and feared with them, have hoped and believed as they have, have handled and tasted the same gracious things, and I was comforted, constrained, confirmed, a peace that passed understanding took possession of me, and I was glad that I was counted worthy to be a witness for him. Now, I fear I am

presuming; if so, it is not for works of righteousness which I have done, but because I have felt the power and sweetness of his works and ways. Why should the children of a King go mourning all their days? Why not sing the song of their deliverance? Why, when their hearts are full of joy, should they hesitate to make it known to their fellow-travelers, to those who are pilgrims and strangers here, even as I? Why should we be sad when nearing the end of our journey, if the end is to be sleep in Jesus, from which none ever wake to weep, and where we hope to see him and be like him?

Now, I trust all my brethren have found out by this time that I am writing more of my Savior than of myself, though so intimately associated. You know that I am a sinner, and that I could know nothing of his saving grace unless I felt myself to be such, but when I did, and called on him for help, he drew me very near him, so near that I saw only him, forgetting what I was, with the rejoicing that comes with the truth which makes us free. If there is one bit of good in me God placed it there; if I am one of his children it is by his grace; if I write one word of comfort it is through the operation of his Spirit. I have read many beautiful things in the Bible, but failing memory will not allow me to quote them correctly, yet I know they are there, that they testify of him, and it satisfies me. I have heard sermons which I long to hear again, though I cannot remember one word of them, but their sweetness lingers around me until I am lost to the things of time and sense. I have heard His voice when all was dark and wild, and immediately there was a brightness exceeding that of the sun, and a calm too holy to dwell very long with one so vile and full of sin. So that which gives me

the greatest pleasure comes from the remembering of better things; comes from the looking away from self to the Author and Finisher of our faith.

I must close, for I am writing at random, yet it is the best I can do, I have given of my mite. I will be seventy-two years old next month, and am not of ready speech. Sometimes when the desire to pray is strong within words fail me, but our Redeemer is mighty, and he will plead my cause. His word is pure, and he is a shield to those who put their trust in him. It is better to say too little than to add too much. My apology for writing must be that I was constrained to do so. I wanted to let the editors of the SIGNS know how I appreciate their efforts to comfort and uplift the brethren, for when I read I rejoice in the truth as it is in Jesus. I want all of God's family who may see this to know that I love them, although the story is as old as my first writing for the paper. I want all to know that I am still firm in the faith once delivered unto the saints, and though we may never meet here, I hope to meet them in heaven. Until then may we look unto the rock from whence we were hewn, and to the pit from whence we were digged, that everlasting joy may be upon our heads. I pray that the words of our mouth and the meditation of our hearts may be acceptable in the sight of our Lord, our strength and our Redeemer. I ask an interest in the prayers of all who love him.

From a lonely wayfarer,
MARY E. WRIGHT.

CLAREMORE, Okla., April 17, 1919.

DEAR EDITORS:—Sometime has elapsed since anything from my pen has appeared in the SIGNS, though brethren seem to think that I ought to write more for publication. There seem to be two very good

reasons which have caused me to be silent. One is that I seem to be so dull in mind regarding the expounding of Scripture; and, too, since the publishers of the SIGNS had to reduce the number of its pages because of war prices for printing material, the pages have been amply supplied with good reading. This morning in reading from the pen of brother Miller on the text: "For if we sin wilfully after that we have received the knowledge of the truth," &c., my mind reverted to the views of some brethren a few years ago as expressed through the SIGNS, and as there was a difference of opinion about the meaning of this Scripture, and as I have had some doubt for many years in regard to its meaning, I wish to speak of it in connection with Paul's words in Eph. iv. 30, which read: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." I am writing the words and capital letters as found in most of our Bibles. I wish to notice other places in Paul's writings where he speaks of that same Spirit, the Holy Spirit of God. I may be a "stickler" for being so particular about what the holy spirit in these places means. Referring to Eph. i. 13, 14: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." In this last Scripture the meaning is: "that Holy Spirit" is the very same as the "earnest of our inheritance." Paul in speaking on the same subject in 2 Cor i. 22, says: "Who hath also sealed us, and given the earnest of the Spirit in our hearts." It does seem plain that Paul understood that the "holy Spirit of promise" is the "earnest" in our hearts, as he refers to the same in 2 Cor. v. 5, and states it this

way: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." That means the same as "the Spirit's earnest," or "the first fruits of the Spirit"—a pledge given for a promise made, an advanced payment. What is that earnest? Answer, just as Paul said in Ephesians, it is "the holy Spirit of promise." Notice the words: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 22. Notice the word "and" above, which means an addition to the "sealing." This to my mind indicates that "earnest" is a spirit, too, and a holy spirit, common to all of the saints. I have several reasons for believing this to be true. Referring to the words of Jesus in John iii. 6: "That which is born of the Spirit is spirit." In Romans viii. 16, Paul speaks of "our spirit," a spirit common to all the saints: "The Spirit itself beareth witness with our spirit, that we are the children of God." "The Spirit" as designated above is the Holy Ghost, or the Holy Spirit, as often spoken of in the Scriptures. What is "our spirit," I ask? Is it the natural spirit that came through Adam? If so, it is of the world, a worldly spirit. In 1 Cor. ii. 12, Paul is very positive on this subject of "our spirit." It ought to be convincing that God gives the saints a spirit to lead them into all truth. To me it seems wonderfully clear in these words: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Nowhere in the Scriptures do we find assertions that the wicked, or unbeliever, has the spirit which is of God; neither can any man successfully argue such a thing, basing his knowledge upon Bible testimony. Whereas, on the other hand, as I have

cited, and in many more places, it is declared that God imparts virtue and knowledge to the children of men; not for their good deeds (how could they perform any action when dead?) but simply because it pleases him to give grace and glory.

I want now to refer to a passage of Scripture that has no parallel anywhere in the Bible; it reads: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Ecc. xii. 7. The writer of this had the wisdom of God. Would it be a fair argument to say that unbelievers in Christ have "our spirit" in them; that is, "the spirit which is of God"? No, no, that cannot be, because they are led by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." It is not saying too much to say that when God's people are manifestly called by grace they "are made partakers of the Holy Ghost." (Heb. vi. 4.) If they are made partakers of the Holy Ghost (it is true that they are), have they not a "spirit" that belongs to them, a gift from God? The Lord Jehovah promised to give his people a spirit, so Paul used the right words when he said, "The holy Spirit of promise." The promise made to the fathers was that he would "put my law in their inward parts," and, "I will put my fear in their hearts," and, "Yea, thy law is within my heart," and, "A new heart also will I give you, and a new spirit will I put within you;" also "it is written in the fleshy tables of the heart." With such proofs as the above how dare we to say that the called of God have not a holy spirit within them? Believing that God does give his quickened children a spirit, and that spirit is a holy spirit, and viewing this subject as the great apostle to the Gentiles did, I can see the sense and the meaning of his

exhortation as quoted at the beginning of this letter, to wit: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. That holy spirit being in them, they can take heed unto their ways. This holy spirit cannot mean the Holy Ghost, for he is One that bears record in heaven, is really God, and we know that it is impossible for the very best saint to control the Holy Ghost, or in any sense, as our understanding will permit, to quench him or grieve him. If any believer in Christ transgresses against his brother the holy spirit in him is grieved, and if the transgression becomes known in the church the holy spirit in all the members is sorely grieved; if "one member suffer, all the members suffer with it;" if peace does not abound in the body all the members mourn, are grieved. Exhortations are essential for the orderly walk of the believer in Christ, and to heed them is, "that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Also it is good for us to read such as these: "Even so we should walk in newness of life." And, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Are the children of God in their experience harshly bounded, hedged in, impotent, so that they cannot take heed to the commands of their Lord or obey the exhortations of the apostles? Surely the Lord gives them strength to walk worthy of their holy calling; if this were not true we would not find so much written about the orderly walk of the believer in Christ. In reading the twelfth verse of the sixth chapter of Romans we know that it means us: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Again, if we cannot successfully combat the spirit which is in us, which God has put in us, then Paul

would have no need of saying, "Quench not the Spirit," and, "Grieve not the holy Spirit of God." In the above quotations I am willing to say that the word "Spirit" ought to be written with a small "s" to correspond to our language, for it undoubtedly means the spirit elsewhere called "our spirit." In looking over a number of the English editions of the Bible printed in the last century I find considerable difference in the use of capital letters where the word "spirit" occurs. The text in Hebrews x. 26, which reads: "If we sin wilfully after that we have received the knowledge of the truth," &c., seems to imply that we can sin wilfully having the knowledge of the truth in our minds. However, the word "if" does not always signify a possibility, but more frequently it means an impossibility, and used in the way to illustrate a fact through supposition, as in the sixth chapter of Hebrews, where it reads, "If they shall fall away," does not express nor imply that those who have tasted the good word of God shall fall away. Paul's illustration is only supposing an act that cannot be done, just as he spoke about the resurrection of Christ after he was already risen: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Again, on the same subject: "And if Christ be not raised, your faith is vain, ye are yet in your sins. * * * But now is Christ risen." So the little word "if" is not absolute; that is, the meaning of a sentence cannot always go one way because it precedes it.

Perhaps this will be the last that I shall write for the SIGNS for several months, as I expect to start in a few days on a tour of preaching in the east and south. From my observation it seems that the SIGNS is holding its own among the Old Baptists.

All yours, in hope of immortality,
J. F. BEEMAN.

LOVE.

THE prophet Jeremiah said: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." That is and has been and will be the case of every one of God's children, or elect, from righteous Abel until the last one is called, then shall the end be. God's love for his people had no beginning, neither ending. I have thought the love God has for his children is altogether different from that which natural parents have for their children and that people have for relatives and friends, for the reason stated above: one has neither beginning nor end, the other has a beginning and often an ending. We are told in holy writ that God loved his chosen even when they were dead in sin. Paul says, Let love be without dissimulation. Peter says, Let it be unfeigned. Paul told the church at Thessalonica that it was needless for him to write them to love each other, for they were taught of God to that end; but he said to his Hebrew brethren, "Let brotherly love continue." It does not require much time for one child of God to identify another, their speech betrays them. John says, We know that we have passed from death unto life, because we love the brethren. John wrote a great deal about love. Not a few Arminians quote the Scripture which says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The whole thing hangs on belief. Philip told the Ethiopian eunuch if he believed with all his heart he would baptize him. The eunuch said, I believe that Jesus Christ is the Son of God. No one can believe anything in nature or grace without evidence. For one to believe

that Christ is the Son of God, that one must be born of God, or regenerated. Of course many of all ages have a historical knowledge of God; that knowledge is natural, and like all natural things will perish with the using. The Savior said, Without me ye can do nothing. Paul said with Christ he could do all things. "When we were yet without strength, in due time [at the proper time] Christ died for the ungodly." In the Scriptures of the New Testament all nations are comprehended in Jew and Gentile. The Jews did not believe, until the middle wall of partition was broken down, that the Gentiles had any interest in Christ, and from a human standpoint had good reasons for not believing. Unto the Jews were committed the oracles of God, or Old Testament Scriptures, the prophets were Jews, Christ was a Jew, and his apostles also were Jews. Paul tells us, "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." He further says, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Charity, which is synonymous with love, as before said has neither beginning nor end. Hope is an anchor of the soul, both sure and steadfast. Peter says the end of our hope is the salvation of our souls. If one has the love of God shed abroad in the soul it enters into heaven with them, where the Forerunner has for us entered, even Jesus, our great High Priest, who was not made after the order of a carnal commandment, but after the

power of an endless life. Paul says, I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. John says, If any man love God, the same is known of God. Paul says, If any man hath not the Spirit of Christ he is none of his. Christ in his elect the hope of glory is the christian experience. Before I was made to see myself a vile sinner, by divine light shining in my heart (as I hope) I hated the doctrine of election as much as any one living, though my father was a Primitive Baptist minister from my earliest recollection. It requires divine light to convince one of sin. To easily admit one is a sinner, and to feel the conviction of sin, are two and very different things. Love is a grace, and no graceless person ever loved God. We love God because he first loved us, and not only so, but that love must be made manifest before one can love God. Love is a thing of the Spirit, or a spiritual thing, and the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. To love God is to know God. This, the Savior said, is life eternal. The mystery of godliness is great. No one, reasoning from a natural standpoint, can harmonize the doctrine of election and man's accountability to God. That God's elect were chosen and given to Christ before they were created is just as sure as the Scriptures are of divine origin, and, too, from the sons and daughters of Adam's fallen race. They were chosen to the end that they might be holy and without blame before God in

love. The scriptural reason or cause is because it seemed good in the sight of God. The Primitive Baptists have many enemies because they preach the truth. Paul asked the church at Galatia if he had become their enemy because he told them the truth. He told the truth in love. What the Lord does is forever; there can be nothing added to it or taken from it. God gave Christ power over all flesh, that he should give eternal life to as many as God had given him. Isaiah the prophet said His train filled the temple. The temple here represents the church in its broadest sense, which takes in all of God's elect, from Abel to the last one that will be called. John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he [that is Christ] shall appear, we shall be like him; for we shall see him as he is." Paul says, We see, as it were, through a glass darkly, see in part and know in part, but when that which is in part is done away, and that which is perfect is come, then shall we see as we are seen and know as we are known. God is a God of purpose, he reveals such things to his children as he designs them to know. God has and will reveal himself to all his elect, because he loves them with an everlasting love. John asks the question, If any man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?

Love to all who love our Lord and Savior, the three-one God, Father, Son and Holy Ghost. These three bear record in heaven.

JAMES M. SIMMONS.

KOSCRUSKO, Miss.

BEMENT, Ill., Nov. 14, 1918.

DEAR BRETHREN:—If you will allow a poor old sinful cripple like I am to claim kinship with you. As I am trying to write you on a little matter of business, I feel like telling you how much I appreciate the good letters from the dear saints of God that are scattered all over the world, from north to south, east to west, and all speaking the same things in sentiment and claiming the one great theme: salvation by grace, and grace alone, as the only means of salvation. That is the dear people I want to claim as my people, for they are the only people that take the Bible and its teaching for their guide, and do not depend on the works of poor sinful men and women to get to heaven. If my salvation depended on my good works I would be lost world without end. This doctrine gets sweeter and dearer to me every day of my life, and as I am nearing the end of my eighty-first pilgrimage in this life, and have had a home with the dear Old Baptists for sixty-one years, I do not feel that there is any other people as near and dear to me as they are. Now I am situated where I cannot meet and associate with any of them, and it makes the dear old SIGNS more dear to me than ever. My health is so poor that I have had to quit keeping house and living alone, as I had done most of the time for twenty-five years, and have come to live with my only daughter, which is almost sixty miles from my home and church. You have been very kind in sending me the SIGNS so long at Westfield, Ill. Now if you please I would like to have it sent to Bement, Ill., R. R. 3, and oblige one of the poor of the flock, if I am one of them. My dear old brother, Elder James M. True, sent me the SIGNS for a number of years, but he was called home several

years ago, and the paper has come as to one of the poor of the flock, and none but the dear heavenly Father knows how I would love to clasp hands with every one of the dear brethren and sisters who have donated funds to the SIGNS to help pay for them to be sent to the poor of the flock, but as I cannot shake hands with them I do in my poor heart feel thankful to our heavenly Father, and try to ask him to bless every one that sends help to the SIGNS and to all who contribute to its support. I am thankful that Elders Ker and Lefferts are blessed with such spiritual gifts as to be able to write such good editorials, and hope they may live many years to edit the SIGNS. May the dear Lord bless the household of faith everywhere, is my prayer.

Dear kindred in the Spirit, I am not writing this missive for publication, but merely to thank you for your kindness in sending it to me so long without any remuneration from me. Thanking you again, I will close.

Your most unworthy sister,
(MRS.) M. J. PETTY.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in August (31st). All are welcome.
L. B. FORD.

EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1919.

Entered in the Middletown, N. Y., Post Office as
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Elder H. C. Ker, Middletown, N. Y.

Elder H. H. Lefferts, Leesburg, Va.

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HEBREWS II. 8.

"BUT now we see not yet all things put under him."

The inspired writer to the Hebrews declares that all things are already put under the feet of Jesus Christ. While he states this wonderful triumph of righteousness to be a truth accomplished and finished, still to those of us who are yet in the flesh living here on earth in this state "we see not yet all things put under him." By Jesus' resurrection from the dead he is declared to be the Son of God with power. He himself told his disciples after his resurrection, All power is given unto me in heaven and in earth. Therefore Jesus is now exalted at the right hand of God, having awakened from the dead and ascended up on high in the image of the invisible God, the very equal of the Father in power, that is, in omnipotence; indeed, he is the very God himself, for they are the three in One and cannot be conceived as separate. God has put all things in subjection under the feet of his Son. The word does not declare that God is yet to do this, but that he has already done it. We love to think of the salvation of the Lord's people as being a finished, perfect and complete salvation: nothing yet to be added

to it, nor yet can anything be subtracted from it. All that remains is for the Holy Spirit in these last days to take of the things of Jesus and show them unto the heirs of glory until they all come, each man in his own order as God has arranged, to the perfect man—the measure of the stature of the fullness of Christ. In considering the things that are already put under the feet of the victorious Christ we first think of the law. God placed the first man in the garden and put him under law. Had God not given Adam the law, then nothing that Adam might have done could have been sin, for sin is never imputed where there is no law. As sin is a transgression of the law, thus where there is no law there can be no sin, for there can be no transgression in the absence of law. This is one point in which God can never be the author of sin, because he is under no law, cannot transgress law, so that whatever he does is right and just. God created the wicked for the day of evil, so he declares, yet in doing so he committed no sin, for he transgressed no law. No higher being than himself exists to whom God could be held amenable. God could, as he says, make peace and create evil, and is perfectly justified in doing so, since he breaks no law in doing so, therefore commits no sin. But with Adam and with Adam's posterity it is infinitely different. God placed all under law. This law Adam and all who followed him transgressed; not only transgressed it in Adam, but have transgressed it actually each one themselves. Now, as the elect of God, chosen in Christ before the foundation of the world, were all involved in Adam's transgression, therefore were all held under the captivity and dominion of the law, there was no possible way by which the elect of God could be released

from under the law except the law be fulfilled in very minute particular, in every jot and tittle. As fulfillment was utterly impossible in and by the elect themselves, there was nothing that could be done but for God in the person of Jesus to come down under the law and fulfill the obligations which the people owed to an outraged law. This Jesus did, and he fulfilled the law in all its demands; not one thing that all the law required was left unsatisfied when Jesus poured forth his blood upon the cross. Having then come under the law, having kept the law perfectly, having paid its demands in his own precious blood, the law then had no further claims upon him nor upon one of all his elect. Therefore he could not be held in death, and so arose from the dead, thereby coming up above the law and raising his people with him from under the curse and condemnation of the law to a state of justification before God. Thus we see that the law is put under his feet and under their feet, for the church is not any more under law, but under grace; no more subject to the law of sin and death, but subject to the law of the Spirit of life in Christ Jesus.

Second. Sin is put under him. This must necessarily follow as the consequence of his having put the law under his feet, because the law is the strength of sin. Since, as we have said, sin is nothing more or less than the transgression of the law, then the elect of God risen in and with Christ, not now being under the dominion of the law of sin and death, cannot break that law. A citizen of Great Britain cannot break the law of the United States, since he does not live in the United States and is not therefore under its jurisdiction. So God's people have been by Christ raised from under the dominion of the former law, are

not now living under it, but under grace, which is another country, therefore they cannot sin against the former law, as it no longer has any jurisdiction over them. Thus sin is one of the many things that are put under the feet of the victorious Christ. Also, this is one of the things that we, who are yet in the flesh and in the world, do not yet see as being put under him, only as we apprehend it by faith. We see so much sin in ourselves continually, and so much sin in all flesh, that it appears to us now as we journey here below that sin is very much in evidence, and very far from being in subjection to righteousness. Really, however, from the standpoint of God, and as he sees it, the work is all done, the law has been satisfied and sin has been washed away so far as the elect are concerned. What a glorious day that will be for every one of God's children when they can see it as he sees it and know it as he knows it, and not any more simply in part and as through a glass darkly.

Third. Death is put under his feet. This is not yet to be done, but has been done. Of course we see it not yet under him; only as we glimpse it by faith. But death is the wages of sin, and sin is death's sting. When a serpent's poison, or sting, is extracted it is then as harmless as a lamb. Now, Jesus fulfilled the law. When he did that he took away sin's strength. When he took away sin by the sacrifice of himself he extracted the sting from death, or, as the Bible says, abolished death. Thus he declared himself to be the resurrection and the life, and that any living and believing in him should never die. What does this mean but that death is done away in Christ, and by him, that it is entirely put under his feet? To us who are still here in the world it seems death is in evidence all around us.

Really, though, as God sees it the work is done; there is no death to the people of God since it is already put under the feet of the Conqueror, Christ.

Fourth. The devil, or Satan, is put under the feet of Jesus. The devil, or Satan, is the one that has had the power of death, the Bible says so. Jesus came down to earth and bearded the fearful lion in his den; that is, he went through death in order to destroy him that had the power of death. He slew Satan with Satan's own weapon, even as David cut off the head of Goliath with the giant's own sword. He did this in order to deliver his children, who through fear of death had all their lifetime been subject to bondage. Thus, we must conclude, were we able to see these things with the eyes of the Spirit from the standpoint of eternity, we would see that there is no devil, that he is destroyed. Far be it from us to say Satan is not destroyed when the Bible says so plainly that he is destroyed. However, to us who are yet veiled in the flesh, we cannot attain unto such wonderful knowledge, and we see not yet Satan put under Him only as we are given to see little by little by faith. He seems to us to be very much alive, both in the world and in ourselves, sometimes, but this is just seeming and not really being. A thing may seem to be so and yet not really be so. These evils all seem to be very much alive in us and around us. We need only the perfect vision of the Spirit to behold that things are not what they seem, that our senses and our reason deceive us all the time, and that in reality God reigns and rules among the inhabitants of the earth no less than in the army of heaven, that his divine will and eternal purpose are being accomplished in earth and seas and in all deep places. God through the humilia-

tion of his Son has highly exalted him from the regions of the dead and has given him a name at the which everything in heaven, in earth and under the earth, does bow. This name of the glorious and eternal Victor and Conqueror is the only name given under heaven among men whereby the elect of God must be and are saved. L.

OBITUARY NOTICES.

Duncan McArthur departed this life in the 75th year of his age at the Victoria Hospital, London, Ont. Brother McArthur suffered a stroke on Saturday night and passed away on Tuesday morning following, March 11th, 1919. He had been in his usual health, and the stroke came without any warning. Brother McArthur was baptized by Elder W. I. Carnell in 1902. He leaves his wife, sister McArthur, (who at the present time is very low and not expected to last many days) two sons, two daughters, two brothers, beside other relatives.

His funeral was held from the home of his daughter in London, Ont. Burial was in the cemetery beside his first wife.

May the Lord comfort our dear afflicted sister and the children of the departed.

ALSO,

Mary Black departed this life April 3rd, 1919, in the 91st year of her age, after a short illness. Sister Black was the widow of Daniel Black, and for many years resided on Queen St., London, Ont. She was united in marriage to Daniel Black Nov. 22nd, 1848. She was the daughter of Malcolm and Mary McBrain, who were among the first settlers in Ontario. Sister Black was received in the fellowship of the Covenanted Baptist Church at the quarterly meeting held in Dunwich in the year 1874, and baptized by Elder William Pollard. Her long life and the many years that she was a member of the church she continued steadfast in the doctrine of God our Savior. During the last year of her life she was quite infirm by age, but whenever able she was at the meeting, and as far as in her lay she endeavored to fill her place in the church, which had been her home for many years. Her last sickness was not of long duration, but she suffered intensely at times. She longed for death to come and end her suffering, that she might sleep in Jesus, that blessed sleep from which none ever wake to weep. She leaves three sisters, beside the church and other relatives to mourn their loss.

Her funeral was held from her late residence; burial was in the St. Thomas cemetery. The text used by the writer was 1 Cor. xv. 19.

May God's blessing rest upon all that mourn, is my prayer.
J. B. SLAUSON.

Sarah E. Frankland was born in Warrenton, Va., Jan. 11th, 1831. She was baptized in the fellowship of the Shiloh Primitive Baptist Church of Washington, D. C., Sept. 25th, 1870, by the late Elder W. J. Prrington, and lived a worthy member until her death, which occurred July 9th, 1919, at the home of her brother-in-law, brother John K. Yerkes, of Washington, D. C. Sister Sallie was a lovable christian character, always attending her meetings when able to do so, and it was her delight to talk and sing of the love and grace of God, manifest in the salvation of poor sinners. It was the privilege of the writer to know and serve sister Sallie as her pastor for twenty years, and I feel to say that a faithful sister has gone to her reward. The Lord loved her, and she loved the Lord, and this union with Christ Jesus was manifested in her long and devoted life.

The writer spoke on the occasion of her funeral of these blessed evidences, and of the surety of her resurrection from the dead in the image of her glorified Lord. May we never forget but ever imitate her faithful examples.

Written by the request of brother Yerkes.

JOSHUA T. ROWE.

Mrs. Tressa Elston Yerks died April 4th, 1919, at her home in Unionville, Orange Co., N. Y., aged 82 years. She was a daughter of Asa and Catharine Casad Elston. Dec. 22nd, 1881, she was united in marriage to Mr. Yerks, who died July 2nd, 1888. She is survived by one sister, several nephews and nieces. The sister, Miss Hannah Elston, made her home with Mrs. Yerks, and feels the loss of her sister very much; they were inseparable and very much devoted to each other. Mrs. Yerks was not a member of any religious organization, but was in full sympathy with the Old Baptists. She was kind to all classes, and never missed an opportunity to do good—a true and thoughtful friend.

The funeral services were held in her home, conducted by the writer, assisted by the Presbyterian minister of Unionville, where the interment took place in the family plot.

May grace as their day be ministered to the family.
By request. K.

Mrs. Jane Leatherdale, my dear sister, was born Dec. 14th, 1849, in the township of Ekfrid, county of Middlesex, Ontario, and died July 5th, 1919, at her home in Dresden, Ont. She was a daughter of the late Thomas and Eliza Hamilton. October 12th, 1876, at Ekfrid, she was married to Thomas Leatherdale. To that union were born six children; two boys died in infancy, one daughter, Annie, at the age of twenty-two, and a son, Alfred, at the age of twenty-two. The two living are Mrs. Graham Neilson, of Walkerville, Ont., and Warren of Dresden. She also leaves to mourn their loss her husband, who

will miss her very much, and three sisters: Mrs. Stevens, of Chatham, Mrs. McGregor, of Chicago, and Mrs. Campbell, of Northwood. She was a member of the Old School Baptist Church, and lived in the love and fellowship of the church. She had been in poor health for many years, suffering from bronchitis. Many times have I heard her say: "How many strong ones have been called home since I have been sick; but I am just waiting my appointed time." I believe she has now gone to join that heavenly band where there is no more parting, to be with those dear ones she mourned the loss of so much.

(MRS.) JOHN CAMPBELL.

MEETINGS.

AN all day meeting will be held, the Lord willing, with the Pitts Creek Church, near Pocomoke City, Md., on the fifth Sunday in August, 1919. All lovers of the truth are cordially invited.

B. F. COULTER.

THE Maine Association of Old School Baptists will meet with the Whitefield Church, at Whitefield, Maine, on Friday before the second Monday in September (5th, 6th and 7th), 1919. All who love the truth are cordially invited.

GEO. R. TEDFORD.

THE Clovesville Old School Baptist Church will, the Lord willing, hold their yearly meeting the first Saturday and Sunday in September (6th and 7th), 1919. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us. Trains will be met at Fleischmanns station on Saturday, the first day of the meeting.

O. F. BALLARD, Church Clerk.

THE Ebenezer Primitive Baptist Church of Baltimore, Md., will hold an all day meeting on the third Sunday in September. All brethren and friends are invited to meet with us.

A. S. ROWE, Church Clerk.

THE Roxbury Old School Baptist Association will be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday, Sept. 17th and 18th, 1919. A cordial invitation is extended to all lovers of the truth. Those coming by rail will be met at Roxbury, N. Y., Tuesday p. m.

V. BALLARD, Church Clerk.

THE Olive and Hurley Old School Baptist Church will hold their yearly meeting the last Saturday and Sunday in September (27th and 28th), 1919.

JAMES H. BEVIER, Clerk.

THE seventy-third annual session of the Sulphur Fork Association of Old School or Predestinarian Baptists is appointed to be held with the church at Prospect, Bowie Co., Texas, commencing on Friday before the first Sunday in October, 1919. All brethren who love peace and believe that God is a sovereign and rules and controls all things are cordially invited to meet with us. Those coming from the west will be met at Carbondale, on the Cotton Belt R. R., Thursday p. m., and those from the east Friday a. m.

R. E. WHITE, Moderator.

J. S. McLEOD, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Second Roxbury Church, at Halcottville, N. Y., on the U. & D. R. R., at the regular time, first Wednesday and Thursday in October (1st and 2nd), 1919. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

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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,**

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

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11:00 A. M.

2:00 P. M.

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J. G. EUBANKS, Pastor.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

A. S. ROWE, Church Clerk.

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

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.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

THE

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(ESTABLISHED 1832.)

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

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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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DRAWING WATER.”

(Judges v. II.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., SEPTEMBER 15, 1919. NO. 18.

POETRY.

ALONE.

It was alone the Savior came,
The blessed Son of God;
Come view with me the rugged path
The dear Redeemer trod.

It was alone the Spirit led
The Savior into where,
With Satan, he might overcome
Temptations with him there.

It was alone the Savior prayed
Three times in agony,
My Father, if it be thy will,
Let this cup pass from me.

It was alone he sweat as though
It were great drops of blood,
In bitterness and anguish of
His soul before his God.

It was alone the angel came
From God with heavenly aid,
To reconcile the Son of man,
The burden on him laid.

Alone the Savior was arraigned
At Pilate's judgment-seat;
The thorns, the robe and reed attest
Humility complete.

It was alone the Savior bore
The cross on which he died,
Until the same on Simon laid,
That it might be our guide.

It was alone the Savior cried
To God, who heard the same;
The earth did quake, the rocks were rent,
The sun did hide for shame.

It was alone the Savior hung
Upon the accursed tree;
'Twas there he shed his precious blood
For our iniquity.

It was alone the Savior wrought
Salvation for his own,
When by obedience unto death
His blood did sin atone.

It was alone in Joseph's tomb
They laid our precious Lord,
Until the time appointed was
That he came forth of God.

It was alone he did reveal
Himself unto his own
Disciples, who were sent to preach
Free grace, through Christ alone.

It was alone he did ascend
Up to the eternal throne;
Forever interceding there
Till all be gathered home.

J. M. FENTON.

HE KNOWS.

He knows the bitter, weary way;
He knows the endless striving day by day.
The souls that weep, the souls that pray,
He knows.

He knows how hard the fight has been,
The clouds that come our lives between,
The wounds the world hath never seen;
He knows.

He knows when faint and worn, we sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink,
He knows.

CORRESPONDENCE.

COLUMBUS, Ga., July 15, 1919.

ELDER H. H. LEFFERTS—DEAR BROTHER:—Last night I was reading the editorials in some of the back numbers of the dear old SIGNS OF THE TIMES. We never tire of reading about these glorious things, for they never grow old, and every time we read them we are made glad; yea, filled with joy unspeakable. It is indeed comforting to have the undershepherds write on these wonderful things of the kingdom whose King is Jesus, instructing and comforting the Lord's humble poor. Our hearts go out in praise and love to Him who is love, and giveth his lowly followers all good gifts; yea, all that they need.

First I read an editorial written by Elder Ker, in the number for October 1st, 1916. The verse of Scripture he wrote about is found in Luke xix. 7, telling about the blessed Jesus while here on earth visiting and keeping company with sinners, and how in this his wonderful love and grace were made known. How wonderful when Jesus is revealed to us the Savior of sinners! Our sufficiency is as nothing; as a flower we fade away. Jesus came to seek and to save that which was lost. How astonished and yet how glad must have been Zacchæus to hear the Savior say, Come down, for today I must abide in thy house. Zacchæus was given the desire to see the Savior, but did not feel that Jesus would look on him. Thus it is with a poor sinner who feels his guilt before the righteous God: he desires to see his Savior, but feels so sinful and unworthy that he cannot raise his head until Jesus in love and mercy bids him. His words are spirit and they are life, a living law in the hearts of his people. How true if Jesus abides in our house he becomes the guest of a sinner.

I turned the page, and next read an article from your pen on John xv. 25. They hated him without a cause, in that Jesus was holy, harmless and undefiled; not the shadow of a fault could be found in him. He was God's beloved Son, pure and perfect. They could give no reason why they hated him. All this had to be, in accordance with God's eternal purpose and plan to bring about the death of Christ and the salvation of his people. How glorious the doctrine of predestination, and how beautifully you bring this doctrine to bear in your writings. May the Lord long spare you and Elder Ker to write on these glorious things of the kingdom, comforting and instructing the weak ones. I would say to all who write for the SIGNS, Write on, dear ones, for you know not the many poor downcast souls you feed. The Lord says, Comfort ye one another; and again, Comfort ye, comfort ye my people, saith your God. I have met but few of those who write, but O how I have been comforted by their God-given messages. I beg you all to remember me in you petitions. I know that the Lord and Savior Jesus Christ has a people here upon the earth, a chosen and peculiar people, a royal priesthood, who give honor and praise unto the Lord and who glory in his name. But here come my doubts and fears: Am I one of that happy number blessed eternally, one so poor, weak and helpless as I? We read in the blessed word, testifying of him and his grace and all his goodness to the children of men, that Jesus cares for the doubting ones. Our Savior prayed for his chosen generation. He prayed not for the world, but for them that the Father gave him, and said, I am glorified in them, and asked the Father to keep them through his own name, that they might be one, and have his joy fulfilled

in them. O the love of Jesus and the works of his wondrous grace.

"He sends his Spirit from above,
To call the objects of his love;
Not one shall perish or be lost,
His blood has bought them—dear the cost."

The Lord's little children are indeed precious in his sight; he says so, and his word is truth, and are ever his tender, peculiar care, their shield and hiding-place, and when they feel his divine presence all doubts and fears are removed and we are filled with peace, that peace which passeth understanding. Hold thou me up and I shall be safe. Teach me, O Lord, thy way; give me understanding, that I may keep thy law and observe it with my whole heart, and praise thy holy name acceptably. The Lord nourisheth and cherisheth the church; not one thing that is needful for her welfare and growth, her comfort and consolation, is lacking. We read in the word that all things are given us in Christ Jesus; in him all fullness dwells. Christ loved his bride (the church) and gave himself for her. Never was love like this. She is without spot or blemish, no blame rests on her; nothing is chargeable to the elect, Christ paid all her debt, took all her blame. Christ is the head of the church (his body), in him we live and move and have our being. As he is, so are we in this world. We love him because he first loved us. He who loveth God loveth his brother also. Every one that loveth Him that begat loveth him also that is begotten of him. The Lord is their King and reigns in righteousness, and his law is the law of love. He says, Fear not, I am with thee. These loved ones are resting under the shadow of his wing. To them he is as a great Rock in a weary land. He says, My peace I leave with you. My people shall dwell in a peaceable habitation, and in sure dwell-

ings, and in quiet resting-places. The joy of this meek and lowly people is increased in the Lord, and the poor among men greatly rejoice in the Holy One of Israel.

"Behold the sure Foundation Stone,
Which God in Zion lays
To build our heavenly hopes upon,
And his eternal praise."

From the depth of my heart I hope above things I love the Lord, the only Savior, Jesus Christ, and I love the brethren, I love the doctrine they advocate and the songs they sing. Glorious things are spoken of this chosen generation, Zion, the city of our God. He formed them for his glory, and nothing can shake or move them. Jesus is their Savior; though foes assail them they need have no fear, for Christ has overcome all for them.

"Savior, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in thy name."

I desire to tell you of the good meetings I have attended this summer, and hope I thank as I should the heavenly Father, the giver of all gifts, in directing my steps to be with the dear Baptists at Monroe, Georgia, and surrounding community, once more. I was permitted to be with them at their regular meetings, the fourth Saturday and Sunday in April, May and June, and it was indeed a feast to me. I heard the truth proclaimed in its beauty and holiness, giving God all the power and glory in all things. I surely enjoyed being with those dear children of the heavenly King, and felt that I was greatly benefited. The little flock that gathers there seems so peaceful, and in sweet union, praising the Lord and singing hymns unto him. In company with some of the Baptists of Monroe, my daughter (Mrs. Thetford) and I attended the district meeting at Lystra Church,

about fifty miles from there, and we met many more Baptists, and were very glad to know them and to be with them in their homes. My whole heart with rapture glows when I consider the boundless goodness of our God. The Lord willing, I shall be at Monroe the fourth Sunday, and Saturday before, in August, at which time I hope to see you and hear you preach again, and I am looking forward to that time with joy. All there are anxiously looking for you.

Pardon me for this long, rambling letter, and forgive all that is said amiss. May the Lord keep you and Elder Ker, and sustain you by his grace, and all the dear ones everywhere. I desire an interest in your prayers.

Your little sister, I humbly hope,
(MRS.) F. J. NORRIS.

PLYMOUTH, Illinois.

EDITORS AND READERS OF THE DEAR OLD SIGNS:—I am sending a good, interesting and comforting letter from Elder Lewis T. Ruffner, of Millersport, Ohio. I wrote to him about the association at Newark, Ohio, as my stepdaughter, Mrs. Emma I. Clary, lives in Coshocton, not very far from there, and I wanted to find out when it was, so I could write to her about it. I thought she would like to go, as she is an Old Baptist of the faith once delivered unto the saints. She has never been to an association out there, and I want her to get acquainted with the Baptists there, so she can mingle with them in their meetings. Brother Ruffner asks me to come, too, but my health is not good enough and the distance too great. I would gladly go if it were so I could. I was there once about twenty-three years ago, and enjoyed those two associations that I was permitted to attend, although every one there was a

stranger to me in the flesh, but I felt drawn toward them in christian love; for if I know what they believe they are my people. They all believe in salvation by grace if they are true Baptists, and that God is the sovereign ruler in heaven and among the inhabitants of the earth, and made all things after the counsel of his own will. Some say that he wants to save men but they will not let him. I do not think that is the kind of God our God is, who works and none can hinder, and hinders and none can work, who trod the wine-press of his Father's wrath alone, and of the people there was none with him. I made a mistake in not telling brother Ruffner my daughter's name, as you will see in his letter to me, and I am ashamed of it, but that only shows I am a failure in everything; but not so with our God, he never makes mistakes; everything will come to pass just at his own time and pleasure, and every knee shall bow and every tongue shall confess that he is Christ the Lord.

Well, I must stop. I did not aim to write at such length. Excuse me and pardon error, is the wish of your unworthy sister, if one at all,

BELLE FRAZEE.

MILLERSPORT, Ohio, May 7, 1918.

DEAR SISTER IN CHRIST:—I received your good letter in due time, but have had many things to hinder me from answering. I remember meeting you once, but long ago. There have been many changes, and many of our loved ones have gone over the river, so many that sometimes it seems the most of them are on the other side. I do not doubt for a moment but what you are one of the redeemed of the Lord; you give the unmistakable evidence of being born of the Spirit of God, which the Savior taught

was essential both to see and to enter into the kingdom. We have no doubt but what you enjoy the things of the Spirit above the things of the world. While we cannot go to any particular time or place when we felt our sins forgiven, yet we believe we do know there has been a change with us and in us. It is said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Again, John says, "We know that we have passed from death unto life, because we love the brethren." Sometimes I feel I do love the dear people of God; they are my people, and I have professed to love them for almost forty-seven years, and for that length of time have had a home among them, and have in my weakness been trying to serve them for thirty years, and they will have to be the judges as to how well I have done it. I am not a judge as to how well I have served them. Sometimes the service has been sweet, and sometimes very dull indeed, so far as my feelings were concerned. Yes, I am, if not deceived, trusting alone in the righteousness of the Lord Jesus being imputed unto me. It is written, Blessed is the man unto whom the Lord will not impute sin. Blessed is the man whose iniquities are forgiven and whose sins are covered. How are they covered? With the righteousness of the Lord Jesus Christ. The poet has expressed it in the following beautiful lines:

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with thy righteousness on,
My person and offering to bring.
The terrors of law and of God
With me can have nothing to do;
My Savior's obedience and blood
Hide all my transgressions from view."

This tells it all; so my soul shall make her boast in the Lord. "I will greatly rejoice in the Lord, my soul shall be joy-

ful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10. This is sometimes very sweet to me, and so you need not wonder that I am interested in the blood and righteousness of the Lord Jesus Christ.

I am the one that lives near Millersport. My brother, J. A. Ruffner, lives near Thornville; he often writes for the papers. I am going to send your letter to brother T. D. Lawrence, 25 North William St., Newark, Ohio, and let him write to your stepdaughter. You did not give me her name, I suppose, however, it is Frazee, but we want to be a little definite about her address. Elder C. F. Stuckey is the pastor of the church in Newark. You come to the association, too. I believe it is Wednesday, Thursday and Friday before the fourth Sunday in August. I expect to hand your letter to brother Lawrence, of Newark. You will have to give him her address, and he will look after her. The Lord's blessings be upon you.

Your poor brother in hope of eternal life through Christ,

LEWIS T. RUFFNER.

MONROE, Ga., July 9, 1919.

DEAR EDITORS:—The gospel according to Luke begins, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," and it seemed good also for him to write (and how beautifully he did it) the very things which we surely believe to this present day, telling of Jesus, the only begotten Son of God, and what the angel said unto his mother, and the many wonderful

things that he accomplished while in the flesh, his life, death and resurrection, as a link of the whole chain from Genesis to Revelation, being wounded for our transgressions, and with his stripes we are healed; who did no sin, neither was guile found in his mouth, but was made sin for us, who knew no sin, that we might be made the righteousness of God in him; and became poor, that we through his poverty might be rich, by that inheritance which is incorruptible and undefiled and fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Ye are not your own, for ye are bought with a price, and that price was the shedding of the blood of the Lamb that taketh away the sin of the world. The apostle said, We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. He is the power of God and the wisdom of God. Every order of religion is preaching Jesus in our land except the Jews, but we are the only people who contend that salvation is of grace and not of ourselves, but is the gift of God, wholly unconditional on our part, though we in nature want to claim some part in it and call it our common salvation, not fixed, not of grace, but of works, left discretionary with us. Surely we do not believe this declaration, but look back to the Vine and be satisfied with being one of the branches of that Vine, hoping for the fruit of faith, which is good works. With all the exhortations to love and good works, if God does not work in us both to will and to do, it will not be done. When Jonah said, Salvation is of the Lord, we surely believe he meant his own salvation, as he said, For thou hast cast me into the deep, teaching him how helpless he was to save

himself. David surely believed that God brought him up out of the pit and placed his feet upon a rock and established his goings and put a new song in his mouth, and we surely believe that Daniel's salvation from the lions was of God, also that of the three Hebrew children was of God. Paul and Silas were delivered from prison, also Peter was saved by the power of God, and I can say of a truth that my salvation (if indeed I have any) was and is of God. I can look back over sixty years and see the hand of God in many things, and surely believe it was all predestinated—all the causes and effects, and if there is anything else, he had a purpose in that. There is but one way for us in this life, and every step of it is known to him before it comes to pass, and all the men and devils combined cannot hinder it one moment nor bring it to pass one moment sooner. The sovereign God does as he pleases everywhere, working all things together for good to them who are the called according to his purpose. He is not waiting to see what his children are going to do so he can give them grace if they do good. Grace is not purchased with money or good works. We love to think of the doctrine, just the one doctrine of God our Redeemer. Then let us take heed to ourselves and to the doctrine, for in doing this thou shalt both save thyself and them that hear thee. If we do this, it is God working in us both to will and to do of his good pleasure.

We are looking for Elder H. H. Leferts here in August, and shall enjoy his expounding the Scriptures. I hope it may be the will of the Lord for us to visit your association again next spring. Now these are some of the things which we believe and declare to be the truth.

I remain your brother in hope of life,
J. M. ADAMS.

SULLIVAN, Ill., Aug. 2, 1919.

DEAR EDITORS:—When I became a subscriber to your paper, about six months ago, I told you that unless your paper held to the doctrine of predestination (absolute and unconditional) I did not want to take it. I am writing to tell you I am more than pleased with the many good articles published therein. I am very glad that brother Ben H. Irwin felt to give us the kind of article he did in the August 1st issue, entitled "The Council of God," and through your columns (as I do not know his address) I want to express my sincere indorsement of his views. This article expresses, as I understand, just the kind of doctrine the Old Baptists have believed through all ages. Such articles build up and bring us to see our God as he really is; not a God who loves us when we do good and hates when we do wrong, but a God who loves us with an everlasting love. I am very thankful there are good brethren left who yet promulgate or preach God's eternal truth, and at least one paper that is not afraid to publish it. This is the kind of doctrine that kills the root and bud of all forms of conditionalism and Arminianism, and I want to say to brother Irwin, and to all other good writers, Cry aloud and spare not.

Your brother in hope,

E. D. ELDER.

CHICAGO, Ill., June 1, 1917.

DEAR BROTHER KER:—Being at present and for six weeks past on sick leave from my office, I have been reading a great deal, and also the SIGNS. It is twenty-five years last October since I had my eyes opened to the truth as it is in Christ, and I remember yet how beautiful all nature appeared and seemed to be praising the Creator. Some seven years after this I had an idea that I was called to preach

the gospel. At the time I spoke to my pastor about it. He was eighty years old at the time, and did not begin preaching until he was fifty-two years of age. He told me to resist the "call" as much as possible, and if I really had a call, in time I would be made to know it. The feeling passed away until recently, like eighteen years ago, that impression has come to me again. My first thought is, Let no man take upon him this honor except he is called as was Moses and Aaron; and like the prophet of old I must say, "I am a man of unclean lips." I look at myself and my life, not only before conversion, but since I was made to know the truth, and think how far short of a believer's walk and conduct mine has been, worldly minded, vain, frivolous, talkative and so on, and in contradistinction to this I hear Paul in one place saying to the brethren, You know how holy and justly I behaved myself among you, and in another, The things you have seen me do, do ye, &c. Now I could not say that of any period of my life, for I doubt if a single day passes over my head but that I do or say something I should not, or in some way come far short of the glory of God. A minister should be an ensample to the flock. I do not really think there is any more obligation resting on a minister to walk worthy of the vocation to which he is called than there is on any other believer. But, Be an ensample to the flock, for in so doing thou shalt save not only thyself, but them that hear thee. Candidly, my dear brother, had I ever so great knowledge of spiritual things, still I would distrust myself. The thirteenth chapter of 1st Corinthians seems to apply peculiarly to me; that is, I seem just such an one as Paul described, who did not have charity, or love, as given in some versions. Some-

times, like the Savior on the cross, I am made to cry, My God, why hast thou forsaken me? Why am I left in this cold, barren world with so little grace, so little of the indwelling of the Holy Spirit? I cannot doubt my experience, it was too bright, too vivid for me to ever doubt it; but why, why must so much brightness be given, and then the Sun of Righteousness be withdrawn? Like David in the fifty-first Psalm, I am made to say, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." We have no church here, but a few believers, some eight or ten in all. At times we have had a few meetings, Elder Durand for one, and others, but for a year we have had none.

I am going to close. I know if the Almighty intends I shall preach, some time I will have to. "Woe is me if I preach not the gospel," said one who was certainly called to the ministry, but to me the most awful blunder one could make would be to try and fill the sacred office unworthily. There is not, to my mind, any earthly ruler or official who occupies as high a position as he whom God has called to break the bread of life to his children. How beautiful are the feet of them that publish glad tidings. I do not wish to dishonor my God (already too much dishonored by me) by taking upon me an office he never designed I should fill. If you can find time from your many duties to reply I shall appreciate it.

Unworthily yours,

W. C. COX.

[THIS letter was mislaid, hence neglected. We know some of the peculiar exercises of mind of brother Cox, and can sympathize with him. The church is the judge of all its gifts, and will deal righteously with him. We are all glad when the gifts are made manifest.—K.]

EDGE MOOR, Del., Aug. 11, 1919.

DEAR BRETHREN EDITORS:—For more than four months I have been so afflicted with rheumatism that I have been unable to do any work, and during that time I think I have learned more thoroughly than ever the bitter warfare between the flesh and the Spirit. It was my plan last February to have good health and strength for the work of the coming season, but instead the pains of rheumatism left me so weak I was dependent on others for help. If we have been born of God how many times our plans have been opposed to the purposes of God. Right here is where the unequal warfare begins, and in my case it was long and bitter. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 37. When this contest is over I do believe that the natural man is no more reconciled to the plans of God than he was before. He has been mortified, as we learn from Scripture: For if ye through the Spirit do mortify the deeds of the body, ye shall live. Then in the Spirit we can say with Paul, For I have learned in whatsoever state I am, therewith to be content. In this trial I found again the truth of the Scripture: Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Let us remember that it is afterward we get the fruit of righteousness, and it is for them that are exercised thereby. After all contests it is sweet to rest; so our Savior tells us: Come unto me, all ye that labor and are heavy laden, and I will give you rest. What a comfort it is to rest in the mercy and goodness of God, who has delivered us from our trials. It is also a comfort to learn the precious truth: "All things work together for good to them that love God, to them who are the called according to his purpose."

B. F. HAMILTON.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

I JOHN V. 16.

"THERE is a sin unto death."

We have a request from a brother to write on this subject who says that in his part of the country there is much confusion of mind on this text, and also states that much trouble in the churches exists because of the course of some in dealing or not dealing with some offenders or transgressors of what, in their opinion, is the "sin unto death." In attempting to give our view of the subject we have no thought of pleasing all our readers; in fact, we have little expectation of pleasing the brother who made the request of us; however, we shall grant his request and leave the matter with the Lord. We have been more distressed and perplexed during our life in the church because of the decided differences of interpretation of the Scriptures than from any other cause. The question with us has been: If the ministers of the gospel are led into the things of Jesus, why should one man be led in an altogether different direction from another and each minister have a following? We have never questioned the sincerity of any in matters of discord, but have often doubted that the Lord was in the matter at all, and we feel sure that had we not

been held by some unseen power or influence we should long ago have given it all up as a delusion of the mind. When Jesus sent the disciples out to preach, the identical words were put in their mouth: "Preach saying, The kingdom of heaven is at hand." In reading the prophecies we find no discord among the true prophets. When Jesus came he corroborated all they said; they all testified of him. In all the doctrine of God the apostles were a unit. If, therefore, moved by the same Spirit to preach the doctrine of God, why such wide differences of interpretation? This question has sometimes been met with the following answer: "The prophets and apostles were inspired, hence there could be no discord in their doctrine." It seems to us that inasmuch as "no Scripture is of any private interpretation," it must be understood by the same Spirit that gave it to holy men of old, hence when the children of God differ so widely as they often do there must be something radically wrong, and surely the wrong is not with the Spirit of revelation, consequently it must be with those of us who differ. No two can be correct on any text if they differ in their interpretation of it, and the only way to decide which is right, if either be, is to compare their views with the word of God honestly and sincerely, without respect of persons.

It is evident that there is a sin unto death, because the record says so, and it should be the desire of us all to know what that sin is, and also what death is meant because of that sin. Some say fornication, or adultery, some say one thing and some another; all cannot be right. Again we ask the question, If we all be led or taught by the Spirit of God why the many views and so much confusion? While on this subject we desire

to affirm that fornication and adultery are not one and the same thing, nor can they be dealt with alike in the church, nor by the husband of the wife who sins. Fornication is the sin that takes place before marriage, while adultery is the sin of unfaithfulness after marriage, and fornication is the only sin for which a man is justified by the word of God in putting away or divorcing his wife. We have a very striking example of this in the case of Joseph and Mary. We are told that before they came together Joseph discovered that she was with child, hence in his judgment had been guilty of fornication, and he, being a just man, thought to put her away privately, but the Lord spoke to him and said, Think not to put away Mary thy wife, for that which is conceived in her is of the Holy Ghost, and that holy thing which shall be born of her shall be called the Son of the Highest. Jesus said that for fornication only should a man put away his wife. Any sin committed by the married wife is the sin of her husband, otherwise the marriage union, or unity, set forth in the Scripture fails. First of all this unity of husband and wife existed between Christ and the church before the world began. It was impossible therefore for the bride of Christ to be guilty of fornication, but in the Old Testament she is spoken of as an adulterous woman, and the Lord said to her, Return unto me, for I am married unto thee. What the Lord had joined together man could not put asunder. Her sin was his sin, and instead of putting her away he bare her sin in his own body. The union between Adam and Eve was so complete that her sin was his sin, and they were not separated in life nor in death. It was also impossible for Eve to commit fornication, because no other man lived prior the existence of

their marriage union. This distinction between fornication and adultery is very seldom made, but should always be made. Paul said, To avoid fornication let every man have his own wife and every woman her own husband. According to the law of commandments adultery is only one of the sins mentioned, and if any one transgressed the least of those commandments he was a sinner, for sin is the transgression of the law. It is true, however, that the sin of adultery under the Mosaic law was a sin unto death, but under grace there is but one sin, according to the word of Jesus, not forgive, and that is "blasphemy against the Holy Ghost," in other words, unbelief, from which proceeds everything contrary to God. When the adulterous woman was brought to Jesus her accusers knew that the law said such should be stoned to death. But, bless his holy name, he did not say so; he came not to destroy the lives of men and women, but to save them, hence under grace, or in this age, the sin of adultery is not the "sin unto death." There is forgiveness of the sins of the Lord's children, and freely, too, without money and without price. The blood of Jesus Christ cleanseth us from all sin. Some have the idea that for some special sin we must be cut off forever from all church privileges, while others do not agree with that idea. The law of Christ is that if our brother sins against us seventy times seven and repents that we shall forgive him. Repentance is not mourning and making an ado about a thing, but the actual turning away from the course pursued. We have every reason to believe that the woman brought to Jesus verily turned away from her course and never sinned again in that respect. There can be no forgiveness by the church of a sinner, let the sin be what

it may, until that one proves to the church that his life is godly and his walk circumspect. When this is done there is no ground upon which to forbid restoration to the privileges of the house of God. As already said, in our view of the Scriptures, unbelief is the only sin unto death, and this death only means to the privileges, fellowship, confidence and esteem of the church of God. "Neither death nor life" shall separate us from the love of God which we have in Christ Jesus our Lord. Many of the Israelites were unbelievers; that is, they did not take God at his word, which true faith does, and because of this unbelief the Lord opened the earth and swallowed up twenty thousand men in one day, and the writer of Hebrews tells us that such happened unto them for an example to us, that there should not be in us a heart of unbelief to depart from the living God. In departing from the doctrine of God our Savior, in continuing not in the fellowship of the apostles, unbelief is made manifest. In such a course such an one denies the God who bought him, and tramples under foot the precious blood of Christ Jesus, hence is a cloud without rain, a well without water, a tree without fruit, twice dead, plucked up by the roots. For such a character we are commanded not to pray. Like the dog returned to his vomit, and the sow that was washed to her wallowing in the mire, he or she has become a stench in the nostrils of the church of God, the pillar and ground of the truth. The sin of unbelief (blasphemy in ascribing the works of God to the devil, or any other power,) shall not be forgiven men in this world, neither in the world to come, said Jesus. We should always remember that Jesus came in the end of the legal world, hence the legal dispensation was in full force when

he uttered the words above. We have already proven that the sin of unbelief was not forgiven during that age, but rather was severely punished; even so in this gospel world, which was to come, there is no forgiveness for it, therefore it is unto death. We want it understood that we admire and advise church order and discipline, and every transgressor should be dealt with according to the rule given the church in the Scriptures. No man has right to say this or that should be done unless the Bible says that thing. The laws of the church are very clearly and wonderfully recorded. On the one hand the church should not overreach, and on the other it should not be short in meting out the full penalty to the transgressor. Nothing should be done by partiality, treat every man and woman alike, let them be whom they may. If the pastor sins, deal with him according to the law of the church; if the deacon sins, treat him likewise; if the poor sin, mete out to them according to their sins, and if the rich sin, never think nor say, It will not do to deal with brother John, or brother James, or sister Rachel, or sister Jane. In the church no one man or woman is better than another. Position in life, riches or influence, can never excuse any one for wrongdoing, and just as sure as a church winks at the sins of such, just so sure that church will sooner or later become a reproach to the cause of Christ, and also to the community in which it is located. A clean house with two or three godly men or women in it is far better than hundreds with sin covered or in any sense tolerated. No church should, however, be hasty in its judgment, nor in its actions; let our moderation be known in all matters of the church. To five of the seven churches of Asia messages were sent, to the effect

that unless they repented of their sin, or wrong course, the candlestick would be removed, and we think the same God demands order in his house to-day. How often many of us have wished that John and the other apostles had been a little more explicit in some of their writings. On the one hand it would have settled us on many such subjects as we are now writing, but on the other hand it would have prevented much reading and searching to know what they did mean.

In conclusion, we confess our fallibility, as likely to misunderstand the Scriptures as any one, as liable to mistakes as any one, and the best we can do is to give that which seems right to us, and not condemn the views of others. We hope our brother who requested us to give our view on the text at the head of this article may be given its true import, and believe that we have done willingly and gladly our best in trying to comply with his wish in the matter.

K.

BOOK OF EDITORIALS.

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

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

OBITUARY NOTICES.

Sarah Jane Hoff was born February 25th, 1842, and died July 7th, 1919, at her home in Frenchtown, N. J. She was the widow of Cornelius C. Hoff, who died six months previously. One son and three daughters survive her: C. S. Hoff, Mrs. J. C. Hough and Mrs. O. R. Kugler, of Frenchtown, N. J., and Mrs. Oscar Rittenhouse, of Clinton, N. J. She was a lovely character, devoted to her family and very much beloved by all who knew her. She never united with the church, but was a firm believer in salvation by grace and interested in the welfare of the Old School Baptist Church, always for many years being present at our meetings here in Frenchtown unless providentially hindered. We miss her very much. With her we believe the fullness of all her hope embraced is realized. By faith she was made to know and understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Her faith was the gift of God, by which she obtained evidence of all that she now has in the full measure of the glory that Jesus had with the Father before the world was. The blessed inheritance of the saints can never be fully told by mortal tongue.

Elder D. M. Vail preached a very comforting discourse at her funeral. She was buried in the cemetery in Frenchtown.

O. R. KUGLER.

J. D. Staples was born in Monroe County, Ala., April 5th, 1841, and died March 23rd, 1919, at the age of 77 years, 11 months and 18 days. He was married to Amanda C. Ward Feb. 22nd, 1870. Three children were born to them: John Lee, Zettie Amanda and Rachel Elizabeth, all deceased. July 17th, 1881, he was married to Mrs. Mary Ann Hoffman, who preceded him in death five years and three days. For several years he was taken care of by his daughter-in-law, sister Alta Staples, and her three children, who seemed to be untiring in caring for him in his last days. He was a member of Bethel Church, of the Predestinarian faith and order, for many years, which the writer has been trying to serve as pastor for eleven years. He had been a reader of the SIGNS OF THE TIMES for many years, and often expressed to me what sweet comfort he received in reading it. He served during the Civil War, and often expressed himself as feeling that God had taken care of him. He was untiring in his efforts to make his brethren and many friends enjoy themselves at his lovely home. Every comfort that mortal hands could give was given by him. I think of the saying of the Savior: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The unworthy writer tried to speak words of comfort to his dear relatives and many friends at his funeral. His remains were laid to rest in the ceme-

tery near by, and as his body was lowered in the grave I felt reconciled, fully believing that God, who watched over him all his life and gave him a good hope in Christ, will in the resurrection speak, and he shall come forth to see his Savior as he is and be like him and be satisfied. We bow in humble submission to the will of God, who doeth all things well.

T. J. EVERS.

Deacon Malcolm McIntyre died in Winnipeg, Man., June 29th, 1919, in the 87th year of his age, and was buried in the Winnipeg cemetery the 30th, Elder Smallbone, of the Particular Baptist Church, officiating. He had lived all his life in Lobo, Ont. He was appointed deacon of the Old School Baptist Church over fifty years ago, after the death of his father, who was one of the pioneers of the church. As his health began to fail him, and his wife also being aged, Mrs. Gale, his daughter, of Winnipeg, came down last fall and took them with her, as they could not get proper attention at home, and she and his other daughter, Mrs. Haws, of Gary, and his son Archie from the west, cared for him until he passed quietly and peacefully away. His wish that he might die in June was granted. He enjoyed the confidence and warm regard of all who knew him, as a peaceable, upright man, and was especially beloved by those who, like himself, hope for salvation through the blood and righteousness of the Lord Jesus Christ, in whom he confidently trusted to the very last. He leaves an aged widow, three sons, two daughters and one sister. Thus the Lord is taking from our midst those we love, but thanks be to his name he will fill the vacancy.

JOHN MCFARLANE.

J. C. Smith, son of Marion and Maria Smith, was born April 13th, 1848, and was married to Miss Martha M. Jinner Sept. 13th, 1867. To that union were born eight children, seven of whom survive him: Marion Smith, M. T. Smith, Mrs. E. H. Lawrence, Mrs. S. M. Wamack, Mrs. Alice Phillips, Mrs. T. E. Phillips and Mrs. M. O. Smart. A daughter, Mary C. Smith, died Sept. 14th, 1890. He provided for his family by hard labor on the farm. The Lord gave him average strength and an energetic disposition. He united with the Old School Baptist Church at Good Hope, near Oakland, La., August 4th, 1867, where his membership remained until 1894, when he moved it to Concord Church, Lincoln Parish. He was faithful in word and deed, and was established by the grace of God in the doctrine and order of God our Savior. His brethren felt that he was in possession of a gift to preach, which he exercised in public for awhile, then stopped, saying it was not his place. He served the church as deacon for many years, and in my judgment was a deacon of the Lord. He was gifted in prayer and exhortation, and loved

to talk of God's word. Many times when the writer was small he visited our home. When he felt anything to be right he was not afraid to contend for it; even though the majority were against him, he stood firm. He died in full fellowship with the Predestinarian Primitive Baptists. He always filled his seat in the meetings of the church unless prevented by illness. His first wife died in March, 1900, and he was married again in December, 1904, to Mrs. J. A. Hellams, near Upland, Ark., where he moved and lived until she died, in 1917. While living with his second wife his letter was taken to Smyrna Church, where it remained until his death. After the death of his second wife he made his home with his daughter, Mrs. Alice Phillips, which was too far from the church for him to attend, he being in poor health. He was isolated from his brethren in his last days, and did not hear any preaching. The writer was requested to have an appointment near his home on the fifth Sunday in June, but brother Smith sent me word on Saturday before the third Sunday that he might not live until the appointment, and he did not, but died June 25th, 1919. He is gone from a world of sorrow. Dear bereaved ones, we should not mourn as those who have no hope, for we fully believe he was in possession of a sweet hope beyond the grave. The days of sorrow and pain are over; his mortal body is silent in the tomb, his spirit has gone to the blessed Giver. O glorious day, when freed from sin, when mortality is swallowed up of life, yea, eternal life in the holy presence of Almighty God, beyond the dark and stormy sea of sin and trouble. I will say in memory of dear brother Smith, Blessed are the dead which die in the Lord, and we feel sure he died in the full triumph of living faith. May the Lord bless all who mourn, and reconcile us to his holy will, for Jesus' sake. Amen.

Written by one who loved him for the truth's sake.

R. W. RHODES.

David Catt, son of Wilbur and Myrtie Catt, was born August 4th, 1911, and died July 10th, 1919, aged 7 years, 11 months and 6 days. David was a bright and loving child, the joy of the home, as he was the youngest of four boys. We miss him, we mourn, his place is vacant. O that we could say, Father, not our will, but thine, be done. No living soul can say, Not my will, in truth, except by the Holy Spirit. Well do I remember many years ago, when loved earthly ties were severed. I sorrowed even unto death, for I cried, O Father, let this poor life go out. A voice spoke to me saying, Which is the most to you, these earthly ties or Jesus? I was made to cry, O Father, take all else, but give me Jesus. My sorrowing ceased, and I went on my way with a light spirit. Now our God has hid himself from us; he has taken our loving boy from us and has not sent the Comforter, but I know he will not

tarry too long, but will come to us in this dark hour. Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. We trust our child has fallen asleep in the arms of our great Redeemer. May God cause us to bow to his dealings with us.

His grandfather,

J. W. LAWS.

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

Mrs. Mary E. Seid, Cal., \$1.00; G. D. Peters, Ohio, \$1.00; Mrs. E. J. Bolton, Mo., \$1.00.

M E E T I N G S .

THE Ebenezer Primitive Baptist Church of Baltimore, Md., will hold an all day meeting on the third Sunday in September. All brethren and friends are invited to meet with us.

A. S. ROWE, Church Clerk.

THE Roxbury Old School Baptist Association will be held with the First Church of Roxbury, at Vega, N. Y., on Wednesday and Thursday, Sept. 17th and 18th, 1919. A cordial invitation is extended to all lovers of the truth. Those coming by rail will be met at Roxbury, N. Y., Tuesday p. m.

V. BALLARD, Church Clerk.

THE Old School Baptist Church of Jefferson, N. Y., has appointed a two days meeting to be held on the third Sunday and Saturday before in September (20th and 21st). The morning train will be met at Sanford on Friday before the meeting. All who love the truth are cordially invited.

GEORGE E. MEAD.

THE yearly meeting of the Messongoes Old School Baptist Church, near Hallwood, Va., is appointed to be held on the third Sunday and Saturday before in September. A cordial invitation is extended to all who desire to meet with us. Service will begin at 2 o'clock Saturday and continue all day Sunday.

J. C. MELLOTT, Pastor.

THE yearly meeting of the Nassaongo Old School Baptist Church is appointed to be held on the fourth Sunday and Saturday before in September. Service to begin on Saturday at 2 o'clock and continue all day Sunday. All who have a desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

THE Olive and Hurley Old School Baptist Church will hold their yearly meeting the last Saturday and Sunday in September (27th and 28th), 1919.

JAMES H. BEVIER, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Second Roxbury Church, at Halcottville, N. Y., on the U. & D. R. R., at the regular time, first Wednesday and Thursday in October (1st and 2nd), 1919. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

THE seventy-third annual session of the Sulphur Fork Association of Old School or Predestinarian Baptists is appointed to be held with the church at Prospect, Bowie Co., Texas, commencing on Friday before the first Sunday in October, 1919. All brethren who love peace and believe that God is a sovereign and rules and controls all things are cordially invited to meet with us. Those coming from the west will be met at Carbondale, on the Cotton Belt R. R., Thursday p. m., and those from the east Friday a. m.

R. E. WHITE, Moderator.

J. S. McLEOD, Clerk.

THE yearly meeting of the Indiantown Old School Baptist Church will be held on the first Sunday and Saturday before in October. Service to begin on Saturday at 2 o'clock and continue all day Sunday. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

THE Juniata Association, discontinued last year on account of the influenza, will meet, the Lord willing, Friday, Saturday and Sunday, October 10th, 11th and 12th, 1919, with the Sideling Hill Church, Fulton County, Pa. All lovers of the truth and ministers of our faith and order are invited to meet with us. Those coming by rail will be met Thursday before the meeting at Hancock, W. Va., if coming by Baltimore & Ohio R. R., and at Hancock, Md., if coming by Western Maryland R. R. Please notify in advance either Dennis Mellott, Plum Run, Pa., or Jefferson C. Mellott, Needmore, Pa.

DENNIS MELLOTT, Church Clerk.

THE Virginia Corresponding Meeting, discontinued last year by the influenza, will meet, the Lord willing, with the Frying Pan Church, Fairfax County, Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1919. Those coming by rail will be met Tuesday afternoon before the meeting at Herndon, Va. Trains leave 36th and M Sts. N. W., Washington, D. C., at 2 and 5:30 o'clock. Forty minutes should be allowed to get from the Union Station in Washington to the terminal where trains leave for Herndon. We want all brethren and ministers of our faith and order who feel it in their hearts to meet with us, to do so.

R. L. SPINDLE, Church Clerk.

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

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

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

11:00 A. M.

2:00 P. M.

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

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C H U R C H ,**

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Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

A. S. ROWE, Church Clerk.

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

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BAPTIST CHURCH**

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All day meeting second Sunday in each month 10:30 a. m. Evening meeting fourth Sunday in each month 7:30 p. m.

A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

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

JOSHUA T. ROWE, Pastor.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

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of
JOSHUA S. CORDER.**

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I will sell the remaining copies I have on hand of this little memorial book for seventy-five cents per copy, postpaid. And I want to say to you of the household of faith who wish this book and are too poor to pay for it, if you will send me your name and address and ten cents to cover postage, I will gladly mail you a copy. The sweet expressions I have received concerning this little work have more than doubly paid me for the anxious hours I spent over its publication, not knowing whether He from whom all blessings flow would bless it to his saints or no. I thank every one who has ordered the book, and kindly solicit further patronage. Send all orders to me.

SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

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

THE

“ SIGNS OF THE TIMES, ”
(ESTABLISHED 1832.)

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

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY
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To whom all letters should be addressed, and
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DRAWING WATER.”

(Judges v. II.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., OCTOBER 1, 1919. NO. 19.

CORRESPONDENCE.

NEW YORK, N. Y., Feb. 1, 1917.

DEAR SISTER:—I am glad you enjoyed the meeting at Duart, that it was “the time of the singing of birds” with you; and I am especially glad your sister was given strength to tell her friends how great things the Lord hath done for her and ask for a name and home with that afflicted and poor people who trust in the name of the Lord. My attendance at the Lobo meeting last October will never be forgotten by me. My mind is often stirred up in remembrance of it with a feeling of love and fellowship for those I met, that makes them near and dear to me. That is the kind of love and fellowship I want to always be exercised by—of abiding effect; the kind that leaves a sweet savor and relish of goodness and pleasantness experienced in the assembly of the saints. I liked the way you concluded your letter, as craving the assurance of a good hope through the merits of a crucified Redeemer. That is what I long for above all else. Fearfulness that I am a hypocrite often seizes me, and yet there is some comfort in believing that Satan does not assault the hope of the hypocrite as he does the hope of the true

believer. A hypocrite may retain his hope unmolested; the devil never attempts to molest it; but I am confident there is no true child of God whose hope is not assailed by Satan. He tempted Christ, and the servant is not above his master, nor the disciple above his Lord. He who entertains a false hope has not that conviction of his depravity which the saint possesses of his. His sins appear to him with all their aggravations, and it often seems a very mysterious thing to him that any grace can be consistent with such depravity; but a false hope hides corruption, so that the hypocrite appears clean in his own eyes.

In the love and fellowship of gospel bonds I am, I trust, your brother,

JOHN McCONNELL.

NEW YORK, N. Y., March 17, 1917.

DEAR SISTER:—Your good letter came to hand in due time, and should have been replied to at once, but many things came in the way of its prompt acknowledgment. Not the least of these hindrances was the consciousness of being destitute of spiritual mindedness, of lacking knowledge and understanding of heavenly things, and it is of these things,

I am sure, you want to hear most. I would gladly comply with your request to write, for publication, my views of the Scripture you quote, had I any views worth while submitting. The SIGNS needs no space writers while it has so many able gifts to draw upon of profit to its readers. The Song of Solomon, to which you referred, is the Song of songs. The strongest and tenderest passion God has implanted in man is mutual love of husband and wife, and in the highest and holiest sense this is manifested in the relation of Christ to his church. Solomon's Song is of the inseparable unity of Christ and his church, and of confident assurance that what God hath joined together no man can put asunder. "The love of Jesus, what it is, none but his loved ones know." Theirs is the song of love, their tongue the pen of a ready writer. In a living way the melody of this song is in their heart and in their tongue. Whether it be a song in the night or in a day of gladness, it is a song of their Beloved. They sing praises unto his name, "upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." The low, sad notes are there, with the high, exulting ones, making melody in their heart to the Lord.

Among the many good things you wrote was of desire for greater love of God. Such a desire can only be in an humble and contrite heart. It is the language of all growth in grace and in the knowledge of God, for undoubtedly the grace or love of God in our hearts is in proportion to our knowledge of God. But, you might say, if that be so, then why is it that an increase in the knowledge of God makes my love appear less to me in comparison with what I know of God? I would answer, when something of God is presented to our view we

are convinced of much more than we see. What we perceive is wonderful, but this view brings with it a strong conviction of something vastly superior to what is seen; so that, at the same time, we are astonished that we know so little, as well as that we love so little; and as we are convinced of the existence of infinitely more than we yet perceive, so we are convinced that we possess a capacity of knowing vastly more than we yet know. In consequence of this the child of God complains greatly of spiritual ignorance, poverty of spirit and want of love, and longs and strives for more knowledge and more love. He who grows in grace is more and more convinced of the height to which his affections should ascend, and is more and more affected with the low degree in which they are exercised; he is feelingly poor and needy. There are different degrees of grace, or growth in grace means nothing. Some subjects of grace are but babes in Christ, in whom the exercise of their affection for heavenly things is comparatively weak, yet every one who possesses the power of godliness in his soul will be inclined toward heavenly things far above all carnal and natural affections. Nothing is more manifest than that heavenly things engage our minds no further than as they affect us. Many attend preaching and hear of things infinitely important, but all that is heard seems ineffectual, makes no alteration in their disposition and life. The reason is, they are not affected by what they hear. There never was any change wrought in the mind or deportment of any one, by anything of a heavenly nature, which did not move his affections. No one was ever humbled and brought to the throne of grace by anything he ever heard or conceived respecting his own destitution

of any righteousness, while his heart remained unaffected. In short, there never was anything brought to pass in the heart or life of any man, by the Spirit of God, without the mind being deeply affected. Those things which we show by our actions a preference for, are what we do really prefer in our hearts. All men, when left to follow their own choice, show by their actions what they do really prefer in their hearts. When God and mammon appear in opposition, spiritual blessings on the one hand and worldly interests on the other, a man's behavior in forsaking the one and cleaving to the other proves whose servant he is. Circumstances in our life put us to the test whether we prefer the approval of God or the approval of man; the reality and sincerity of our love to God is brought to the test of experiment and fact. The Scriptures speak of trying the goodness of our profession in the same way as gold or silver is tried. That which has the appearance of gold is put into the furnace, in order to discover whether it is what it seems to be or not. Pure gold comes through the fire in full weight, and "all that will live godly in Christ Jesus" will lose nothing in the furnace of affliction; they will come forth as gold. God does not try his people for his own information, to obtain evidences of their sincerity, but for their satisfaction, and to furnish evidence to their own conscience. The difficulties which Israel experienced in the wilderness and by their enemies in Canaan was God's way of making them know what was in their hearts, whether they would keep his commandments or not. When God tempted Abraham it was not for his own satisfaction, but for the satisfaction of Abraham, that he might have a clear manifestation of God's favor toward him. Under this

trial Abraham proved faithful, and God said to him, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This implies that in the exercise of grace the existence of that grace is rendered more evident.

I have written at greater length than I had any thought of when I began, and you will, perhaps, be wearied in reading the letter. I have been interrupted by visitors twice this evening, and lost the thoughts I had in mind to express. Your letters comforted me. In them you gave "a reason of the hope that is in you with meekness and fear." So much of my time is spent in fear, questioning and longing to know the only true God that it is good news to me to hear the language of my heart spoken by others. How mysterious it is that while we are sighing and mourning, our soul thirsting for God, for the living God, his song is with us, and our prayer is unto the God of our life. Just a thought here and I will close. The apostle says, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—1 John iv. 12, 13. As no man hath seen God at any time, the only assurance we can have of his dwelling in us is through love, for God is love. No man has ever seen God by the bodily sense of sight; he is the invisible God, and the church is united to him only by a spiritual bond—love. The God of love is manifest, rules and reigns in her; and as he is love, we are assured of dwelling in him and he in us, by his abiding self-revelation among us as love. Only through love can we be convinced of the reality of his being and nature. The indwelling and vital-

izing love of God means the same as that his Spirit dwells in us; for his Spirit, of which we are partakers through Christ, is itself the fountain of love, which can only originate in God. We cannot be conscious of fellowship of spirit with him if love, the mark of that spirit, does not manifest its life among us. The necessary working and effect of the revelation of God's love to his children is the mutual love of his children for each other. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

I am pleasantly anticipating the meeting at Dunwich in May. Many of the members and friends seem very near and dear to me, and it will be a pleasure to meet them again; but I cannot understand why the church should care to have me come, for I am an unprofitable servant to the Lord's dear people, and were it not for their forbearance and love I would long since have ceased to be recognized as a gospel preacher. If this is my honest and sincere conviction, I ought to stay at home and not intrude my unprofitable service; but I am selfish, I want to meet you all again for the good you do me as helpers of my joy.

My wife unites with me in assurances of love and fellowship.

Your brother in faith and hope,

JOHN McCONNELL.

MURRAY, Ky., May 5, 1919.

DEAR EDITORS:—Inclosed you will find a letter from Elder F. P. Chandler, which I would be glad to have you publish, it is so full of God's love. I feel many of the readers would enjoy reading it. Many know him, and know him as a true and faithful servant of God, a chosen and qualified servant to preach the gospel of the Son of God. Brother Chandler is in

very feeble health, unable to serve any of the churches he has in his care.

Also, inclosed you will find a letter on the Sabbath, by Elder A. L. Stansell, which I have enjoyed very much. It has given me much light on the Sabbath question. Perhaps others would like to read the same.

Yours through much tribulation,

FANNIE HENDRICKS.

PARIS, Tenn., April 30, 1919.

DEAR SISTER HENDRICKS:—Many are the afflictions of the righteous. In this world ye shall have tribulation, but in me peace. Be of good cheer, I have overcome the world. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Sufferings for his sake are appointed the heirs of promise in this life, yet they are light afflictions compared with the suffering of Jesus in the garden and on the cross, when he suffered the just for the unjust, that he might bring us to God. What love, what compassion to poor ruined sinners! But our pains must work for our good, if so be we love him, attended by the Holy Spirit to sanctify, to comfort, to give life, light, love, faith and patience. So, then, under afflictions how one does mourn because of indwelling sin. Blessed are they that mourn, for they shall be comforted. Then to those is repentance, and confession of sin to God, and crying for mercy. The Father hears the prayers and cries of his children; so, then, if he answers the prayers of his children they experience salvation and the joy of it, and the forgiveness of sins, though at times they must wait for it, yet give joy, peace and rest that is full of his glory. I am sure when we consider our sorrows soberly we will be ready to acknowledge all are most needful, not one in vain. If we

have no sorrows and no chastening, then there is no salvation, no comfort or peace in Jesus, and if we be without chastisement, then we are bastards, and not sons; but he chastens in love and in due season, for our profit. Has the rod been laid on a poor sinner, it yields the peaceable fruits of righteousness unto them that are exercised thereby.

Yes, I have been sick indeed, with many fears. The Lord sent his word and comforted me; through much mercy I am spared. God forbid that I should murmur. Great is the Lord our God, and greatly to be praised forever. I am able to be up around the house and yard. I fear you speak too highly of me. In me, that is, in my flesh, dwells no good thing. I do pray to be better, and an ensample to the flock. Pray for me for Jesus' sake.

F. P. CHANDLER.

NASHVILLE, Tenn., Dec. 15, 1918.

VERY DEAR SISTER:—Perhaps you have decided that I did not intend answering your letter of October 26th, but it came at a time when I was compassed about with great trouble. However, it was very much appreciated, because you had remembrance of me and my affliction, and I assure you that the delay in answering was because of lack of time to stop and consider the questions arising in your much appreciated letter. My dear wife had influenza, followed by a severe attack of pneumonia, and for several days it seemed that she could not live, but the good Lord was on our side and she is slowly recovering her strength. The Lord be praised. I lost five weeks from my work, and doctor bills and other bills have put me close to the straits, but I hope in God that all temporal things are his, and that he will give them to whom it pleases him.

I was made to feel tears of joy because of the questions you inquired about. The Sabbath contained in the Jewish law was a command given to an elect family, and to no one else; for he called Abram in Haran and told him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."—Gen. xii. 1. This Abram did, and God made a covenant with him, so that God called him Abraham and promised him that he would make a great nation of him. We find that in process of time God brought the children of Abraham, or Israel, out of Egypt, into which he had sent them, with a high hand and an outstretched arm, and put them in the wilderness. Here in this wilderness God gave them a law by the hand of Moses on tables of stone. One of the laws was: "Remember the sabbath day, to keep it holy."—Exodus xx. 8. This holy day, one day in seven, was a day or time in which men under that law were commanded not to do any servile labor. This law was to the Jew only. The Gentile (which was every other people) had no right or promise to any penalty or reward attached to this law, except those who were circumcised, thereby becoming dwellers in the land. (Exodus xii. 48.) So we find that the Jewish or Israelitish law was a law to the naturally circumcised, which law is called the law of circumcision. So then we may safely say that no man is embraced in the covenant of the natural or carnal law except that he has been naturally circumcised. I want to say just here that Seventh Day Adventists, the Christian Scientists, the Catholics, Campbellites and all other people that have adopted the laws of circumcision are a long way ahead of the crowd, for the law of Moses did not affect any but those who were of

the circumcision, or who had been naturally circumcised. So when you hear one vaunting his circumcision, or do system, there is but one conclusion: they doubt the sacrifice Jesus made. The man or woman holding to the law for justification, and failing to make burnt offerings and burnt sacrifices, is not approaching the law of circumcision, but ignorantly cleaving to the letter, which thing they do not understand. The man or woman who has no more confidence in Christ's offering than to think that their salvation is conditional, always seeks a doctrine that in its face seems to establish that fact. They are likewise not particular which conditional theme they subscribe to, but take the one that best suits their whims or social surroundings. As the law concerning the Jewish Sabbath, just so with all of the ten natural Mosaic laws. The truly convicted son of God loses to a great extent the obligations he feels toward the law of carnal commandments when he can see that the offering of Jesus was a complete and perfect sacrifice. The Jewish Sabbath was a day or time for rest to a circumcised, elected people. The Sabbath of our God is to an elect, a spiritually circumcised people—rest itself. God commanded some to be stoned that broke the Sabbath of Moses' law, for he had said, Ye shall keep it holy. Jesus while on earth was a Jewish law or Sabbath breaker in respect to days and customs. See Matthew xv. 1, 2. Again, he broke the Jewish Sabbath when he healed the hand of the man in the synagogue on the Sabbath day. (Mark iii. 1-5.) Not only so, but on many occasions he sanctioned the acts of his disciples regarding their breaking the Sabbath day. You will also find that in most every reference to the Jewish Sab-

bath the Scripture reads "Sabbath day," and not Sabbath. Sabbath day is one meaning, Sabbath is another. A true conception of holy writ shows that while Jesus seemed not to have regard for the Jews' law or ordinances, he of all men was the only keeper of the law; for we find by the mouth of Jesus that he trod the wine-press of the wrath of God alone, and of the people there was none to help. The law was commanded to be read in the synagogues on the Sabbath day, and men learned by hearing the law and customs expounded, and the men best qualified to keep the law and perform ordinances were those who best understood it, hence the Pharisee. If God had not done away with such formality it would be reasonable yet, but as he said he took away the first that he might establish the second, it does not remain. There remaineth a rest to the people of God, but it is Sabbath, and not Sabbath day. Men are instructed as of old on the Sabbath, and the perfect law of liberty is given then, but it is a time of rest, in which we are drawn by the everlasting cords of God's grace and love. The position that men must do in order to receive the blessings, is not to be criticised any more in one kind of religion than another, neither will one of them get any nearer God than the other, whether it be the man that makes a hobby of keeping the Sabbath day or respecting the Roman Catholic priest's robe, being baptized in water or any traditious example, whether they be Jews or Gentiles.

I shall feel amply paid for this long and seemingly useless letter when I hear from you again.

Yours in hope,

A. L. STANSELL.

ROGERS, Ky., August 2, 1919.

DEAR BRETHREN:—I should have sent in my remittance at the beginning of the year, and it was through thoughtlessness that I neglected my duty, for which I ask your pardon. I can see my shortcoming in many other things as well as in this. I like the SIGNS for the glorious doctrine it sets forth and the precious communications from the brethren and sisters throughout the land; they all write as I see it—salvation by grace, and grace alone. By my own experience and the teaching of the Scriptures it is the only doctrine that will stand. There are many Arminians who teach that the unregenerate must do something or make the start in order to bring themselves into favor with God, but the Scriptures teach that a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit. Paul says, By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast, and he gives the reason why: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. So it is not left for us to choose whether we shall walk in them or not, for Jesus says, Without me ye can do nothing, and Paul says, In Christ Jesus I can do all things, yet not I, but the grace of God that dwelleth in me. We receive not these things of ourselves, but by the revelation of Jesus Christ, who declared, Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain. Not for just a short time, and then vanish away. We have many doubts and fears while here in this life, not doubting in the least the power of God to save sinners, but the doubts are

in ourselves. While roaming in the dark wilderness I fear, at least with my carnal mind, that I have been mistaken in what I thought was done for me; then the Scripture will come to me, Christ in you the hope of glory, which hope is the anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner is entered for us.

I will close, as I have written more than I intended. I only expected to write and send in my remittance, but my mind has run on in these scattering thoughts, which I fear you will be wearied in reading. Excuse me.

Your sister in hope of eternal life,
(MRS.) N. C. SPENCER.

WINNSBORO, Texas, March 17, 1919.

DEAR BROTHER GREATHOUSE:—Your kind and brotherly letter came to hand a few days ago. I was glad to hear from you again, but sorry to hear you are so afflicted. I surely can sympathize with you in your sufferings, for I, too, am a great sufferer. I am almost entirely confined to the house and yard, and have to go on crutches all the time. I have not been to meeting since our association, the first of last October. All the churches I have been trying to serve so long are being supplied by others. This is perhaps to their advantage, but you may know it is pretty trying on me to be cut off from all my former privileges of that kind; however, it is all right. The Lord is just and good, I am a hard-hearted, sinful rebel. As you say, it takes all my sufferings and afflictions to humble me, and then it seems that I will not stay humbled. Afflictions and trials, however, should not discourage us. God's true worshipping people have always been a poor and afflicted people. Look, for instance, at Job. John the Baptist must

languish in prison and at last have his head taken off. The apostles must suffer imprisonments, banishments, stripes, being stoned, perils by land and by sea, cold and heat, hungerings, &c., but he who suffered most of all, and whose sufferings alone atoned for sin, was the blessed Son of God and our Savior and Redeemer. Our sufferings are small affairs when compared with his, "who drank the cup with stifled groan, and said, My Father's will be done." But still our little share of sorrow and suffering is necessary for us.

"Thou givest with paternal care,
Howe'er unjustly we complain,
To each his necessary share
Of joy and sorrow, toil and pain."

You know the Scriptures teach us, if we are God's children, that we are members of Christ's body, bone of his bones and flesh of his flesh, so we must suffer with him. But for our consolation it is written, If we suffer with him we shall also reign with him. Our sufferings bring us into closer fellowship with him. All our sufferings are in some way the result of sin, the transgression of law. We suffer for, or because of, our sins. Jesus, who had no sin of his own, suffered for all the sins of all his people, the Just for the unjust. Here I think of one of your favorite hymns, or rather a verse or two, that you sometimes quote:

"Forget thee I will not, I cannot, thy name
Engraved on my heart doth forever remain;
The palms of my hands, whilst I look on, I see
The wounds I received when suffering for thee.

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

The only question in my mind (and it is sometimes a very serious one) as to all things working together for my good, my afflictions and sufferings included, is, Am I one of that blessed number who love

the Lord, who are the called according to his purpose? I, who have been so ungrateful, so wanton, so wayward, can I claim things so great, so wonderful? If so, what great praise is due the sovereign grace of God, which alone is sufficient to reach and save a case like mine. Since my afflictions and sufferings have been so great, my hope has been so strengthened that I have been able to praise his holy name, both in prayer and in song. Many times in the dark hours of the night, when all around me is wrapped in slumber and my suffering is so great I cannot sleep or find an easy position, my poor heart is filled with his praise, and I am constrained to break forth in the form of some old familiar hymn, singing his praises. Of course in my case I am not yet given to know what the will of the Lord is, whether my present affliction will end my career in this world, or whether he will restore me again for a little season; but one thing I have to be thankful for: I have never felt to cast any blame upon the Lord for his providential dealings with me. I know he is just and righteous in all his works and ways, and I know that he works all things after the counsel of his own will.

But I must desist. I had no idea of writing so much; I fear it will weary you to read it and get any sense out of it. I feel sure the brethren and sisters will enjoy a visit from you, so come ahead when it suits you. As I am so closely confined at home, and am not able to give the matter the proper attention, I am going to turn the arrangement of appointments over to brother J. S. Robbins, of Scroggins, Texas. I will send him your letter and he can write you, and you can correspond with him about the matter.

Hoping you may be fully restored to health, if it is the Lord's will, and that

his choicest blessings may rest upon you and yours, I am your poor afflicted brother, if one at all,

H. B. JONES.

[WE are very glad to publish this letter from our brother, Elder Jones, and are sure our readers will be glad to hear from him again, but, like ourselves, will be extremely sorry to hear of his affliction. We sincerely hope he may soon be restored to health.—K.]

JACKSONVILLE, Ill.

DEAR BRETHREN:—After my day's work was done and the shades of evening gathered around me, my mind was drawn out in christian love for each and every one while reading our dearly loved paper, the SIGNS OF THE TIMES. I cannot find words to express the comfort your dear letters gave me, so unworthy, many doubts and fears, so cast down. At times all seems dark, winter is with me so long, and it seems that I never knew the Savior's love. Dear ones in your far distant homes, can I not walk and talk with you? You can understand me when I tell you of the comfort your dear letters are to me. When God gives that sweet peace of mind can we praise him enough while reading our dear paper? Years have past, but I want to tell you all I never knew there was such a paper until a friend gave one to my father and he brought it home and told me to read it to mother. I commenced reading, and could not believe there were people so far from me who could tell the same experiences I had passed through. I could not sleep, for I felt so near to them. I kept the paper and read it until it would not hold together. In all that time I never told any one, not even my precious mother. I could not tell how I felt, but expressed it in my humble way to Elder Wm. Beebe,

and to my surprise he wrote me a comforting letter. It was then I knew the Savior's love. He made me to lie down in green pastures, he led me beside the still waters. O how sweet it all comes to me as I try in my weak way to talk with you. I would have many dark hours, when I would think there was no one to fill Elder Beebe's place. He could send me the dear paper, just what I wanted to read; I could walk with the dear ones and talk with them, no one else could understand me. God was so good, his care is always sure. A dear brother filled the place, I could still walk with the people I loved; Elder Chick could speak the same comforting words. Years have passed, and God in his mercy has given us dear ones who to-day write with the same spirit, so deep and comforting. May it be God's will to spare them to us and comfort them with his own dear presence; for we know without God's love and care they could never send his messages to cheer and comfort his people. Elder Ker, I want to tell you I dearly love to read what you and Elder Lef-ferts write. Since I first read our dear paper none could write better on any subject. I do hope God will bless you both.

Dear brethren and sisters, may God bless you all with his Spirit. I cannot find words to express how dear you all are to me. I often wish I could meet each and every one. You write just what I believe and love.

Your little sister, the least of all,

ELLA M. PARROTT.

CHANGE OF ADDRESS.

W. M. LITTLE has changed his address from Buckholts, Texas, to Thornton, Texas.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1919.

Entered in the Middletown, N. Y., Post Office as
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Elder H. C. Ker, Middletown, N. Y.

Elder H. H. Lefferts, Leesburg, Va.

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JOHN XIII. 36.

"SIMON Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

There is a vast difference between the understanding of truth possessed by people of God before the resurrection of Christ from the dead and that which they have had since his resurrection. During all the time that preceded the resurrection of Christ, from the days of Adam to the end of the legal dispensation, even though holy men spoke and wrote as they were moved by the Holy Ghost, yet none of them had full and complete understanding of the things they said and recorded. It is much like the case of the blind man whose eyes Jesus anointed, and asked him if he saw, and the man replied, I see men as trees walking. This man, after the first anointing which he received, had his sight, but not clearly. He could not discriminate; trees looked like men and men like trees. His vision was not clear, nor did he possess the gift of adequate discernment. Again Jesus anointed his eyes, and asked him if he saw, and he then said, I see clearly. The second anointing gave him perfect vision. There is this great difference in the un-

derstanding which the disciples had prior to the descent of the Holy Spirit at the time of Pentecost, and that which came unto them as the result of the coming of the Holy Spirit at that time. During the lifetime of Jesus here on earth those with him had received the first anointing, but not the second; the second anointing came, as we have said, at the coming of the Holy Ghost as recorded in the second chapter of the Acts. By this second anointing Peter was able to preach the gospel and to interpret the prophecies and the Psalms of David, something that no man up to that time (excepting Jesus) had ever been able to do. We are told in the first verse of the thirteenth chapter of John that Jesus knew that his hour was come that he should depart out of this world. While Jesus knew that he was born to die, and that without death and the shedding of his blood there could never be any remission of the sins of his people, yet the disciples, though they loved Jesus and believed sincerely in him, could not understand the necessity of his death, and did not comprehend how that the whole of the law and all the prophets showed forth beforehand the sufferings of Christ and the glory that should follow. Jesus showed unto his disciples that he must go unto Jerusalem, suffer many things of the elders and chief priests and scribes, be killed, and raised again the third day. This the disciples never understood until the Holy Ghost came and took of the things which Jesus had said and revealed unto them their true meaning. Peter even rebuked the Savior for thus declaring beforehand his sufferings and death. We suppose Peter thought the idea of suffering and death to be inconsistent with his belief in the perfection of Jesus. At any rate, whatever was the idea in Peter's mind that

caused him thus to rebuke Jesus, the Savior rebuked him, and said, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." Three verses ahead of our text Jesus had said, "Whither I go, ye cannot come; so now I say to you." He meant that none but he, and he alone, could tread the wine-press of the wrath of God, none but he could pay the great price of their redemption, none but he could drink of the cup that he was to drink to the very dregs. All the judgments of God against the sins of the elect were to be visited upon Jesus because he was the eternal Security and covenant Head of the church of God. He, who knew no sin, therefore was made sin for his people in order to make them the righteousness of God in himself. It was not possible for any of his people to go with him in that journey down into, and through, and up from, death: the wages of sin which Christ had to pay for his people's salvation. None could ever be able to suffer what Jesus did and live through it or come out of it alive. He had power to lay down his life and to take it again. This does not at all contradict the doctrine of the eternal vital unity of Christ and the church. As members of his body, in a mystical and spiritual sense, they were in him when he died, and in him when he arose from the dead. But what is meant in the thirteenth chapter of John is that as men and women, and as individuals, not one, nor all, of the Lord's people could ever be able, nor shall they ever be required, to die the death he died, nor to suffer the extremes of agony endured by him.

Evidently Peter, nor any of the rest, understood what journey Jesus meant when he told them he was going away

from them. Possibly Peter thought the Savior was simply going into some other town or country, and Peter saw no reason why he could not accompany him. When Jesus told him, "Thou canst not follow me now; but thou shalt follow me afterwards," it was all Greek to Peter, for he understood not at all what Jesus meant. The disciples might follow him to the cross and witness his terrible death, but further they could not go at that time. However, they had the promise from Jesus that he would come again unto them and receive them unto himself, that so they should be together. This he verified afterward, after his rising from the dead. He appeared unto them, spoke to them, called them by name, showed them his wounded hands and side, opened to them the Scriptures, ate with them and finally was received up in a cloud out of their sight, having told them to wait in Jerusalem until power from on high should come upon them. He did come again unto them, then, receiving them up unto himself where he was. When he had gone from them unto death he and they all were then under the condemnation of the law; when he came unto them after his resurrection he was free from condemnation and the sentence of death, and so were all his people. All that was needed was for them to be made aware of his victory, that they might come unto him in that liberty wherewith he had made them free. It was after Jesus' resurrection that he spoke to Peter and showed him how he was to follow him, commanding him to feed the sheep and lambs of God. Peter's following Jesus had been interrupted by the death of Jesus, into which Peter nor any one else could follow him. In John xxi. 18, Jesus shows Peter how his following is to be resumed, and to continue as long as

Peter shall be on earth: "When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Some think that Jesus meant here to show Peter that he was eventually to be crucified and to meet his death in that way. We do not think so, but Jesus showed him what kind of death it was to be through which Peter was to glorify God, not a physical crucifixion, but that Peter was to find his work in the vineyard of the Lord to be such that he would continually be going where his own natural inclinations would never lead him, that his work in the ministry was to be opposed to the human nature of him. Therefore Peter was to be crucified for Christ's sake, not so much actually as spiritually and experimentally. The apostle Paul knew something about being crucified with Christ, and so did Peter, and so does, we believe, every God-called servant in the vineyard of Christ. In other words, the Spirit of Christ was to take Peter and bind him and carry him wheresoever it listed, without any say-so of Peter whatsoever.

In Revelation viii. 1, it says, "There was silence in heaven about the space of half an hour." We understand this half-hour of silence in the church to mean the period elapsing between the last breath of Jesus upon the cross and his coming forth from the tomb very early in the morning of the first day of the week. This was a time of complete silence, in that, so far as we have any record in the Bible, there was not a single spiritual emotion in the heart of any single soul. The hearts of the women were stirred to go down to the tomb, and this emotion in them was coincident with Jesus' rising

from the dead. Not until he had arisen had they had any such inclination. Of course the women themselves did not know that their wanting to go to him was the effect of his resurrection power already manifest in them. But every spiritual feeling or thought is based upon Jesus' resurrection. There could be not a spark of spiritual vitality in any soul had Jesus not arisen. Thus the death of Jesus eclipsed all spirituality in his people; his resurrection revived them. The truth will never be eclipsed again as long as time lasts. We may get terribly discouraged at times; if we do not, others may, but total darkness, amounting to utter despair, shall never overtake the church as long as God is on the throne.

Written by request.

L.

BOOK OF EDITORIALS.

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

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

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

F. H. Richardson, Iowa, \$3.00; Mrs. Elvira T. Koebig, N. Y., \$1.00; W. I. Stewart, Texas, \$1.00.

OBITUARY NOTICES.

Miss Bessie Durand was born in Bradford County, Pa., March 30th, 1828, and died at Southampton, Pa., July 19th, 1919. She was the eighth of a family of fourteen children. It was a family wonderfully blessed of the Lord, for father and mother and the eleven who lived beyond babyhood were all bound together in that closest of unions—spiritual love, and all but three were members of the church at Vaughn Hill. Their home was a home for Old Baptists, and from her childhood it was her greatest pleasure to entertain and minister to the Baptist friends who came there. She received a hope in Christ in 1852, and was baptized in the fellowship of the Old School Baptist Church at Vaughn Hill in April, 1853, by Elder Harvey Alling. There was a great deal of illness in the family, and she was untiring, never ceasing in her devotion in caring for and nursing her father and mother, brothers and sisters to the end, until finally there was none left except herself and brother Silas. When he married and moved to Southampton to take the care of the church there, she went with them and made her home with them. During the latter part of her life she suffered severely from rheumatism, and for several years was almost entirely confined to the house; but she had a wide correspondence, and ministered to many of the family of God by her pen, comforting them with the comfort wherewith she herself was comforted of God. Last spring her heart began to give out, and she had times of very great suffering. The last attack was just two weeks before her death. During the last few months since her brother died she had many wonderful experiences in her loneliness, and she had no mind for any but spiritual things. Her Bible or hymn-book was most always in her hand. A few days before she died she said that whatever she was thinking of, always like an undercurrent there was passing through her mind the words: One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. Many hymns were precious to her. One that was especially sweet to her she repeated near the last: "There is a land mine eye hath seen," &c. The day before she died I was sitting near her thinking she was asleep, when she opened her eyes and said, "I do not suffer any and I do not want anything, only to go and be with my Savior." When the time came to go she slept quietly away without suffering.

The funeral was held on Tuesday, July 22nd, in the Southampton meetinghouse. Elders Coulter and Fenton preached comfortingly to those who were present, after which Elder Vaughn made appropriate remarks.

She leaves many nephews and pieces, who, with

her many friends and brethren in the church, mourn for her, but rejoice that she has entered into the presence of her Savior to go no more out forever.

MILDRED DURAND GORDY.

[At the request of sister Mildred, I will just add that away back in childhood I can remember sister Bessie as long as any I can remember, and I have never known one who loved her family, her church and her God more than she. She lived out in life the profession so dear to her heart, always spiritually-minded and ready to talk of the better things. If it can ever be said of any one, it can truly be said of her that she is "at rest."—L.]

Robert H. Turner was born June 8th, 1857, and departed this life July 13th, 1919, making his sojourn here 62 years, 1 month and 5 days. He was one of seven children born to Robin and Elizabeth Turner, of Figsboro, Henry Co., Va., and was married to America F. Lester April 20th, 1892, to which union were born six children. His parents preceded him to the grave, leaving his wife and six children, five sisters and a host of friends and relatives to mourn his departure. He and wife united with the Primitive Baptist Church at Camp Branch by experience Nov. 25th, 1905, and was baptized by Elder Isaac Jones Nov. 27th. He was chosen clerk of Camp Branch Church April 20th, 1909, and made an efficient clerk, serving until the October meeting in 1918. He always filled his seat unless providentially hindered. As the hemorrhages became more frequent and his cough severe, he weakened fast, and was never able to attend meeting again. He was confined to his bed for more than six months with consumption. He knew his condition, that life was short here, but bore his afflictions with the greatest of patience, and would say to his friends, "I do not mean to murmur by asking for something to be done to relieve my suffering." He would frequently say that he was submissive to God's will; separation from family and friends and the sting of death were all that he dreaded. All that could be done by his affectionate wife, children, friends and physician was done, but to no avail. He passed away as he had lived, quietly, about 7:30 o'clock. We miss him as an excellent neighbor, friend and brother. He was a devoted husband and father. He was especially fond of entertaining his brethren and friends in his home. He seldom missed a meeting or an association if within reach. He died on the farm where he was born. The church has lost a faithful member.

Elders P. J. Washburn, John E. Burgess and N. C. Young conducted the funeral services July 14th, to the comfort of the bereaved, in the presence of a large attendance of relatives and friends, after which his body was laid to rest in the cemetery at Camp Branch Church.

Bereaved, weep not for him as for one without

hope. Your loss is great, but to him it is gain; he is now enjoying that blessed sleep from which none ever wake to weep. O Lord, wilt thou be pleased to fill the vacancy with thy presence, and make us more hopeful that we shall meet at the right hand of Him who doeth all things well. I have lost a father, companion and adviser, as we traveled together going to meeting for the last nine years.

Written at the request of his wife, by one who loved him.
JOHN E. BURGESS.

Mrs. Agnes McGugan departed this life at her home in Duart, Ontario, March 25th, 1919, in the 68th year of her age. Sister McGugan was received in the fellowship of the Covenanted Baptist Church of Canada in May, 1890, and baptized by Elder Pollard. Her life was an exemplary one; she lived and died in a precious hope in her dear Savior. She leaves two daughters and one son, besides the church, to mourn their loss.

The funeral was held from her late residence, and was largely attended. Burial was in Duart cemetery.

May the blessing of God rest upon the children and all who mourn.

ALSO,

Mary Currie McAlpine, widow of Neil McAlpine, was born in Wallacetown, in the township of Dunwich, Ont., in the year 1837, and departed this life July 22nd, 1919, at the home of her son-in-law, Dr. Thomas McColl, Tilbury, Ont., in her 82nd year. Sister McAlpine was married to Neil McAlpine in May, 1856. To that union were born thirteen children, two dying in infancy; eleven are still living, four boys and seven girls. Sister McAlpine experienced a hope in her blessed Savior when quite young. She was received in the fellowship of the Covenanted Baptist Church at the quarterly meeting held at Dunwich the second Sunday in May, 1874, and baptized by Elder Wm. Pollard. Sister McAlpine lived a devoted life to the church and to all her kindred in Christ. She was kind-hearted, loved and esteemed by all who knew her. Her last sickness was of short duration; for thirty-six hours she suffered intense pain; medical aid seemed to be of no avail, the time of her departure from this world had come, and she sweetly fell asleep in Jesus.

The funeral was held from the home of her son-in-law, Dr. Thomas McColl, in Tilbury; burial was in St. Thomas cemetery. A large company of relatives and friends awaited the arrival of the train at St. Thomas, and there joined the friends in the large procession following to the last resting-place of our dear departed sister. A few remarks were made at the grave by the writer, after which her body was lowered into the grave to await the glorious resurrection morn, when that mortal shall put on immortality, when she shall awake with the likeness of her blessed Savior. May the dear Lord comfort the mourning ones,
J. B. SLAUSON.

Elvina S. Barger Epperheimer, daughter of Mr. and Mrs. Abraham S. Barger, was born in Pope County, Ill., May 25th, 1849, and died at her home in Eddyville, Ill., June 29th, 1919, aged 70 years, 1 month and 4 days. On October 8th, 1867, she was married to Samuel Epperheimer, who had lately returned from the bloody battlefields of the war of the rebellion, where he had offered his life as a sacrifice on the altar of liberty, and their happiness continued unbroken until death came suddenly without a moment's warning and laid its icy hand upon her. Their marriage was blessed with four daughters: Mary Florence, Emily Alice, Ida May and Bertha Ellen, who during her lifetime received the constant and untiring devotion of all that a mother's love can mean, and they greatly feel this great loss. She believed in the doctrine advocated by the Primitive Baptists, and for more than forty years had been a member of old Grand Pier Church, having been baptized and married by Elder Richard Fulkerson, who for more than fifty years was pastor of that church. Her home was always open for the entertainment of the ministers and members, and many were the saints she ministered unto. Though we miss her greatly we cannot call her back, but will say, Sleep on in peace, thou dear one, and some day we hope to meet in the country beyond the grave, where the sun never sets and the leaves never fade.

Her daughter,

A. B.

MEETINGS.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Second Roxbury Church, at Halcottville, N. Y., on the U. & D. R. R., at the regular time, first Wednesday and Thursday in October (1st and 2nd), 1919. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

THE seventy-third annual session of the Sulphur Fork Association of Old School or Predestinarian Baptists is appointed to be held with the church at Prospect, Bowie Co., Texas, commencing on Friday before the first Sunday in October, 1919. All brethren who love peace and believe that God is a sovereign and rules and controls all things are cordially invited to meet with us. Those coming from the west will be met at Carbondale, on the Cotton Belt R. R., Thursday p. m., and those from the east Friday a. m.

R. E. WHITE, Moderator.

J. S. McLEOD, Clerk.

THE yearly meeting of the Indiantown Old School Baptist Church will be held on the first Sunday and Saturday before in October. Service to begin on Saturday at 2 o'clock and continue all day Sunday. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

THE Juniata Association, discontinued last year on account of the influenza, will meet, the Lord willing, Friday, Saturday and Sunday, October 10th, 11th and 12th, 1919, with the Sideling Hill Church, Fulton County, Pa. All lovers of the truth and ministers of our faith and order are invited to meet with us. Those coming by rail will be met Thursday before the meeting at Hancock, W. Va., if coming by Baltimore & Ohio R. R., and at Hancock, Md., if coming by Western Maryland R. R. Please notify in advance either Dennis Mellott, Plum Run, Pa., or Jefferson C. Mellott, Needmore, Pa.

DENNIS MELLOTT, Church Clerk.

THE annual all day meeting of the church at Snow Hill, Md., will be held on the second Sunday in October, 1919. All lovers of truth are cordially invited.

JOHN H. TRUITT, Church Clerk.

THE Virginia Corresponding Meeting, discontinued last year by the influenza, will meet, the Lord willing, with the Frying Pan Church, Fairfax County, Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1919. Those coming by rail will be met Tuesday afternoon before the meeting at Herndon, Va. Trains leave 36th and M Sts. N. W., Washington, D. C., at 2 and 5:30 o'clock. Forty minutes should be allowed to get from the Union Station in Washington to the terminal where trains leave for Herndon. We want all brethren and ministers of our faith and order who feel it in their hearts to meet with us, to do so.

R. L. SPINDLE, Church Clerk.

THE Olive and Hurley Old School Baptist Church will hold their annual meeting, the Lord willing, at Ashokan, N. Y., on Saturday and Sunday, October 18th and 19th, 1919. A cordial invitation is extended to all lovers of the truth. South bound trains will be met Tuesday p. m., and trains from Kingston will be met Wednesday a. m.

JOHN J. SECOR, Church Clerk.

THE yearly meeting of the Welsh Tract Church is appointed to be held on the third Sunday and Saturday before in October, 1919, service to begin on Saturday at 11 o'clock a. m. Those coming from Philadelphia, Wilmington and Baltimore will come via Penna. B. & W. R. R. to Newark, Del. Train leaves Philadelphia, Broad St. station, at 9 o'clock a. m. Saturday, and Baltimore, Union station, at 8 o'clock a. m., and on Sunday, from Philadelphia, Broad St. station, at 8 o'clock a. m. Those coming on the Delaware Division will take train leaving Delmar at 7:54 a. m. Saturday. All lovers of the truth are cordially invited to meet with us, and we hope to have a good attendance from sister churches.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to meet with the Little Creek Church, in Delmar, Del., October 22nd, 23rd and 24th, 1919. All trains on the Delaware Division of P. R. R. and the N. Y., P. & N. R. R. stop at Delmar. Those coming on Tuesday, 21st, take train leaving Philadelphia (Broad St.) at 3 p. m. From the south, day express due at Delmar 3:25 p. m. Wednesday morning trains will be looked after also. All lovers of the truth are invited.

A. B. FRANCIS, Pastor.

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IN

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J. G. EUBANKS, Pastor.

THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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DRAWING WATER."

(Judges v. II.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., OCTOBER 15, 1919. NO. 20.

CORRESPONDENCE.

PENNINGTON, N. J., Feb. 23, 1919.

DEAR EDITORS:—I feel glad that there is a God, and beside him there is no other; neither does this God change, with him there is not the shadow of turning. What a comfort it is at times to feel and know this for ourselves, but as a rule it is when we are cast down under a load of sin; but how sweet his promises seem when they come either on the mountain top or in the valley. I think when in sorrow and raised up we do not forget so soon. God has promised that he will never forget his chosen, but we so often forget him, and like Peter deny him. It is so easy to go astray, as easy as it is for the sparks to fly upward, which is natural; so we are natural, and if not led by the Spirit and kept by that almighty power we, like sheep, wander in by and forbidden paths of unrighteousness. He is the good Shepherd, and has prepared a way for his own to walk in; it is called a high way, which the vulture's eye hath not seen nor the lion's whelp trodden, but the redeemed of the Lord walk therein. Yes, it is hid from the eye of man and the sharpest eye of birds, but to them

that are given to know the mystery of God it is salvation to their feet, and they walk in peace in that high way which the Lord has cast up; nothing there to harm them or give them fear. Dear brethren, when raised up by him the whole world is put under our feet, and we see ourselves as nothing, but Jesus most glorious. I sometimes think then is when we are guests, and have on that robe of righteousness, and do come into his banqueting-house and the banner of his love is over us. O, then how we are made to praise his great and matchless name, and to take courage and go on our way rejoicing in the strength of Israel's God, not in our own strength. The Scriptures are full of sweet and precious promises to his children, and happy are they if they walk in them. Broad is the way and wide is the gate that leadeth to destruction, and many there be that go in thereat, but strait is the way and narrow is the gate that leadeth unto life everlasting, and few there be that find it. If the righteous are scarcely saved, where shall the ungodly appear? If his children are brands plucked from the burning and bought with a price, what have they to do with their own salvation?

Nothing, surely nothing, for they were living in sin and satisfied, their goods were in peace; but this strong man was bound by a stronger, which is the Lord, and cast into prison. Did we not feel to be in prison, having no strength of our own to free ourselves from this load of sin, and are we not the Lord's prisoners still? Most certainly we are. Well, then, if our hearts were burning after sin and the Lord snatched us from the fire, are we not a brand plucked from the burning? Indeed we are, and one of the greatest evidences was told by a child of eleven years, when she offered herself to the church. A deacon had some doubt as to her hope, and asked her this question: "Do you feel to be a sinner?" The little girl replied: "Yes; I was once a sinner running after sin, but now I am a sinner running away from sin." That is the point: do we want to go back to the beggarly elements of the world? Be ye not unequally yoked together with unbelievers, are the words of the apostle. The apostles were ensamples to the flock, so we do well to heed them and walk carefully. All Scripture is given by inspiration of God, and is profitable for doctrine, that the man of God may be perfect, thoroughly furnished unto all good works. There is no other gift so much to the child of God as the gift of Jesus, which is Christ in you the hope of glory, and our walk should be as Ruth of old, our faith must be proven by our works, as James has it. Christ said on one occasion, Search the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me, showing that we do not get eternal life out of the Bible, but it is a true witness or proof of Christ's wonderful works in the hearts of men. So if our experience of grace is in accord with his word we have been

born again and are strangers here below, traveling home to God; and while traveling in Christ's hidden mysteries we often come to where John was and where the eunuch was, and would love to know which is the right road to take, because we get so hungry for the truth or understanding of the right way to go. Surely we have gotten in the wrong road, our feet are deep in the mire, our hope is almost gone and the Scriptures are a puzzle. Go tell John again the lepers are cleansed, the lame walk, the blind see and the poor have the gospel preached unto them. Philip began at the same Scripture and preached unto him Jesus. This is how God's ministers save his children. They point out the right road, and they go on their way rejoicing. This is God's plan of bringing them to glory. First the life, which never dies; then comes the growth, which is our faith in this life wrought by our works; then comes the fruit, which is love, joy, peace, longsuffering, gentleness, meekness, patience, against such there is no law. Yes, his children are like trees by the water-courses, or calves of the stall, or lilies that grow. These depend upon something besides themselves for growth, and so do we. He waters his garden, dresses his vineyard, gathers the lilies, and they are beautiful, without blemish or wrinkle or any such thing, complete in him. In fact there is no end to this theme; the half has never been told, and it is ever new, never gets old. O that I may be one of this fold. My membership is at Hopewell, N. J., but I am often made to doubt its value in heaven before the great Judge, and can only live in hope, which is an anchor of the soul, both sure and steadfast. Our preaching is good, sound and to the point, and we must thank God for Elder Vaughn's gift among us,

trusting that we shall be blessed in having him long with us, and we as a church stand by him in faith and practice. You, too, dear editors, I will not forget, for your paper is clean and the doctrine it advocates pure. I cannot describe its worth to me, but must say it comes like a preacher to a great many, and the letters fit our thoughts and minds and tell our travels better than we can tell them. No one can pick out some one article and say it is better than another. I am comforted by each of them for a season. We are God's plants, and he says, Comfort ye one another with the things wherewith ye are yourselves comforted, so if we write the truth it is in season for some of us. Our minds are not always led one way; the word might be budding forth in our minds and we feel alive, spring has come. Some dear brother or sister writes that way and we agree and comfort one another, and lo and behold we are made to bask in the warmth of His love until the bud blooms, which seems like summer to us; we are just drinking of his sweet fragrance. Some one is with us there when we read it over. O how good, we say, but ere we are aware the autumn frost nips the tender leaves of the plants; then we doubt, and feel that we will die if not revived; but here is another letter, we are not alone, and again take courage. Likewise when the cold blasts of winter almost kill the plants and our souls are in "Doubting Castle," some one has written our thoughts. Now we are made to believe that we are all one in Christ Jesus; there is no strange god with us, all are led by the same Spirit, no big ones, no little ones, but rejoicing together in one Lord, one faith, one baptism. We are told that they which are chief among you shall be your servants, not lords over God's heritage. You know

in the parable of the laborers in the Lord's vineyard the one that came in at the first hour was no better in the Lord's judgment than the one who came in at the eleventh hour; so we in this day are no better than our fathers were before us, who bore the persecution of the church of God, or the heat of the day, and we should not murmur one with another. Jesus said to them, Have I not given you all that I agreed to? Why find fault? Have I not the right to do as I please with my own? The harvest is great; plenteous grace in him is found, but the laborers are few. The flesh wants a little extra pay for what it does more than another. What a blessed thought, that it is not left to man, but the good Lord will judge us all; he makes no mistakes, is too wise to err and too good to be unkind.

Your labors with the SIGNS OF THE TIMES to-day are the same as Elder Gilbert Beebe's in defence of the truth, and that is why it is published. The truth will stand, it changes not, and that truth is God manifest in the flesh. He says, I will put it in their minds and write it in their hearts, so out of the abundance of the heart the mouth speaketh.

I appreciate the obituary notices in the SIGNS; the faith given in death is wonderful to me. I will be with thee in six trials, and in the seventh I will not forsake thee; so when I read their last words I am made to believe that not one of his wills shall ever fail. I will send you a small check; credit me on your paper for another year, the rest use for the cause as you see fit.

Now, dear editors, may God bless us all to his service wherever our lot is cast, that we may come forth with our robes washed and made white in the blood of the Lamb, jewels in his sight, children of

light, is my sincere prayer to God, who is able to keep us from falling and to present us blameless before his throne in love.

A sinner in hope of eternal life beyond the grave. WM. T. YARD.

SOME THOUGHTS BY THE WAY.

GOD is love. But do I love him? What evidence have I? It is said again, Love is of God. The origin of all that is good is from above. Man is corrupt in all his ways, he cannot attain unto anything good. A bitter fountain cannot send forth sweet water. John says, We know that we have passed from death unto life, because we love the brethren. Why and how do I love the brethren? It is because of the imputation of the divine life, the love of God shed abroad in the heart. Paul says, And you hath he quickened, who were dead in trespasses and in sins. What wondrous love is this that caused the Lord of bliss to bear the dreadful curse for my soul? Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. If sons, then heirs of God and joint-heirs with our Lord Jesus Christ. We love him because he first loved us and gave himself for us—died for the ungodly. If God so loved us, we ought to love one another. Do we do this? do we love the church? do we love his blessed cause? do we prefer Jerusalem above our chief joy? are we willing to make sacrifices for the cause, forsake father and mother, wife and children, home and lands for his dear name's sake? If God so loved us that we should be made the rich recipients of all the fullness of the riches of his grace, is it not but a small sacrifice upon our part to attend to the things spoken in his word, and not give heed to seducing spirits,

fleshly feelings and hatred one toward another? By this shall all men know that ye are my disciples, if ye love one another. I know of no other way of manifesting the love of God and serving him acceptably with reverential fear except as we love and serve one another.

“Do not I love thee, O my God?
Behold my heart and see.”

ISAIAH XXI. II.

“THE burden of Dumah. He calleth unto me out of Seir, Watchman, what of the night?”

Well may we pause, and with reverence and solemn awe cry from the depths of our poor laboring hearts, Watchman, what of the night? With our beloved Zion, the silence of Dumah thus crieth out of Seir. “The watchman said, The morning cometh, and also the night.” Yes, the day of rejoicing has been in Zion, when we could indeed look upon Zion, the city of our God, and see Jerusalem a quiet habitation, where the glorious Lord was unto us a place of broad rivers and streams, a fruitful field indeed, when saints did long for the courts of the Lord and count it all joy to forsake all and follow the commands of their Lord and Master and meet in the assembly of the saints, when love reigned supreme; but a sad reverse has come, her glory has departed, few come to her solemn feasts. One of old said, Is there not a cause? We answer, Yes, the love and glitter of the world, loving the wages of sin rather than the riches of the kingdom, sowing to the flesh, and of the flesh reaping corruption. The apostle has well said, If ye live after the flesh ye shall die. This is inevitable. May each of us ask ourselves the momentous question, Am I living after the flesh? May we find the response in our own hearts. The dear Redeemer said, Seek ye first the kingdom of God and his righteousness, and all

these things shall be added unto you. God grant that we all do this, that it may be our meat and drink to do our heavenly Master's will, that our daily inquiry may be, Lord, what wilt thou have me to do? May each feel the solemn pledge when received in the church, and the joy of soul, and to feel as David, A day in thy courts is better than a thousand in the pleasures of sin (the world). Then will Zion's courts be filled again, and the voice of singing songs of praise unto him who loved us and gave himself for us. "If ye will inquire, inquire ye: return, come."

MARK VIII. 36.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

These are the words that fell from the lips of the dear Savior prior to the setting up of the church, or gospel kingdom, were needful then, and as much so now. Human nature, depravity, is the same to-day, the riches of this world as alluring as then, and many are swallowed up in the dark vortex of worldly pleasures. The dear Savior called the people unto him, with his disciples also, and said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Evidently there were among the people those who had been quickened into life. It is also evident that the doctrine of the cross was as unpopular then as now, and the fleshly powers of the saints, the chosen vessels of God's mercies, were yielding to its persuasion; hence this important, searching declaration. Again, Jesus says, Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it. These sayings might appear to some of the dear saints a contradiction to the

doctrine of salvation by grace, but no, it will ever remain a truth, salvation is of the Lord. Jesus is here teaching his disciples regarding the life they live here in the flesh. Many of God's dear children to-day are living (or rather dying) in the flesh, are swallowed up in the world, and are dead spiritually, dead to the church, caring more for the things of this world than the things of God. It seems clear to us this way: in the measure we are (our minds and thoughts) swallowed up with the world, in its every phase we are dead to the things of the Spirit. One cannot lose what he has not, and one cannot die except he has life. It is lamentable that many of the dear saints are walking in the broad, the wide way, which is the way of death, loving the wages of unrighteousness. Where are you, dear reader? Are you forsaking the right way, the courts of the Lord? Do you prefer Jerusalem above your chief joy? If you love the courts of the Lord and delight in his way, forsaking not the assemblies of the saints, or have taken up the cross, then you have saved or delivered yourself from the unfruitful ways of darkness. May we ever keep in mind, If ye live after the flesh ye shall die. The gift of God is eternal life; this cannot be forfeited. It does seem to me the church is a most blessed home indeed, and ought to be more to us than all this world, but denying self and worldly pleasures are stumbling-blocks to many.

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

I want to commend brother Miller's article in April 15th number, also sister Ruston's; all are good. I have written these very scattering thoughts at the request of a dear friend in Barren County.

I fear my letters make extra work in preparation for the publishers, and feel reluctant in sending them. Love to all the household of faith and greeting in the Lord.

Submitted.

P. W. SAWIN.

SHELBYVILLE, Ky.

QUAKER, W. Va., May 18, 1919.

DEAR EDITORS:—I have been impressed several times to write you, but have procrastinated until to-day, and now it seems to me I cannot think of one thing that so actuated and prompted me then, so there is no doubt in my mind at this time that if you deem this as worthless as I feel at present you will throw it into the wastebasket. I have read some letters in which the writers have expressed such feelings, and I was made to feel strengthened and benefited by their letters, so I am still inclined to make an attempt. Strange indeed that we take consolation in our infirmities by the testimony of like experiences in others, but did not Paul say that he gloried in his infirmities, and another place in the cross? It strikes me that such infirmities are good symptoms of grace. My mind is directed to John vi. 44: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." It seems to me that the conclusive thought herein conveyed is that of the resurrection. Jesus declares that he is the bread of life, and that no man can come unto him except it were given unto him of his Father. From that time many of his disciples went back, and walked no longer with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. This part of the subject seems to be of

more concern to me at this time than any other. Some called it a hard saying, and it appears that Peter did not deem it otherwise, and the Lord did not say that it was not a hard saying. It was manifest there that there were some that did believe and there were some that did not believe, and now this matter of depravity is the most hated doctrine of any other in my country, I think. It occurs to my mind to give my experience, sentimentally, whether any one else is wrought upon in like manner or some other manner. The Scripture says, Dust thou art, and unto dust shalt thou return. This is consistent with my own experience, and I take it to embrace all of Adam's race. Though a man appear to be something, yet he has no more sovereign power than the dust under his feet. Let our attention go to Matthew xxv. 24, 25: "He which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." Now let us consider just what the Lord taught in this parable. Men seem to have that which they have not, and we do not understand that the Lord surrenders his rights of sovereignty over the work of his own hand, because he was accused of being hard. Jesus is all to his people; they could not do anything whatever toward their soul's salvation without him. It seems to me that if we could do one thing that would be of any merit in our soul's salvation the Lord would not have told us that some would come up and claim that they had done many wonderful works in his name. If our understanding is right there is a death to die, and we infer that no man can approach it of himself; and a

birth to take place, then what could a man do in the begetting and birth of himself? So may we well conclude that it is not in man that walketh to direct his steps, and that the Lord works in his people. Philippians ii. 13, reads: "For it is God which worketh in you both to will and to do of his good pleasure." Now I think it a plain proposition that the apostle put to the Philippian brethren, and they had no right to claim any of the honor for their well-doing, for all the honor and glory belong to the God of all creation. There are many other references in the Scriptures, both in the Old and New Testaments, which space will not admit, since I would like to say a few words about the latter part of the passage: "And I will raise him up at the last day." There seems to have been people in the days of Christ and the apostles who did not believe in the resurrection of the dead. The Sadducees were grieved that the apostles taught the people and preached through Jesus the resurrection of the dead. (Acts iv.) I reckon that the world is no better now than it was then, for they not only had the Savior face to face to correct or rebuke them, but they had more than five hundred witnesses, and when the apostle recorded the incident he said the greater part of them remained, and a study of the resurrection of Jesus himself seems to give us a hopeful anchor; the victory is all in Jesus.

I think I had better stop here. If the Lord will, I want to attend some of the associations this fall, and I hope I may find the brethren in preaching spirit, for I believe it is now nearly two years since I heard any of them. If it were not for the SIGNS I hardly know what would become of me. I am miserably lonesome, depraved and sinful.

With only a hope,

J. A. PRESTON.

PREDESTINATION.

DEAR BRETHREN EDITORS:—Having recently become a member of the SIGNS family by subscribing to your paper, I thought this morning to write you a few lines upon the above subject.

We, as great American people, have been made to realize that God is at the helm of our great nation, and is steering her through the tempest to the desired haven of rest. How true that he ruleth in the army of heaven and among the inhabitants of earth. I do not believe he is just ruling a part of the things, as some of our good brethren would like to have us believe, but I understand that he is a complete sovereign, and what his soul desireth even that he doeth, and our victory over death, hell and the grave is complete through him. The salvation of his people does not hang upon some kind of conditions that may or may not take place, some act which must be performed by some little grasshopper of the earth, the whim or caprice of some kind of earthly organizations, or so-called churches. His salvation is eternal and everlasting, and he is the author and finisher of it, inasmuch as he is the author and finisher of our faith. We had absolutely nothing to do in the matter. Where is boasting then? There is no doubt in my mind but he will be glorified in his people. "This people have I formed for myself; they shall shew forth my praise." He is of one mind, and who can turn him? and what his soul desireth even that he doeth. He is now at this present time working all things after the counsel of his own will. I am surprised that some good brethren who go by the name of Predestinarian Baptists will deny this great truth, and yet we hear them say that he is just allowing some things to come to pass, as though he could not prevent

them from so doing. To me this is a God-dishonoring doctrine, and savors very strongly of the will and do system of mankind, which we generally call Arminianism; it stands opposed to all forms of predestination. But I am convinced by the reading of your paper that the SIGNS is yet contending for the same principle that it has been contending for ever since Elder Gilbert Beebe's time: the absolute and unconditional predestination of all things, both spiritual and natural. I am glad that we have one organ of the press left in the United States that is yet unfurling that glorious banner. I do not know of any other but what is trying to modify that some way to suit the people. I would like to see that in bold type on the front page, so that brethren may know just what we do believe. Why should some good brethren want to modify the word? The idea that God just rules some things is pure and simple Arminianism; he has never taught us that way in his word. The evil is used as a sword in his hand to accomplish his general plan. Of course we, like the prophet of olden time, are made to exclaim at times, "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?" and yet we know that at times we feel the chastening hand of God upon us.

Now I do not wish to weary you with so long a letter, yet I do want to thank the brethren who are writing so many good articles for the paper, and tell them they need not be afraid to uphold the truth as they are doing, and they can preach God's power just as strong as they want to and I, at least, will read it with interest, for I have continually told the brethren that whatsoever did not come by predestination must have come by chance, for predestination is the opposite

of chance. Now if this is a truth, and I believe it is, we are brought to the dilemma of believing in God, or disbelieving in him. Does he rule, or does he not rule? Does he rule just a part, and not all? If so, I ask you to show me the line; I, as a seeker after truth, implore you to show me where God's power, or predestination, leaves off and some other power begins. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Does this just apply to a part of the program, or events that do come to pass? Shall we preach that the salvation of God's people is all that was ever predestinated, and other things just happen to take place by some kind of a chance or fatalism? The salvation of God's people has been secure in all ages, and other events are just as sure to take place as this salvation is secure. The prophets told us of things which should take place upon the earth, and surely they were not mistaken.

But I perceive that I am making my letter too long. Do with it as you please. If you think there is any comfort for the brethren in it, and wish to publish it, all right; if not, consign it to the wastebasket, and spread the broad mantle of charity over the writer. I realize my own imperfections, and can only trust Him for such blessings as he has in store for me, knowing as I do that I have in no way merited them.

I wish the brethren generally would become readers of the SIGNS; it is a happy medium.

If any of the brethren know where I can get a copy of Hassel's Church History I would be pleased to hear from them.

Yours to serve,

E. D. ELDER.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ACTS XII. 5.**

“PETER therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.”

Concerning the matter of prayer there seems to be much confusion in the minds of many people. Some seem to think that the Lord can be and is influenced by prayers, that the will of God is determined by prayers, that the Lord waits to hear the petitions of men before deciding in his own mind what he will or will not do. This confusion of thought regarding prayer arises from the human error of trying to conceive of the Almighty as being one like ourselves. This is an entirely wrong idea of God, but one which is characteristic of all human thoughts of God. God being infinitely above the comprehension of the human mind, it must be that the human mind by no sort of effort of its own can possibly grasp one right thought as to who God is, or as to how he works. The Scriptures declare that God is of one mind and none can turn him, that he is the same yesterday and to-day and forever, that he changes not. Any idea of prayer which implies that God can be influenced by prayer, which seems to indicate that God is subject to change because of prayers, does vio-

lence to numerous declarations throughout the Bible concerning the true character of God. On the other hand, concerning prayer itself, it is not a matter within the control of mortals to know when to pray, or what to pray for. We cannot appoint times and seasons for prayer ourselves, for no one of us knows when or where it may please the Holy Spirit to indite its petitions in our hearts, and without the Holy Spirit leading and teaching us in this matter of prayer no prayer can be made. If the apostle Paul himself confessed it to be his infirmity that he knew not what to pray for as he ought, and if he even went so far as to include the Roman brethren as being in this same weakness with himself, we are confident that not one of all the Lord's people since Paul's time has grown any stronger in this regard, and that it is still the weakness of every child of God that they cannot pray of themselves. The work of the Holy Spirit must be going on in the believer's heart if true prayer is ever offered up unto God. Since, then, prayer in no wise has any influence with the Almighty so as to in any sense change his plan or purpose, and since true prayer must always be, and is, the fruit of the Holy Spirit in the believers' souls, then prayer is not for the instruction of the Almighty to instruct him in his people's needs, but it is for the instruction and edification of those who believe in God. It is through the experience of prayer that believers are shown their spiritual need of, and their entire dependence upon, God. If God has not all power in heaven and in earth what would be the need of prayer? Would it be worth while to petition a god that could not grant our petitions? We mention this because our enemies have said, and do say, that Old School Baptists have not

much use for prayer. They say this because they think that the doctrine of the absolute sovereignty of God does away with the necessity for prayer; that if God has purposed all things whatsoever come to pass, and that all things shall come to pass just as God wills, whether we pray or not, or whether we want it to be so or not, why pray at all? Well, if prayer, as said before, be for the purpose of telling God what to do, then there is no sense in it, for whoever prays with the thought in his or her mind that God is in anywise to be influenced by the prayer is not really praying at all. Prayer arising from any such wrong notion of God is the fruit of nothing but the flesh, and has not the Holy Spirit for its cause. But, to come at the matter rightly, predestination is the very backbone and sinew of prayer. It is because God has purposed from eternity to do certain things for his children that he does by the intercession of the Holy Spirit cause them to pray for and to desire the very things which it is his eternal purpose to give them. Every true prayer, the fruit of the Holy Spirit, is in entire harmony with the will of God, never in harmony with the will or lusts of the flesh. The experience of real prayer cannot be otherwise than a crucifixion to the flesh, a humbling of our carnal nature. That is why, in ancient times, the posture of kneeling or prostrating the body was generally considered the right position for one to be in when praying. It showed outwardly the humiliation and self-abasement that was felt, or ought to be felt, inwardly in the soul by the one praying. As it is impossible for us with our finite minds to know what is the will of God, and since every prayer worthy of acceptance with God must be in accord with his divine will, how necessary then, if we are

ever to pray, that we be taught in some way what the will of God is in order to pray. Inasmuch as the Spirit searcheth all things, even the deep things of God, and since nothing in all the will and purpose of God is hidden from the mind of the Spirit, how well it is that God has ordained his Spirit to help us in this our infirmity regarding prayer, and to teach us how and what to pray for.

All this leads up to the subject of our text at the head of this article. The church suffered great persecution for Christ's sake during the days of the apostles and of the early church. The twelfth chapter of Acts records one of these persecutions. During one of the Jewish passovers, the authority of Herod, ruler over Judea as the representative of Rome, arrested Peter and put him in prison. This, of course, distressed the brethren greatly, and they prayed unceasingly for Peter's release. Did the prayers of the church cause or bring about Peter's release? No, positively not. Prayer never causes anything unless it may be the comfort and edification of the Lord's people, but as for prayer being the cause of any event in the history of men, or of the church, it is not so. Prayer is itself an effect or fruit of the Spirit, as we have said, but prayer itself is not a cause. It was all in the purpose and will of God that Peter was to be released from prison, and his release did not wait upon, nor was it caused by, the prayers of the church. How do we know this? Simply because Peter was one of those selected by Christ to preach his gospel, thus to feed the lambs and the sheep. Having thus a work to do in the vineyard of the Lord, he was perfectly safe from any vital injury until his work should be accomplished. It was just as impossible for Peter to die before his work was

finished as for the sun to be blotted from the sky. The prayers of the church did not lengthen Peter's life, nor did they effect his release from prison. His marvellous escape when an angel came to him and bade him follow, when the chains fell from his hands, when the iron gate opened before him and he went out safely into the street, all this was a demonstration of the power, not of effectual prayer, but of the power of almighty God, who alone is wonder-working. The prayers of the church were spiritual, because the Holy Spirit indited this prayer for Peter's safety in the heart of the church. Had not the Lord before determined upon the release of Peter the Holy Spirit would not have put it in the minds and hearts of the brethren to pray for him. True prayer invariably asks for what is already God's will to give. When the late president Wm. McKinley was shot it will be remembered how special prayer services were held all over this country, and by various religious denominations, asking the Lord to spare his life, but he died. The will of God was not that McKinley should be spared. This proves that in all the so-called prayers that were offered up for his recovery there was not one single spiritual prayer. Had there been one true prayer in all that multitude his life would have been spared; not that the prayer would have caused God to spare him, but the true prayer would have been the fruit of the Holy Spirit, and the Spirit never gives rise to a prayer contrary to the will of God. Had it not then been the will of God to release Peter from prison the brethren would not have found themselves able to pray for his release. They would have been, no doubt, crushed with sorrow for Peter, but as to prayer, would have been dumb. We met a mother this summer who had suffered the

loss of a dear child, and through all this child's illness she was convinced it was going to die, simply because she found herself unable to pray for its recovery. The fact that she could not pray for nor desire its recovery was an evidence to the mother that it was God's will for the child to die. Had it been God's will for it to live doubtless she would have had in her heart a petition for it to live. This is an instance proving how prayer runs counter to one's natural inclinations. We are glad we have been made to believe in the immutability of Jehovah. What comfort to a poor soul could there be in a God who could be led about willy-nilly by the desires of now this one, now that? Prayer is an experimental exercise of the Spirit by which the believer is brought around into harmony with the will of God, not a process by which God is brought into our way of thinking.

Written by request.

L.

CIRCULAR LETTERS.

(Written by Elder J. W. Linn.)

The Tygarts Valley River Association of Old School or Primitive Baptists, now in session with the Little Bethel Church, Barbour Co., W. Va., to the churches of which she is composed, and to all of our faith and order, sendeth christian greetings.

DEARLY BELOVED CHILDREN OF OUR HEAVENLY KING:—Once more we are permitted to meet together for the purpose of worshiping God in an associate capacity, and as this letter is written to you, I want to say with the apostle, Let us not forsake the assembling of ourselves together, as the manner of some is; and so much the more as we see the day approaching. I want to say to you all that these are days of trials. Many have lost their lives, many new things

are taking place, and the end is nearer than when we met last. There are but few who regard the truth, yet there are a few and will be a few, and those who do are those whom God Almighty keeps by his own power and causes them to walk in his statutes and his judgments, to do them, and they are his chosen children, chosen in Christ Jesus by the will of God before the world began. In his will their names were written in the Lamb's book of life before the foundation of the world, and that will is the same to-day as it was then, and they shall walk in his name because he is God, and changes not. They were in him then, and they are in him yet, because all that were in him shall be made alive, and then if made alive one thing is sure: that they were dead; and if dead one thing is sure: that the dead cannot give themselves life; but ye who were dead in trespasses and in sins hath he quickened together with Christ. You who were dead, your life is hid with Christ in God, and when Christ, who is your life, shall appear, then ye shall also appear with him in glory. So now God's children walk in newness of life, and their conscience is purged from dead works to serve the true and living God. Our works are dead works, but the good works which we are commanded to walk in are the works of the Spirit; good works, which God hath before ordained that we should walk in them. I will cause them to walk in my statutes, and my judgments ye shall do them. So it is all by God's eternal will, and if by his eternal will it is not by law. All our blessings were in his will, and it is by his will we obtain them; not by law nor by works of righteousness which we have done, but because it was written in his will and was for us to have, and that to be given to us by Christ and by the Spirit, of which it takes the things of God and shows them unto us. Dear children, how thankful we should be to him for all that he has done for us, and having it all written in his will before we were born;

and he has obtained eternal redemption for us; that is, Christ hath obtained this eternal redemption for us. Then will he not freely give us all things with his Son, whether it be life or death? Now remember this, that he hath obtained eternal redemption for us, the children of God everywhere; then they stand eternally redeemed from all iniquity. No wonder Paul said, Who can lay anything to the charge of God's elect? It is Christ that died, yea, rather that is risen again for our justification. So then we shall live because Christ lives, so we live by the faith of the Son of God, who gave himself for us, and not by our faith nor by our works. Then, Christ having obtained eternal redemption for us, what can separate us from the love of God, which is in Christ Jesus our Lord? because it is eternal love, eternal redemption. Can God eternally love us and eternally redeem us from all iniquity and then send us to torment on account of sin, when he redeemed us from all iniquity? O no; God is love, and his love is eternal love, and his redemption is eternal. So let all the combined powers of earth and hell, with all denominations, prove if they can that one of the children who has been redeemed with an eternal redemption by the blood of Christ can ever be lost, because Christ himself has said, As I live, ye also shall live, and he is alive for evermore, world without end. He hath obtained eternal redemption for us, already done, Christ hath done it already. Then we are already redeemed, and if already, then it is an evident fact that it is not left to us to do something in order to redeem ourselves, neither is it left to us to do something in order for Christ to redeem us, because he did it when he died on the cross and rose for our justification, and that forever freed us from all sin and condemnation, for we are bone of his bones and flesh of his flesh. Fare you well.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

MARRIAGES.

By Elder W. S. Alexander, at Butler, Md., Sept. 24th, 1919, William Delamere Akehurst and Grace Howble.

By Elder S. H. Humphrey, in Galesburg, Ill., Sept. 20th, 1919, Griffith C. Gardner and Mary C. Hopkins.

OBITUARY NOTICES.

Charles Carter, my nephew, died July 14th, 1919, in the 52nd year of his age, at Montreal, where he carried on a large mercantile business. His death was sudden, being stricken with apoplexy and lapsed into a state of unconsciousness, from which he did not recover, but died the same day. Though his death was so sudden and he left no dying testimony of his salvation by grace, yet I am satisfied he was one of the Lord's redeemed ones for whom the Savior shed his blood. He told me some eighteen years ago what a sinner he felt himself to be, and that he was perfectly helpless and unable to do the least thing to effect his own salvation, but he had been given a hope that Jesus died for his sins. He was very clear on the doctrine of salvation by grace and on election and predestination, and said he loved to talk on these things and loved those who believe in the doctrine of the sovereignty and supreme power of God. I had a long talk with him about a year ago, and he was firm and strong in the same truths that he was made to love many years ago. What a comfort and consolation to those he left to mourn his sudden departure from this world of sin and sorrow, which is their loss, but we hope is his eternal gain, and we most surely hope and believe he is now in the presence of his Savior whom he loved, while the body of dust and clay has returned to the dust from whence it came. His sister told me he wrote some wonderful letters before he died. He leaves a widow and one daughter, three sisters, two of whom are members of the Old School Baptist Church and the other a believer, though not a member, and one brother, who is a believer, though not a member of the church. He was buried at Melbourne, the home of his youth, where he was born. He took the SIGNS OF THE TIMES for many years.

ALSO,

Amos Carter, the father of Charles, also died very suddenly a week after the death of his son. He was talking to his daughter, when suddenly, without any warning, he fell from his chair and in a moment expired. It was a terrible shock to his daughter, Mrs. Jones, at whose home he died and where he had made his home for some years before his death, but as in the case of his son, they have a blessed hope that he has gone to glory to be forever with the Lord. He was in the 76th year of his age, and had

been quite feeble and in rather poor health for several years, but was up and around until the day of his death. What a consolation to the friends left to mourn that he left evidence that he was called by grace and made to love the things he once hated. He told me how he once disliked the Old School Baptists and their doctrine, but there came a time when he found himself a poor helpless sinner, and the only way he could be saved was by the free grace of God. He said from that time he loved the Old School Baptists and their doctrine and preaching, and gave evidence of it by going to hear them when he could and by helping them financially and in every way he could. He was a very kind and loving parent, and was beloved by his family, who mourn for and miss him very much, and he was worthy of their love. He was an honorable man, noted for his honesty and integrity, and his word was always taken without a doubt; he was respected by all who knew him. I do not think he had an enemy. Pardon this tribute to his memory, but it is only what I feel is his due. He left one son and three daughters to mourn the loss of a loving father: J. W. Carter, of Pontiac, Mich., Mrs. William Tanner, of Melbourne, Mrs. W. C. Young, of Toronto, and Mrs. W. A. Jones, of Straffordville; also two brothers-in-law and a sister-in-law, to whom he was dear. I feel my loss very much, also that of his son, Charles Carter; how must his own children miss him.

He was buried at Melbourne. Elder Slauson officiated at his funeral. I was very sorry I was unable to attend.
R. SCATES.

Mrs. Sarah Jane Cummins was born Sept. 16th, 1828, and died August 11th, 1919, at the home of her daughter, Mrs. Mary Bassett, near Chester, Montana. She was the daughter of John and Jane Crocker Lemmon, and was born in Sangamon, Ill. At the age of eight years she with her parents went to Indiana for two years, then to Oxford, Ohio. When she was fourteen years of age they moved to St. Joseph, Mo., where on April 16th, 1845, she was married to Benjamin Walden, and on May 3rd of the same year they started across the plains to Oregon, arriving at Oregon City about October 12th of that year. Later they settled in the Waldo Hills, near Salem, on land adjoining the home of Elder John Stipp. Here the old Siloam Church was constituted Feb. 27th, 1847, and on the first Sunday in December, 1849, father was baptized (the old record does not state by whom), and on the first Sunday in August, 1850, mother was baptized by Elder William Simpson. In 1870 the family moved to western Oregon, where on Nov. 27th, 1886, father was buried. October 8th, 1894, she was married to Dr. Cummins, of Touchet, Wash. His death occurred Dec. 8th, 1912, since which time she resided with her children, going to Chester, Mon., in 1915 with her youngest living

child, Mrs. Mary Bassett. When only seven years of age she heard a voice speak in audible tones, "Ye must be born again." She had been taught to read the Bible, and found the words to be those spoken to Nicodemus. She felt the burden of sin and desired to know more of these eternal truths, and in great tribulation sought the people who know the joyful sound of salvation by grace. During those early years of her life she read the Bible through nine times. It was her daily companion in early life as well as in her declining years. Sister and I found her Bible on her window open and marked at 1st Samuel xvii. 45, and on finding the old family Bible that had been her text book in reading many times during her early school days the book opened to the same text with marks to designate: "But I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied," and those words were used by her pastor, Elder J. C. Barnes, as a text for the funeral sermon, which was preached in the home of her son, John E. Walden, in Weston. The date was necessarily changed from August 24th to August 21st, the earliest date on which he could reach Weston from Montana. A large congregation assembled, especially from her church at Touchet. Her passing away was a wonderful demonstration of God's mercy. About the first days of August she began to grow weary of the long continued heat and drought, and when sister would ask her if she was sick or in any way uncomfortable, she would reply: "No, I am not sick, I am just wearing out." She was up part of each day until the last day or two, and preferred to wait on herself, yet her failing strength was evident, and as the days went by she continued to say, "I am just wearing out." As sister sat by her a day or two before the last, she told of having seen a wonderful vision of angels, saying it was the most wonderful of all sights that she had ever viewed. She listened to the reading of a letter from her only sister, and said she heard it with interest. During that day she remarked that her prayers were being answered. Soon after eating an orange she asked for a drink of water, and said she did not need assistance to rise from her pillow. Sister said, "Mother, you are sweating." Mother replied, "Yes, I know what it is." Half an hour later she asked to have her pillow removed, then made every preparation and went peacefully to that rest which awaits the redeemed of the Lord. She was the mother of ten children, four of whom survive: Nathan B. Walden, of Canada, John E. Walden, of Weston, Mo., Martha J. Allen, of La Grande, Oregon, and Mrs. Mary Bassett, of Chester, Montana; also twenty-one grandchildren and sixteen great-grandchildren. Her only sister, Mrs. Elizabeth C. Davis, came from Hood River to attend the funeral. She was eighty years of age last July 27th, and has been a Baptist since early in life. Mother was a

member about sixty-nine years, and moved her membership but once, which was from Siloam Church to the constitution of Mizpah Church, at Weston; it was later moved to Touchet, Wash. Sister was prevented from accompanying me from Montana on account of a severe accident to her husband, being struck by a horse. We are widely separated, and our mother had been able to share our mutual woes. How lonely and bereft we are. Neither of us has learned to do without a mother's tender care and words of consolation. We trust our friends will remember us at the throne of grace.

MARTHA J. ALLEN.

Mary S. Reeves Yerkes, daughter of brother Caswell and sister Anna Reeves and wife of George H. Yerkes, was born Sept. 15th, 1889, and died June 27th, 1919, aged nearly 30 years. Sister Mary was baptized in the fellowship and love of the Old School Baptist Church by Elder S. H. Durand, at Southampton, Pa., July 4th, 1909. Her life in the church and among all who knew her was adorned with the ornament of a meek and humble spirit, which in the sight of God is of great price. The church, as well as all who loved her, has met with a great loss, but for her it was far better to depart and be with Christ. We pray to be submissive to the ways and providence of God, who doeth all things well. She was one of those whose mind was occupied for the welfare of others, and had felt deeply exercised to care for her parents as well as for her husband and daughter, but found the Lord had ordered it otherwise, that she was the one to be cared for. I visited her at the sanitarium; she was alone, a heavy thunder shower had passed over before I arrived, the windows in her room were open, and I asked her if they were not closed during the storm. She replied: "No; I wanted them open so as to see the mighty power of God," and repeated the words, "Not a single shaft can hit till the God of love sees fit." I knew she was aware of her serious condition, and asked her if she was reconciled. Her reply was, "I cannot say that I am, but I want to be." I told her this was in substance the words that Jesus spoke: "Not my will, but thine be done." She told of the Lord having spoken the words, "The Lord is my shepherd; I shall not want," and said with emphasis, "They were for me." I visited her at her parents' home a few hours before her departure, and read in the fourteenth chapter of John where Jesus spoke of going into death, and was convinced that she comprehended by faith that death was abolished; that they who live and believe in Jesus shall never die. Such scenes and visits are impossible of description, but are known to those who have traveled in these paths. Brethren and sisters, visit God's little ones; your presence gives them comfort and is wellpleas-

ing in the sight of the blessed Redeemer. May God give strength and grace to the bereaved.

The funeral service was held June 30th, from the home of her parents, conducted by the writer. Text, John vi. 38, 39. Four young ladies sang some hymns. Burial was in the Old School Baptist burying-ground at Sonthampton, Pa. J. M. FENTON.

Norma Faye Culpepper was born March 30th, 1913, and died August 21st, 1919, making her stay on earth 6 years, 4 months and 22 days. She was the third child of six children of Mathew and Lela Culpepper, and had a very bright mind. Death relieved her from suffering. The good Lord did not leave us comfortless. Her mother heard her twice speak of wanting to be an angel. One of her brothers told her if she was in heaven she could not come back here any more. She said, "Well, I would not want to come back; then I could see the good man." She loved sacred singing, and her parents and other relatives kept a song book on her bed most of the time and sang to her for several days before she died. Her mind seemed to be settled on her heavenly home. May her parents be consoled with the thought that they have one child in heaven, who will never know sorrow or trouble any more. Her parents had several doctors attend her, and sent their babies away from home for a week so they could give her all their attention. May they be reconciled to the Lord's will, for it will not be long before he will take them to her, never to part any more. Happy thought! to meet in heaven never to part again.

Written by her grandmother,
MATTIE HAWK.

M E E T I N G S .

THE Virginia Corresponding Meeting, discontinued last year by the influenza, will meet, the Lord willing, with the Frying Pan Church, Fairfax County, Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1919. Those coming by rail will be met Tuesday afternoon before the meeting at Herndon, Va. Trains leave 36th and M Sts. N. W., Washington, D. C., at 2 and 5:30 o'clock. Forty minutes should be allowed to get from the Union Station in Washington to the terminal where trains leave for Herndon. We want all brethren and ministers of our faith and order who feel it in their hearts to meet with us, to do so.

R. L. SPINDLE, Church Clerk.

THE Olive and Hurley Old School Baptist Church will hold their annual meeting, the Lord willing, at Ashokan, N. Y., on Saturday and Sunday, October 18th and 19th, 1919. A cordial invitation is extended to all lovers of the truth. South bound trains will be met Friday p. m., and trains from Kingston will be met Saturday a. m.

JOHN J. SECOR, Church Clerk.

THE yearly meeting of the Welsh Tract Church is appointed to be held on the third Sunday and Saturday before in October, 1919, service to begin on Saturday at 11 o'clock a. m. Those coming from Philadelphia, Wilmington and Baltimore will come via Penna. B. & W. R. R. to Newark, Del. Train leaves Philadelphia, Broad St. station, at 9 o'clock a. m. Saturday, and Baltimore, Union station, at 8 o'clock a. m., and on Sunday, from Philadelphia, Broad St. station, at 8 o'clock a. m. Those coming on the Delaware Division will take train leaving Delmar at 7:54 a. m. Saturday. All lovers of the truth are cordially invited to meet with us, and we hope to have a good attendance from sister churches.

P. M. SHERWOOD, Clerk.

THE Salisbury Old School Baptist Association is appointed to meet with the Little Creek Church, in Delmar, Del., October 22nd, 23rd and 24th, 1919. All trains on the Delaware Division of P. R. R. and the N. Y., P. & N. R. R. stop at Delmar. Those coming on Tuesday, 21st, take train leaving Philadelphia (Broad St.) at 3 p. m. From the south, day express due at Delmar 3:25 p. m. Wednesday morning trains will be looked after also. All lovers of the truth are invited.

A. B. FRANCIS, Pastor.

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

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

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

THE

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(ESTABLISHED 1832.)

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., NOVEMBER 1, 1919. NO. 21.

CORRESPONDENCE.

“EXCEEDING GREAT AND PRECIOUS PROMISES.”

My afflicted daughter often asks me my understanding of various passages of Scriptures which are impressed on her mind, and as I was reading to her the first chapter of the inspired apostle Peter, fourth verse, these exceeding great and precious promises, as recorded in the Scriptures of truth, gave me comfort, so with the ability that God giveth I will attempt to pen some of these great and precious promises for the comfort of the strangers and pilgrims scattered abroad over our land. Surely we are in need of comfort in this age of strife and turmoil. God has given us great and precious promises, that we should trust in his name and not faint, but endure hardness as good soldiers of the cross. As it is said, we suck honey out of the rock, and Jesus is the shadow of a great rock in a weary land, and when blessed to rest under the shadow of his wing we have peace and quiet from the turmoil abroad over the earth, when our heart is fixed, trusting in the Lord, who is above every name, and the only name given under heaven where-

by we must be saved, even the name of our Lord and Savior Jesus Christ. “And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”—Matt. v. 2-12. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. We love Jesus because he first loved us. I will never leave thee nor forsake thee. This love does not spring from the flesh, nature’s barren soil, but

is the love of God shed abroad in the hearts of his people. A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another. Thou art all fair, my love, there is no spot in thee. Jesus has removed the sins of his bride as far as the east is from the west, so that his bride, his church, is pure and spotless, and will ere long come into her inheritance, which is incorruptible, undefiled and fadeth not away, reserved in heaven for you, ready to be revealed in the last time. His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Wonder, O heavens, and be astonished, O earth. The Father sent his beloved Son into the world at the appointed time, that the world through him might be saved—the world of his people, from Adam on down through the ages, all that believe on his name, to the last vessel of mercy brought into the fold by the quickening power of God's Holy Spirit, and through the power of reigning grace, even the free and unmerited grace of God. For by grace are ye saved, one and all, even as many as God gave to his Son. Thine they were, and thou gavest them me; they constitute that innumerable company of the redeemed, who are blessed with God-given faith. These are children of Abraham, who is the father of the faithful, even the father of many nations, and shall be as the stars of heaven, innumerable. When Jesus makes up his jewels not one of them will be missing. Here, Father, am I, and the children which thou hast given me. A bruised reed will he not break, and smoking flax will he not quench, until he send forth judgment unto victory. These bruised reeds are sure of victory, as Jesus

will bring them off conquerors, and more than conquerors, through him that loved them and gave himself for them. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. (1 Peter i. 13.) Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. (1 Peter iii. 8.) Finally, brethren, farewell. Live in peace, and the God of love and peace be with you. The grace of our Lord and Savior Jesus Christ be with you all.

In affliction, yet in hope,

WM. F. SLOAN.

LExINGTON, Ky.

OSKALOOSA, Kansas, Jan. 5, 1919.

DEAR KINDRED IN CHRIST:—"Mid scenes of confusion and creature complaints," I feel that nothing would be so soothing to my soul as the communion of saints, from which I have been debarred for some time, except, as I hope, in some brief moments in spirit. For though I am led away captive by the devil at his will, and unable to set my mind on spiritual things, as I long to do, yet in spirit I hope I am often with the people of God, especially those of membership in the same church with me, when meeting time comes and I am unable to meet with them, and fear that I cannot during the cold winter which is now upon us. But worse than that, it seems so much of the time that it is winter in my soul. No matter how much I read, and for the time being enjoy the good things at hand, hoping thereby to warm myself into the same sweet spirituality evidenced by the writers, yet I am only made to lie down in sorrow, for as soon as the paper is laid aside the devil catches away the good things I had hoped to retain, and my

mind is again engrossed with the cares and perplexities of worldly affairs, and only evil is present with me. I have been very sick, having been a victim of influenza and malarial fever, which attacked me in October. I have wished that the dear ones who in times past have so kindly ministered to my needs with their good letters, might know that is one reason I have not been able to answer and so keep up the prized correspondence. The weeks I lay upon my bed I did long for a repetition of the precious tokens of God's love which were sent by their hands, for I felt that I was made to realize the verity of the line, "Sometimes I am oppressed by Satan's cruel hand." The day I was taken sick I received a letter from Elder J. H. Hammons and wife, of Junction City, and was enjoying it when the misery of that awful scourge suddenly came upon me. In my feverish tossings I was sometimes inditing answers to them, which seemed a pleasure to me. Again, ere I was aware, such thoughts had all flown, and I was encompassed by such swarms of "fiery, flying serpents," which would sting me with the most unprofitable, hateful, sinful thoughts, and I could not drive them away. I think I could say truly that the christian was "the neighbor I longed the most to see." Maybe I look too much to an arm of flesh for comfort, for it seems that I still am left most of the time at the mercy of Satan's cruel hand. Sometimes when expecting the SIGNS I think, shall I call it a prayer, that it might please the Lord to send me, by the hand of his faithful ones, food and raiment, even a crumb of comfort as a token for good, that I may be once more warmed and fed, clothed and in my right mind, the mind of Christ. For having once tasted the good word of God, as I am still undeservedly permitted

to hope that I have, though I must eat it with the bitter herbs of evil propensities of my carnal mind, yet nothing else will satisfy. Even as I write the tempter is constantly suggesting that I am trying to deceive the people of God, who know all spiritual things better than I can ever hope to know. O, you who love the Lord indeed, tell me, is it thus with you? Do you ever fear that what you write may only serve to deprive you of the fellowship of those you esteem more than all the world beside? Yet there is a longing to pour out your heart-cries to them, for they only of all the world can understand. When the January 1st SIGNS came yesterday I opened it with a kind of apathy and discouragement, as though it were of no use, I must just wait the Lord's time to drive the dark clouds away and restore unto me the joy of his salvation. Yet there was an eagerness to see what it might contain, and wonder of wonders, before I had read the first column I felt that my prayer was answered, and I rejoiced in spirit, for it surely was more than a crumb I received. I feasted on Elder Greathouse's definition of the conception which the Lord would multiply in Eve, who was a figure of the church in all ages. How often have we used the expression, I cannot conceive of such a thing, which would mean of course that it is impossible to form such an idea in the mind; but to give the word "conception" that definition in the connection in which it is used in that Scripture had never entered my mind. I saw, as a flash of light, how fitting and appropriate it is to give it that meaning. I started to lay the paper aside, desiring to just try to think of all it embraced, but I read on, and as he commented on the many afflictions of the righteous, and his own sorrow and conceptions, and remember-

ing the mournful way in which I have been led so much, I thought of the text, "If in this life only we have hope in Christ, we are of all men most miserable." For is there any class of people on earth more miserable than an Old Baptist when he turns his eyes within and begins to look only on the things of his own, and sees nothing but the corrupting fruits of the flesh? The wicked are not in trouble as other men are. Their sins and the death in which they live do not oppress them. They go through life boasting of their happiness and scorning hope. So if our hope did not reach beyond this life, surely we would of all people on earth be the most miserable. But our dear Elder Brother said, "I will not leave you comfortless." He comforts us with a hope of a better life in the world to come, where he, our Forerunner, is already gone, that where he is, there we may be also. Yet in our sorrows and the conceptions of our feeble minds we often esteem our hope as little and insufficient, and if it were not that the Lord is with us when the enemy comes in like a flood, as the many afflictions of the righteous fall on us, tempting us to lay it aside and try to obtain a better hope, if it were not the Lord who is on our side, holding us with his own right hand, we would, if left to ourselves, cast off the anchor of our souls; for we are saved by hope. But we must be kept humble, and nothing better is given; and little as it sometimes seems, yet when in our right mind we prize it more than the choicest treasures this earth can afford; we would not exchange it for all the pomp and splendor of kings. What a puzzle we are to the world, and to ourselves also; for while we go mourning all our days, yet we would not give up our little hope or exchange places with the happiest

worldling in existence. I would rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked. We would go farther to clasp the hand in the humblest abode of the feeblest lamb in Jesus' fold, than to obtain the highest seat in the gorgeous panorama now being enacted for our president. Of how little value it would all be when compared to a little glimpse of the eternal joys that await us when done with the sorrows and vain imaginings of this fleeting life. When I reflect on how nigh overwhelmed I so often am by worldly cares and anxieties, and find myself so full of nothing but complaints, how marvelous it seems that I should have been permitted the enjoyment I experienced in reading this last number, and felt that I would love to answer each letter personally. How sweet it would be to be spiritually minded and enjoy life and peace. The psalmist said, Thou wilt keep him in perfect peace whose mind is stayed on thee. I long to have my mind on him. I dreaded to lay the paper by, fearing to lapse again into the same coldness. Often in my many wakeful hours I try to pray to him to collect my wandering thoughts and set them on the precious things of his, and help me to not look so much on self and selfish things. I hate vain thoughts. How sad and solemn, and yet how true, are Elder Lefferts' words, that many who are now valued writers, before another year has passed will have gone the way of all the earth. We can only bow in submission to God's will. We know he will not leave himself without witnesses as long as there is a people who need testimony of him.

In love, I humbly hope, to the household of faith, I now submit this letter, already too lengthy, to the disposal of the editors, and if published let it not

crowd out anything that is written to the praise of grace.

I remain your unworthy sister, I hope, in that bond of relationship which can never be broken, for once a child of God always a child of God, and nothing, not even our own lives, shall ever be able to separate us from the love of our Father in heaven.

MARY ELLISON.

RUTH IV. II.

"THE Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel."

While the story of Ruth is a wonderful example of the working of God's Spirit in a human being, it is just as wonderful when worked out in every sinner saved by grace. The desire to know the Lord's people, and to dwell with them, the gleaning after the reapers, the welcome she found when she came to the Israelites, all these evidences are being manifested in our day. In herself Ruth had nothing with which to claim the favor of those with whom she was seeking a dwelling-place. She came out of an idolatrous nation which dated back to an incontinent beginning. All she asks is to gather a portion of what grain falls to the earth (apparently as waste, or that would otherwise be lost) that her hunger might be satisfied without any cost to those who have a right to the bread of the land and to dwell therein. Her desire and humble spirit make a welcome for her; her former nationality has nothing to do with the matter. After making her welcome, both to glean after the reapers and to share his own noonday meal, Boaz later makes her his wife. Thus she becomes an Israelite, and is entitled to all the rights and privileges of the Israelites, as much as if she had been born of their kindred; her former

nationality, with all its idolatry, is left behind. Boaz in making her his wife makes her his equal in every respect, "and they shall be one flesh."—Gen. ii. 24. He has given her his name, and made her an Israelite. But some say the stain of the sinful parentage of the Moabites still remains and taints the future generations. If that is sometimes so in nature it is not so in grace, nor is there anything on record to show that any after outcropping of evil had its origin from the union of Ruth with Boaz. I believe that these characters are types of the Lord's people, and his way of calling them to know him in a personal manner, as well as serving their own place in the world's history, and the purpose of God in the plan of redemption. Taking that view, Boaz represents the Lord of the harvest of human souls, or the Lord Jesus Christ, and Ruth represents those of whom the Lord speaks when he says by the mouth of the prophet, "Bring forth the blind people that have eyes, and the deaf that have ears."—Isaiah xliii. 8. When any came to Jesus asking to be healed, he cured so that they were whole; in no case on record did he leave one trace of the infirmity. If a sinner is saved by the blood of the Lamb the taint of evil is washed away. As his bride, the church is cleansed and pure, and no charge of former life or sinful ancestry can ever be charged against them collectively, nor individually, and of such sinners redeemed is the house of spiritual Israel built. Just as much in our time as it was in Ruth's every sinner called by grace as much fulfills their place in the purpose of God in building his church as they do in the world's history, and the history of the world is very closely connected with the history of the Lord's people. Boaz did not marry Ruth and

leave her of the family of Moab with a tainted reputation, nor did Jesus Christ espouse the cause of sinners and leave them unchanged, but saved them from their former condition and gave them a hope in his mercy. As the marriage rite creates the nearest kinship on earth, so also does Jesus raise sinners to sit with kings and princes; above all taint of the past, for, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

A. E. RITTENHOUSE.

STATE ROAD, Del., Sept. 13, 1919.

CLAREMORE, Okla., Oct. 5, 1919.

EDITORS AND READERS OF THE SIGNS:

—While I was preaching to-day it occurred to me that fifty-nine years ago to-day I was led down into the water of a brook and baptized in the name of the Lord Jesus. As I spoke of it I said that it seemed wonderful to me that the Lord had kept me so long believing in the one and only way of salvation. Now, in looking back over those fifty-nine years I have one very sweet consolation, and it is this: I cannot remember since then of one whole day that I was permitted to put my trust for a hope in the salvation from the consequences of sin in my hands, or in the hands of any, save in the hand of Jesus, my only Savior. I have greatly lamented, however, that I could not extol the power, wisdom, greatness and love of God as I desired to do. I have had a desire above many things to be able to extol the great riches of God's grace. His grace has certainly been rich to me; yes, to me, a sinner, who has many times (I cannot number them) felt wretched through all these years. Mercy, yea, mercy, has been my portion all the days of these years. Evil has always been creeping through my mind, but it does

seem that grace did much more abound. However, when I look at my attempt at what some call "right living," I mourn, and think of Jacob's words: "Few and evil have the days of the years of my life been." I have many times wanted what is called prosperity "to dawn on me and remain." I thought if that could come to me, then I would be equipped to serve the Lord better and praise him more. I believe that in all these years the Lord has been teaching me, not that his Spirit has been with me so much, but in the many changing things of this natural life, which seemed to be against me, and I was weak and faint, his providence came to my relief, so when sore trials were gone I could read a good lesson out of the book of God's grace. Then it was that I knew the Lord did have power over my surroundings. My conclusion then was, if God controlled some things which I saw, then he must control all things that exist, and I had Scripture for it, too. At no time was my belief so strong in the predestination of all things that I felt to charge God with folly, by saying that God compelled man to sin, or that he was the author of sin. To my certain knowledge an unjust inference like this has been drawn against those called "Absoluters" for many years by those who strenuously oppose the doctrine of God's sovereignty, predestination and foreknowledge. I have thought it to be safe to say, and near the truth, that God created man a conditional creature and placed this conditional creature under law, but that God was not at all disappointed in him, for he did the very thing that God knew he would do. There is conclusive proof of this, because a Surety existed by the power of the Father before creation and transgression. There are so many strong points of doctrine along the

line of predetermination, expressed by God through the Scriptures, that I do not get shocked in my feelings at all when brethren talk sensibly about "absolute predestination of all things." What is more full on that subject (cutting out pronouns) than this? For of God, and through God, and to God, are all things: to whom be glory forever. Amen. (Rom. xi. 36.) I shall not submit further proof of the great wisdom of God in doing just what he willed to do. However, I wish to say as my experience seemed to grasp many things that involved the wonderful power of God's grace, combined with God's reigning over all things of earth and everywhere else, which in all these years has made me satisfied in the Lord's way of saving sinners, and that it is far-reaching, embracing the very lowest and the very highest in the kingdom of grace, "to the uttermost," and displays the wisdom of God, that it is superb, honorable, just and right. Quickened sinners that are sanctified by God the Father, preserved in Jesus Christ and called, may praise God with shoutings, crying, Grace, grace unto him.

In hope of immortality,

J. F. BEEMAN.

KINGSTON, N. Y., Dec. 16, 1918.

DEAR EDITORS:—Please find inclosed two dollars to renew my subscription to the SIGNS for another year, as I am still in the land of the dying, and cannot get along without it. I was out to meeting last evening to hear Elder Ruston, and I felt that I was in company with the living, but whether I am a living subject, or not, is what troubles me. I enjoyed the preaching, and also the singing, but not with the same animation that I have in times past, and I grieve that I cannot, and the words of the poet come comfortingly to my mind:

"Where is the happiness I knew
When first I knew the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

But O the darkness and heaviness; neither hot nor cold. What a fearful state to be in; but who can tell me how I can get away from myself and obtain what I so long for? The command was, Look unto me and be ye saved, for I am God, and beside me there is no Savior, and I firmly believe that, but how can the blind look to him? Yet there is nowhere else to look, so all I can do is to continue looking and waiting and hoping for a glimpse of heavenly day to take this stubborn stone away. How I long to be wholly changed and made a new creature, for it seems to me that I am all vile, and sinful throughout. I wonder if Paul felt like that when he said, O wretched man that I am! Who shall deliver me from the body of this death? The natural death would lose its terrors were it not for the solemn thought, What if my name should be left out in that most solemn day? But if he saves me I must trust in his mercy and trust in his righteousness, for I have none of my own, and my fig leaf garment was torn from me long ago, so I have no covering for my defenceless head but the shadow of his wing; but I am thankful that I have life enough left in me to feel a desire for the truth and a love for them that I think know the truth and proclaim it without fear or reward. That is all the preaching I want to hear, for they are the ones that point me to the God of creation and the upholder of the universe, who puts down rulers and kingdoms, and uses his own power and wisdom to bring about all his designs. All I desire is the lifting of Jesus on high, and have all power ascribed to his name, both now and for evermore.

I have been quite sick again, and wonder why so many young and useful should be taken and I left to grope and blunder on, when I feel that I am so unprofitable to any one, yet God's ways are not our ways, and his ways are the ways of peace, blessed peace. The sound of peace is sweet to me, also rest. It is beautiful to think of rest, the rest that remains for the child of God that many are entering in, and I hope it remains for poor sinful me through his mercy.

Pardon me for the length of this poor attempt.

Yours unworthily,
(MRS.) G. H. FAULKNER.

FAIRVIEW, Ky., Sept. 10, 1919.

DEAR BRETHREN:—Please change my address from Prescott, Ariz., to Fairview, Ky. I wish I could send you some new subscribers, for I love the dear old SIGNS, also the messages its pages contain, for they are to me as good news from a far country. I am past my eightieth birthday, and frail both in body and mind. The road may be rugged, but it cannot be long. Nothing in my hand I bring, simply to the cross I cling.

Yours unworthily,
HARRIET UNDERWOOD.

GALESBURG, Ill., July 14, 1919.

DEAR BRETHREN EDITORS:—Reading in the first chapter of Colossians this afternoon I came upon a passage that I would like very much to have your opinion upon. It is in the twenty-third verse, and reads, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," &c. In the two verses preceding Paul speaks of the reconcilia-

tion and cleansing (spiritually) of the Colossians through the sacrifice of Jesus. The "if" here seems to introduce a condition upon which they shall be presented holy, unblamable and unreprouvable in his sight. Also I would like to know your opinion as to when it was that the gospel was preached to every creature, as is stated in the latter part of this verse in these words: "The hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." If you feel moved to write in the SIGNS on these questions I will be deeply grateful.

Unworthily, your sister,
GRACE VEECH SMITH.
(See editorial reply on page 329.)

NOTICE TO WRITERS.

WE wish to request our brethren and friends, when sending us obituary and other notices for publication, to please write with ink, on good paper, and to be particular to have all names, initials and dates written plainly, as it reflects on us to have a name or date printed wrong, when it would have appeared correctly had it been written plainly. Also, please be particular to have names spelled correctly. If our correspondents will use care in these things they will be of great assistance to us in publishing notices correctly.

NOTICE.

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

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***COLOSSIANS I. 23.**

IT would be a pleasure to comply with the request of sister Smith, on page 328, could we but feel the guiding Spirit of the Lord inditing the matter. Many such requests come to the office, and some of them are not granted because of lack of understanding, never because of disregard for the wishes of those who make such requests. While it sometimes seems that an editor is expected to know all things, and ready at all times to expound the most difficult questions, we are frank to confess that there is much more we do not know than there is that we understand, and it is always with a feeling of fear that we approach any divine subject. We therefore trust that no one will feel that their request is wilfully ignored.

The Scripture, and its connections, suggested by our sister proves that the very thing all missionary systems are trying to do was accomplished by the apostles almost two thousand years ago. In this subject is also enconched the work of salvation wrought by the Redeemer of sinners two thousand years ago, but which is now supposed to be brought about by the combined efforts of the Arminian world. False prophets were numerous

in days of old, and since the gospel dispensation was ushered in, the world has never been without false teachers. The word of God is the man of our counsel, and if men do not write, speak and think in harmony with it it is because they have no light in them, and it makes no difference whatever about their intellectual ability. Some of the apostles were not reckoned as being very intellectual, but they had the truth of God, and testified to it, which no mortal could except he had been with Jesus and learned of him. Such testimony was better than all the wisdom of the world, and the same is true to-day. Coming more directly to the subject, we will say that Paul, having heard of the faith in God, and love to the brethren of those at Colosse, wrote this wonderful letter that they might know of his love for and joy in them, and to confirm them in the faith and exhort them to faithfulness and steadfastness in the gospel of Christ, which gospel he clearly defined as the power of God, and the message of salvation to both Jew and Gentile. He told them of the wonderful mystery and secret of God in the redemption of all nations, that while all were enemies to him by wicked works, he had mercy upon all, that then salvation might be reckoned of grace rather than of debt. This secret was made known in the gift of Christ, the anointed of God, who blotted out the handwriting of ordinances that was contrary to them, and spoiled principalities and powers, triumphing over them, that the dead might live unto God, justified from all things from which they could not be justified by the law. Having therefore been quickened together with Him they had become subjects of grace, and subjects, therefore, for gospel preaching, the message of salvation, which they joyously received and believed. In the

body of his flesh, through death, Christ had reconciled them to present them holy and unblamable and unreprouable in the sight of God the Father. This means "without fault before him in love." The word "if" referred to by our sister, does not, in our understanding, present a condition upon their part as to whether or not they could be presented in His sight holy and unblamable and unreprouable, but rather, like all his exhortations, and those also of the other apostles, he warned them against those who would subvert the gospel of Christ and carry them away in their minds, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ, in whom dwells the fullness of the Godhead bodily, and in whom they were complete. The Galatians after being manifested as the children of God, and had received Paul as an angel of God, even as the Lord Jesus, and had it been possible would have plucked out their eyes and given them to him, became bewitched by false teachers who preached to them that except they were circumcised and kept the law of Moses they could not be saved. Paul, therefore, knowing the weakness of babes in Christ, and the cunning craftiness of those who lie in wait to deceive, impressed upon them the importance of steadfastness in the faith, that they might grow in grace and in the knowledge of their Lord and Savior Jesus Christ. The work of God in regeneration and justification was as complete when Christ rose from the dead as it will be when worlds are no more; if his children are not pure and holy in his sight now they never can be. The efficacy of the blood of the Lamb was so wonderful that not a shadow of guilt remains upon one for whom he died, but the lives of men and women are not always spotless here

in the eyes of the world, nor in the eyes of the law of his church. In those days many by their walk denied the Lord that bought them, while on the other hand many were steadfast, and commended for it. This will be seen by reading the messages to the churches of Asia. It is a wonderful thing to be grounded and settled in the faith of God and to rejoice in the hope of the glory of God. The apostle told those brethren that the same gospel which they heard had been preached to every creature under heaven. Our sister asks, When was that done? It will be remembered that when Christ came he came unto his own, the Jews, of which nation he was, being of the house of David. When he preached it was to the Jews, when he sent his disciples out to preach they were restricted to the Jewish nation; his manner of life was that of a Jew, and the manner of his burial was that of the Jews. His choice of apostles was of the Jews, the church was established among the Jews, but just before his ascension to the Father he commanded his disciples to go into all the world and preach the gospel to every creature. It should be remembered that this commission was given to the apostles, and it is natural to suppose that they obeyed the Lord; at any rate, Paul said they did. First, on the day of Pentecost we find Jews, devout men of every nation, kindred and tongue under heaven there, and when the apostles preached in the power of the Holy Ghost every man heard in his own tongue, wherein he was born, "the wonderful works of God," meaning the salvation of sinners, wrought through his Son, Jesus Christ. While on that day all were Jews, they represented every nation under heaven. Inasmuch as the middle wall of partition that separated between Jew and Gentile had been re-

moved, the mystery of God that he had a people among all nations was revealed in the command to preach the gospel to every creature under heaven. The preaching of the gospel is simply delivering the message of salvation. All nations being included in God's plan and purpose, all embraced in his love and mercy, it was necessary that the message of salvation be sent to all nations, or, in other words, to every creature. That work, therefore, was done by the apostles, they went everywhere, preaching to the Gentiles as well as the Jews the unsearchable riches of Christ. Preaching the gospel to every creature means nothing more or less than preaching to both Jew and Gentile. May we all who love his name be grounded and settled in the faith, growing in grace and knowledge until "the hope of the gospel" be swallowed up in fruition.

K.

CIRCULAR LETTERS.

(Written by Elder N. J. Jones.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, and to all with whom we correspond.

DEARLY BELOVED OF THE LORD:—By the tender and everlasting mercy and love of our covenant-keeping God we have been spared to meet again as an association, and we hope we feel thankful to that God who rules 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? for from him cometh all good gifts. The brethren at our last meeting said that I should write a letter, commonly called a Circular Letter, to be printed with the Minutes of our meeting, and for a starting point I

will call your minds to Isaiah xliii. 25, which reads as follows: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Brethren, this Scripture is found in prophecy. It was written about seven hundred years before Jesus was born in Bethlehém. It was your Savior talking when he said, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Now who was he talking to? He surely was talking to his people. Why did he speak of their sins? It was because it is natural in man to sin and transgress God's just, holy and good law. Your Savior is not as man; he fully knows all things without learning them. He saw his loved ones when they were in the garden of Eden, when the first man brought sin into the world, and death by sin, and so death passed upon all men, for all have sinned. Yes, he saw these things without learning; he saw them all the days of old, and before the day was he saw them. He saw them when they were a stiffnecked and haughty people, and he saw them when they were full of bruises and putrefying sores from the soles of the feet even unto the head, and he saw without learning his people when they had before proved, both Jews and Gentiles, that they were all under sin, when none understood. "There is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their way: and the way of peace have they not known: there is no

fear of God before their eyes." He loved them all the time with an everlasting love; yes, I say he loved them. Christ the Lord is not like poor, weak and sinful man; he did not need to learn anything to see the end from the beginning. He is the same yesterday, to-day and forever. What he doeth he doeth forever; there can be nothing added to it nor anything taken from it. Who hath directed the Spirit of the Lord, or, being his counselor, hath taught him? With whom took he counsel, and who instructed him and taught him knowledge and showed him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and vanity. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching his understanding. Let us hear from the prophet David; he says: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. * * * For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."—Psalms cxxxix. 1, 2, 4. He said much more that space will not allow. It is no wonder that he broke forth in language like this: Such knowledge is too wonderful for me; it is high, I cannot attain unto it. King David was taught of God, and he knew what man was. Now, the Redeemer saw them

in their sins and loved them with an everlasting love. He knew that God's just, holy and good law stood out boldly against them, and as they were his he agreed to redeem them from under the curse of the law. This is why he said, "I, even I, am he that blotteth out thy transgressions for mine own sake." They were his, God the Father had given them to him. There was never another character that could redeem them. God had given him power over all flesh, that he should give eternal life to as many as were given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. This is why he left heaven and all that heaven means, came to this low ground of sin and sorrow and made himself a man of sorrows and acquainted with grief. He bore their sins all the days of old, and taught them both in word and precept how to act. They were his, he chose them in himself before the foundation of the world, that they should be holy and without blame before him in love. He did not chose them if they would be holy and without blame before him in love, but that they should. Their holiness is not of themselves, it is of their Savior; in him all fullness dwells. O think of the time Jesus was born! There were shepherds abiding in the field, keeping watch over their flocks by night. The angel of the Lord came unto them, and the glory of the Lord shone round about them. The angel said unto them, Fear not, for 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, Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest,

and on earth peace, good will toward men. O the depth of the riches, both of the wisdom and knowledge of our God. He belongs to you and you belong to him; he redeemed you. He was bearing your sins all the days of old. He has made you free from the law of sin and death. Not only this, but he has conquered death for you, because you are his and he loves you with an everlasting love. There is not anything that can separate you from his love. Everything that can be named in this world or the next cannot separate you from his love. You are his, and he said, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Brethren, your Redeemer has sweetened the grave, he has been there; yes, he was dead, he had his side pierced with a spear and had nails driven through his hands, and hung on the cross, but there was not a murmur. He went down into the grave, but he is not dead now, he is alive. O no, your Savior is not dead, he is alive to die no more. He is the first-fruits of the resurrection; yes, your Savior is the first-fruits, afterwards them that are his at his coming. You know he is coming again to receive you unto himself, that where he is, there you may be also, to enjoy the everlasting eternity given you by your Redeemer, and you will see him as he is and be like him.

Now, brethren, I feel to close. May the Lord bless you and keep you, and may he see fit to give you of his Spirit's power, so you may worship him in spirit and in truth, and save us all in that home where there will be no sorrow, and where Father, Son and Holy Ghost reign. Amen.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

OBITUARY NOTICES.

Elder Jasper Richardson departed this life October 1st, 1919. His last sickness was stomach, kidney and bowel trouble. He had three doctors and a trained nurse, and all was done for him that willing hands could do, but all failed to restore him. When the summons came he passed away as one going to sleep, without a struggle. He had been preaching about twenty-five years, and was an earnest contender for the doctrine of God our Savior, salvation by grace and grace alone. He made friends wherever he traveled; all who knew him loved him, as he was kind and affectionate to all. We can truly say a great man in Israel has fallen. It was hard to give him up; we shall miss him so much at home and at our meetings, but it is the Lord's will, and we must bow in submission to this our sad bereavement, as in all things also.

Elder J. A. Collins, of Cleveland, Texas, conducted the funeral services in the midst of a large concourse of relatives and friends, using the fourth chapter of Job to speak from. Our brother had selected hymn 623 (Lloyd's hymn-book) some time before he passed away, to be sung at his burial. He was buried in the Antioch Cemetery, near the old churchyard, where he had so often spoken words of comfort to the dear brethren and friends.

May God heal the wounded hearts of the bereaved ones and bless them with such things as will be for their good, is the prayer of his sorrowing brother,
AMOS RICHARDSON.

Mrs. Ida Dyson White, our sister in Christ, the wife of our brother, Deacon Harvey J. White, died suddenly at her home near Poolesville, Md., of cerebral hemorrhage, Sunday morning, October 19th, 1919. She was a daughter of the late Benjamin and Catherine Dyson, of Dawsonville, Md. Three sisters and five brothers survive her: Misses Mamie and Matilda Dyson, of Dawsonville; Mrs. Kate Darby, of Beallsville; Messrs. Joseph, Frank, William and Paul Dyson, of Dawsonville, and Dr. Vernon Dyson, of Laytonsville, Md. She was born July 24th, 1872, and was married to Harvey J. White Nov. 30th, 1893. They were blessed with two children, both now grown and both at home with their beloved father, all three to bear together the sad bereavement now laid upon them by our heavenly Father's hand. The son is Dr. Byron Dyson White, recently returned from war service in France, the daughter is Miss Kathryn Elizabeth White. It was my privilege to baptize sister White Sunday morning, June 21st, 1914, into the membership of the New Valley Church, Va. She was a most devoted and conscientious member of the church, a splendid hostess, as many who read this will affirm who have shared the generous hospitality of her home when attending the meetings at Broad Run, Md., a loving and faithful wife and a most self-

sacrificing mother. Personally, I have lost one of the best friends a pastor ever had. The last sermon she heard to enjoy before her death was upon Luke xx. 37, 38, preached by Elder H. C. Keß at the Virginia Corresponding Meeting October 16th, 1919. Of this she spoke to me after the meeting, expressing her complete satisfaction in the doctrine presented in that sermon. In every sense sister White filled the scriptural requirements for a deacon's wife: "grave, not slanderous, sober, faithful in all things." Words fail to express how we shall miss her presence in her home and in the meetings of the church which she loved. May the consolations of the gospel of Jesus and God's sustaining grace ever abide with the dear bereaved family.

The body of our loved one was laid to rest in the family plot in Monocacy Cemetery. L.

Mrs. Laura M. Bailey was born July 16th, 1832, and died Sept. 7th, 1919, at the home of her son, Dr. M. L. Bailey, of Carbondale, Pa. She was born in Liberty township, Susquehanna Co., Pa., where she lived the greater part of her life. Her maiden name was Turrell. Her husband, Deacon Wm. Bailey, died several years ago. She leaves one son, Dr. M. L. Bailey, of Carbondale, one brother, D. D. Turrell, of Westfield, N. Y., with many other relatives and friends. She died of diseases common to old age. She and three others were baptized by Elder Balas Bundy June 2nd, 1874. Sister Bailey was a loving and living christian, sound in the faith of God's elect. The poor weary child is at rest with her heavenly Father in the home of the eternally blest.

A few remarks were made at the grave, after which her remains were buried in the cemetery at Lewisville, Pa.

D. M. VAIL.

Susan Ann Mildred Vick Meek was born in Nash County, N. C., April 21st, 1842, and died March 21st, 1919, making her stay on earth 76 years and 11 months. Her father moved to Georgia when she was small. She received a hope in about her fifteenth year. August 12th, 1858, she was married to L. E. Durham. To that union were born six children, four daughters and two sons. Her husband was born Feb. 8th, 1829, and died Sept. 24th, 1871. She joined the Primitive Baptists after her first child was born. The two sons and one daughter died while young; the other three girls lived to be grown and married. Two of them joined the Old School Baptist Church. Sister Durham was married to J. O. Meek in 1875. To that union were born four children, all dying in infancy except one son, Wiley F. Meek. Mr. Meek died March 7th, 1915. Sister Meek and her two daughters joined Providence Church, Lincoln Co., Ark. She held membership about a year at Cane Creek Church, Cleveland Co., Ark., after which she moved back to Providence. The writer had been acquainted with sister Meek since about 1884, and bap-

tized sister Hodges about twenty years ago. Sister Meek was beloved by all in and out of the church, and was a faithful mother in Israel. She grieved much at the desolation of poor bleeding Zion, but her hope and trust were in her God, that he would bring his people off triumphantly in the end. We mourn not as those without hope, for we feel that our loss is her eternal gain. May sister Meek's God be our God throughout the remaining days we have to spend in this sinful world, until our time comes to lay aside this tenement of clay, to wait until our Lord comes the second time without sin unto salvation to gather his jewels to himself. May we be numbered with that happy throng to praise him forever and forever.

J. H. BLYTHE.

Birmah Collins, nee McClurg, wife of T. M. Collins, was born October 24th, 1872, and was united in marriage to T. M. Collins Nov. 28th, 1886. To that union were born ten children, eight boys and two girls. Mrs. Collins never united with the church, but was a strong believer in the sovereignty of God and salvation by grace, always filling her seat when her health would permit. She was very ill for several years, but bore her afflictions with patience. Her home was a home for the Primitive Baptists.

The writer tried to speak words of comfort from 1st Thessalonians iv. 13-15. Her remains were laid to rest in the Judson Cemetery to await the resurrection, when this mortal shall put on immortality and ever be with the Lord. I would say to the husband and children, Weep not as those who have no hope. May you feel deep in your hearts that the Lord gave and the Lord hath taken away; blessed be the name of the Lord.

W. W. SLAUGHTER.

Amanda Nosler was born in Worth County, Kansas, June 10th, 1859, and died in Coquille, Oregon, Sept. 25th, 1919, at the age of 60 years, 3 months and 15 days. She was married to W. H. Nosler about twenty-five years ago, and to that union one son was born, who survives her. Her husband, W. H. Nosler, died about four years ago. The deceased is survived by one brother, three half-brothers and two half-sisters. She moved from Kansas into the Willamette Valley in 1865, and from there to Coos County in 1868. She was a member of the Baptist Church, and lived a devoted christian life.

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

Lena Langford, Texas, \$17.00; M. Hockenberry, N. J., \$2 00; A. M. Bourland, Texas, \$8.00; Mrs. Mary Ferguson, W. Va., \$1.00; Julia C. Wilmoth, W. Va., \$1.00; Mrs. M. Perry, Ark., \$1.00; Elder J. H. Fisher, Texas, \$1.00; J. L. Deshong, Fla., \$2.00; A. J. Harville, Tenn., \$1.00.

POETRY.

ENTREAT ME NOT.

ENTREAT me not to leave thee, Emmanuel's little flock,
Whose names are sealed in heaven, ongraven in the Rock—

The Rock of Ages, smitten, to wash our sins away;
I want to travel with thee to everlasting day.

I see thy altar burning, and goodly is the sight,
The incense sweet ascending unto the God of light.
Entreat me not to leave thee, but by the maidens fast
I'd glean the little handfuls till harvest sure be past.

You are my close companions in tribulations great;
In past severe afflictions and trials that await;
We have together tasted the goodness of the Lord,
And given consolation and comfort in his word.

Thy people be my people, although I am the least;
Thy God is my Savior, Redeemer, Kinsman, Priest;
I want to praise him with thee, his holy, reverend name,

For Jesus' sake, the scapegoat, who bore away our shame.

I'd hasten where thou lodgest, sweet Bethels by the way,

And dream of our Messiah until the dawn of day;
And when the journey's ended, O with thee I would die,

And there would I be buried, I lift my voice and cry.
SEMMA E. CORDER.

PHILIPPI, W. Va.

MEETINGS.

BECAUSE of the property of the Old School Baptist Church of Gilboa being taken by the Board of Water Supply of New York city, the Gilboa Church will hold their yearly meeting at the Baptist church-house in Halcottsville the third Saturday and Sunday in November (15th and 16th). We extend a cordial invitation.

H. J. LEONARD, Church Clerk.

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11:00 A. M.

2:00 P. M.

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1304 Jefferson Street

WILMINGTON, DELAWARE

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A cordial invitation to all who love the truth.

J. G. EUBANKS, Pastor.

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car. S. B. MOFFITT, Pastor.

Newberg, Oregon.

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.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

THE

“SIGNS OF THE TIMES,”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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“Prove all things; hold fast that which is good.”—1 Thess. v. 21. “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxviii. 20.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., NOVEMBER 15, 1919. NO. 22.

CORRESPONDENCE.

BRYCELAND, La., April 20, 1919.

DEAR EDITORS:—I am sending you a letter I received from a dear brother, and it was so comforting and consoling to me I would be glad to see it in our dear paper, the SIGNS OF THE TIMES, if you think it worthy a place. I am sure it will be enjoyed by others as much as by me, but I leave it entirely to your better judgment.

Your sister in Christ, I hope,

(MRS.) M. B. BRYAN.

ALBERTA, Louisiana.

DEAR SISTER BRYAN:—I have been so despondent, so blank, so unprofitable and so oppressed I have had nothing to write, so have not written you for a long time, and I am now at a loss to know what to write. I sometimes think that I am the greatest mystery that ever did exist, and am often a wonder to myself, and wish I could know what I am, or who I am.

This is enough of complaint, but it seems that I cannot think of anything to write except my own woes and misery. I sometimes wish I had never existed, yet know that God knows best, and always does the right thing at the right time.

Now, dear sister, I want to speak of a wonder I saw on Monday night before the first Sunday in February; I will call it a dream, for want of a better name, but I was as wide awake as I ever was in my life, for it was one of those sleepless nights that I so often have. I was so miserable I could not rest, filled with unbelief; O how wretched and despairing I was, wishing that I were dead. All of a sudden it came to me just as if some one had spoken, saying, Behold, I will show you a mystery. I turned around, for it seemed as if the speaker was behind me, and I saw a great rope, with both ends extending down toward the earth, and I heard the voice again, saying, This is a ladder let down from heaven, fastened in a secure place. The ladder had three rungs, or cross bars in it. Then I saw him who did the talking descend the ladder, and when he was on the first rung I heard him say, This is faith, and was accounted unto Abraham for righteousness, and is the substance of things hoped for and the evidence of things not seen. My mind went back to my life that had passed, fifty years or so ago, when one night while eating supper the thought came to me, If you should die as you are

what would become of you? I tried to put the thought from me, for I was only a child, but I could not get rid of it, for it kept ringing in my ear, and grew to great magnitude, until it distressed me so I could not rest day or night, yet I kept it to myself, did not tell any one of my trouble, and tried to connect it with something that I had done, but could not. It kept getting worse and worse, and the thought grew to such proportions that I thought I must mend my ways, but instead of improving I grew worse all the time, and I learned I could not appease the wrath of the just and holy God. O how wretched I was, for I could not understand how God could remain just and justify vile me. I began to search the Scriptures in order to learn how to be saved, for, like the unbelieving Jew, I thought in them there was everlasting life, but I found such Scriptures as those written by Habakkuk: God is too pure to behold evil, and cannot look on iniquity. O how wretched I was by this time, for I was without God and without hope in the world. I gave it all up, and felt to realize that I had sinned away the day of grace, and fully believed that I had transgressed the law that demanded death. I realized that death was the end of all earthly things, and I had sinned away the day of grace, the innocent life that man had in the garden of Eden. There may be some of my brethren who will differ with me on this point, so we will examine it closely. What is grace? Free favor, unmerited. Now what had man done to merit his creation and the innocent life that he was given in the garden of Eden and the beautiful home that he had there? Everything that was pleasant to the taste, and good to look upon, was there in the garden. Man was surrounded with everything that his heart could wish for, and

when he (man) violated the law he forfeited all his rights to it. Of course he could not sin away a day that he had not yet received, for that day was preserved for the heirs of promise by Jesus Christ, the righteous man of God, Savior of sinners, in the language of Paul, "Of whom I am chief."

My dear sister, if what I have written is not the truth I am mistaken in the matter. But I must hasten, for there are two more parts to consider, yet it seems to me I have left out all the best part of the subject, yet I went over all of my past life that night, and after I had gone through all of my convictions, and had given up for lost, and was trying to beg God to let me go to hell praising him for his mercies to others, I heard a still small voice say, All your sins, which are many, are forgiven you. I arose singing, "Amazing grace! how sweet the sound, that saved a wretch like me!" and the heavens seemed to be filled with sweet singing. O how happy I was then, but that did not last long, for there came an impression to go and tell the dear saints of God, and then I heard a still small voice say, Preach Jesus, and I could but say, Impossible, impossible. Then I cried, Lord, I am a child, and am so ignorant I cannot even speak in school. I went on for some time, pleading for relief from the burden, and finally I pleaded that I was just a child and my father would not let me go. The burden began to lighten some, but was making me feel that I would have it to do; I have vowed that I would die before I would attempt it. I saw Him who stood on the first rung descend to the second, and my mind went back to a time in my life that is so sacred to me that it makes me quake and fear. It was the day before our mother died. I was seated at the foot of her bed when

she called me and I went to her, then she told me she wanted to talk a little to me. I bent over her, telling her to say all she felt like saying. She began back when she was a little girl, and told me of her travels and deliverances. O how sweet it was to me, for it filled me with rejoicing and praise to our God. After she had finished I kissed her. Then she said, Son, have you a hope? I told her about what I have already written concerning my conviction and deliverance. I stopped for a moment, and she said, That is not all; tell me all of it. Then I told her of my impression, just as I have written it to you, and she said, Son, you have never told the church this, why do you not? Is it not enough? Dear sister, as you know, this was twenty-nine or thirty years ago.

I will only have space to speak of the third, or last bar. After bitter rebellion and positive avowal that I would die before I would submit, I left the church with brother White, went to your house to spend the night, and I fell and was badly hurt, the fall making me unconscious. The last thought I remember after the fall was, Now you are dead. The next I remember as I revived was, You have not preached yet. You can see that it is not a matter of choice with me. The lesson I learned was that I had no power to lay down this life, so I understood that God had preserved this natural life until the fulfillment of his purposes in me.

As ever, your brother in the flesh, and, I hope, in the Spirit,

M. E. HAMNER.

ASHOKAN, N. Y., July 15, 1919.

DEAR EDITORS:—The SIGNS for this date is indeed worth while. The good letters of brethren Records and Sills have again awakened an impression to write,

which I will attempt, if the Lord will, from the question of Jesus to the "impotent man" at the Bethesda pool: "Wilt thou be made whole?"—John v. 6.

How are we to reconcile the almighty, omniscient God of the whole earth with the asking of any question, especially one so seemingly needless, as to whether this man would like to get well or not? If it is true that we have a part to do in our salvation; if the Lord has done all he can for us, and the final result depends on our efforts, then it may logically follow that, just like any fallible physician, Jesus was trying, as best he could, to make a diagnosis of the symptoms, to discover a desire for recovery, which desire is considered a factor. If one desires to get well, what we call "the chances" are much better. On the other hand, if the patient has lost all hope and desire "to be made whole," then the ministry of the most faithful and loving hands is quite discouraged. It is written, "The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Now if this is any cooperation, or the doing of any part, it is the pitiful confession of his complete helplessness. Thirty-eight years of this infirmity seems to have settled it with him that of himself he could do nothing. It takes some of us some years to learn that "salvation is of the Lord." But he was "coming," all the time "coming" to know over and over again that it is "not of works, lest any man should boast." Why did he not give the direct answer, yes or no? According to reason, naturally, should he not have answered, Why certainly, with all my heart? But this cure is not effected according to natural reasoning. All those cured in the pool stepped

"down," but this man rose up, just contrary to all the others. So do not get discouraged if your case seems hopeless; no matter of how long standing, no matter how unlike every other case you may feel that yours is being handled, if you, like the "impotent man," have come under the treatment of the great Physician there can be no question of your ultimate recovery, for healing was not a practice of medicine with him, it was a foregone conclusion; every life saved was "sanctified by God the Father, and preserved in Jesus Christ, and called." Of all the wonderful cures, he never asked nor received one penny, a feature very uncommon among physicians, so that he might well say in every act of his life, My thoughts are not your thoughts, neither are your ways my ways. We are just as powerless to pay for the healing as we were to effect a cure. How very becoming, then, it is that we show some gratitude and appreciation for the hope that "the life which I now live in the flesh" is "the gift of God through Jesus Christ our Lord." "Wilt thou be made whole?" was never to be answered so as to help the Lord along in his work, but asked to give occasion for the testimony of the lost and undone condition, and such a relief it is to confess that in us, that is, in our flesh, dwells no good thing. All glorying and all boasting is excluded, for no flesh shall glory in his presence. The impotent man had experienced that he could not effect his own salvation, and that there was no man to help him, so that in his confession to Jesus he said in substance, "There is none other name under heaven, given among men, whereby we must be saved." There was no help from man for him. Had Jesus come to this pool and found this man saved and gone, by so much he would have failed

to perform the work which his Father gave him to do, and the person or persons who had performed it would have robbed him of that much glory. Or had he failed to heal him when he did come, or had he failed in one jot or tittle in any act, by so much we might doubt his saving power in our own salvation. Some claim that we at least must ask the Lord's help. This man did not, nor did he do or claim that he did one thing toward his healing. The healing was accomplished when he took up his bed and walked. In his long years of impotence his faith had become so weak, the hope for deliverance so small, that as to his mind in the matter he just stated the case to Jesus, having no will of his own, for it was lost in that will of him who subdues all things unto himself.

Sincerely yours,

E. R. KINNEY.

ST. JOSEPH, Mo., Jan. 12, 1919.

DEAR EDITORS:—This morning in looking over some old keepsake letters I found the inclosed private letter written by dear brother M. F. Culver, whose obituary I forwarded to you a week ago. This letter was probably written five years previous to his death. Should you concur with me that it contains food for the saints of our most high God, you may publish it.

Your brother, I trust, in like precious faith,
A. W. BLOOMFIELD.

DEAR BROTHER BLOOMFIELD:—I think you will pardon me if I write my views of the subject we were talking upon: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Just previous to the utterance of these words Peter had answered Jesus, saying, "Thou art the Christ, the Son of the living God." Jesus had answered that flesh and blood had not revealed it unto him, but his Father which is in heaven; and it was upon this rock—the revelation of Jesus Christ, Jesus said he would build his church. Jesus said upon one occasion, "The kingdom of heaven cometh not by observation;" that is, it must be spiritually discerned. "For the natural man receiveth not the things of the Spirit." You will notice that the keys of the kingdom are the gift of Jesus Christ, for he says, "I will give unto thee the keys." Jesus told his disciples that except he go away the Comforter would not come, and when he came he would take the things that are his and show them unto them. So I take the ground that the revelation of Jesus Christ, the gifts of the Holy Spirit, are the keys to the mysteries of the kingdom of heaven. We see that when the Holy Spirit came upon the day of Pentecost the deep things, the hidden things of God, were boldly declared in many tongues. Now, as to the remainder of the quotation: "Whatsoever thou shalt bind on earth, shall be bound in heaven," I feel bound to take a different view from the generally accepted version, and will say first that I feel sure it does not mean that any minister shall exercise authority or dominion over the brethren. The teaching of Jesus forbids such a view. In Luke xxii. 25, he says, "The kings of the Gentiles exercise lordship over them." "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth?" I think, brother Bloomfield, you can see at a glance that the idea that the text

gives authority to the ministry, or the individual members of the church, or the church as a body, to exercise lordship or dominion over the conscience of any member, is entirely foreign and in direct opposition to the teachings of our Lord. It seems evident to my mind that in this text Jesus was speaking of spiritual gifts that he would give to Peter, and not only to Peter, but to all of like precious faith. I cannot believe that he had reference to bestowing upon Peter and the ministry that should follow, a club or any other carnal weapon with which to subject his brethren. One of the apostles said, "Try the spirits, whether they be of God." Now, I am inclined to think this binding and loosing has reference to the spiritual gift of discerning the things of the Spirit, for without this gift the church would be filled up with unworthy characters. Jesus was talking of building his church, and of the gifts he would bestow upon her. O how the right ways of the Lord have been perverted by designing men! Jesus says, "All power is given unto me in heaven and in earth." The pope says all power is given unto him in the earth. Some ministers say all power is given unto them in the church. There be lords many and gods many, but unto us there is but one Lord, the Father, Son and Holy Spirit, and these three are one.

In conclusion, the kingdom of heaven being a spiritual kingdom, the keys of the kingdom must needs be also spiritual, and are the spiritual gifts which unlock the mysteries of the kingdom and enable us to behold the riches of his grace to usward through the merits of his Son. The language of our Savior: "For whether is greater, he that sitteth at meat, or he that serveth?" forever cuts off the idea that the keys of the kingdom are an insignia of ecclesiastical authority, or that

the ministry is set in lordship over the church, but rather they are given, or set apart, as servants; for the servant is not greater than his lord. I am bound to think that the truly called minister feels himself to be a servant, and not a lord, even as Paul did: "less than the least of all saints." Even Jesus set this example. In Luke xxii. 27, he says, "I am among you as he that serveth." It is too bad that some of our ministers by their acts say, We are greater than our Lord.

This subject has been on my mind several days, and since you spoke of it I thought I would put down on paper the few weak thoughts which occurred to me, and realizing their weakness, I beg of you to cast the mantle of charity over that which is imperfect.

Your brother, I trust, in a good hope beyond,
M. F. CULVER.

HARRISONVILLE, Mo., Sept. 20, 1919.

DEAR EDITORS:—Please find inclosed a money order for two dollars for a new subscriber for the SIGNS. It is a great pleasure to send in new subscribers for the SIGNS, as it advocates what we believe in such a mild and gentle way, giving all a right to their views as long as it is done in the right spirit and without controversy. We have been missing many of the writers' names and soul-cheering writings. Hope they will have a refreshing season of the Lord, and find their pure minds being put in remembrance of God's wonderful work among the sheep of his pasture, and they will yet praise him and write their uprisings and downittings for the SIGNS, that others seeing by faith, and having handled of the Word of life, may see his wonderful work and rejoice with them all for his dear name's sake. We rejoice to feel that God does quicken and teach

his own dear children in the way of all truth, and they love to have a paper coming in their homes contending for the faith once delivered unto the saints. Brother and sister Odell joined here at Little Flock, Mo., during our regular meeting, second Saturday and Sunday in August, and were baptized by our pastor, Elder W. L. Hall. Many of the SIGNS readers will rejoice with us in their coming home to their friends, not ashamed to confess His name. We have been blessed with lovely meetings, and blessed of the Lord with wonderful preaching from visiting Elders. May we all feel encouraged in God's promise that he will not leave himself without witnesses.

Wishing the editors and writers of the SIGNS boldness in godly fear to rightly divide the word of truth, all to his praise and glory and the comfort of his poor and afflicted people, I am, unworthily,
LAURA ESSIE ODELL.

LANCASTER, N. Y., Sept. 20, 1919.

DEAR BROTHERS IN CHRIST:—If one so vile as I dare claim so blessed a kinship with you. I am inclosing two dollars by post-office money order for a year's subscription to the SIGNS. It has been my privilege to read the precious truth the dear paper contains while visiting my mother at various times, and she recently sent me the September 1st issue, and I found much comfort in reading the excellent editorial by Elder Lefferts. What comforts he tells to the weary sinner, and what joy to know that in Christ is the law fulfilled and the sins of his people completely atoned for. I have known Elder Ker for a number of years, and it has been my privilege to listen to some of the excellent sermons he has preached, but whether I may ever again an all-wise Providence alone knows. I

hope I may. There are times when I feel that it is impossible for one so vile as I to dare utter the name of the blessed Savior, but without his love I am utterly lost, and I know that I love him and all his dear people. He has said, "If ye love me, keep my commandments," and I do hope and pray he may give me strength to keep from evil and pursue the truth. I have found so much comfort in reading the experiences of those who write for the SIGNS that I feel I want to receive the paper regularly, and hope my subscription may begin with the September 15th issue.

Asking an interest in your prayers, and hoping to receive the SIGNS in due time, I am, I hope, one of the Lord's little ones.

Yours in fear and trembling,

W. T. GUERNSEY.

LITTLESTOWN, Pa., July, 1919.

DEAR FRIENDS:—As I am still in this sinful frame (it seems to take a long time to consume the dross), I desire to thank you for the comfort the SIGNS has afforded me as with pleasure I have perused it. I cannot add a word of comfort to its pages, but, blessed thought, God can raise up those who can and will comfort Zion. He is an all-powerful God, and by his power are all of his little ones kept; that is why the sons of Jacob are not consumed. O that I could walk in that faith, but, like Martha, I feel to be cumbered by many things, and worldly sorrow worketh death. I feel that I am entirely cut off from those of like precious faith, but the precious thought still remains, God is omnipresent, limits the bounds of our habitation, will be with us in six trials, and will not forsake us in the seventh (which I presume is death). While the outward man is perishing, God grant that the inward man be renewed day by day, if I am his and he is mine. A hope

is all I have, but I am more than glad to tell you that it is steadfast, and I sorrow that I cannot walk more softly and be more thankful for his mercy and the blessings of this life. The words so often come to me: "Be still and know that I am God." I wish to still be remembered in love and fellowship by God's people. Thank you kindly for changing the address. I wish you all a prosperous and happy year, both naturally and spiritually. Please pardon my seeming neglect; writing grows more difficult each year.

I remain your sister in hope, and am grateful to you all for your kindness, and to God, who is the giver of every good and perfect gift.

GEORGIA D. ENGLAND.

SHERIDAN, W. Va., Oct. 1, 1919.

DEAR EDITORS:—I will try by the help of Almighty God to write you once more to let you know I am yet alive, and want you to change my address from Salt Rock, W. Va., to Sheridan, W. Va. When I wrote you last winter I think I told you how poorly I was, and had no idea of living until spring, and that I would leave my last request with those I resided with for them to inform you of my departure, so you could discontinue my dear old paper, which has come to me laden with precious food for my poor hungry, thirsty and tired soul. If I should live and be able to write more, I surely want to write a short letter to my dear brethren and sisters who read the SIGNS.

I will have to quit, as I am very feeble and my thoughts scattering. I will bid you all a loving farewell for the present, trusting in God to sustain you all many years hence in the good work you are engaged in, conducting the SIGNS and sending it to comfort God's humble poor people.

Yours in sorrow and severe affliction,
ELIZABETH JOHNSON.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ISAIAH VI. 1.**

"IN the year that king Uzziah died, I saw also the Lord [sitting upon a throne, high and lifted up, and his train filled the temple."

From a reader of the SIGNS in Arkansas comes the request that we write upon the above subject. We have quoted but the first verse of this sixth chapter of Isaiah, because that is all our subscriber refers to in his letter, but it will be impossible to express our views upon this matter without taking into consideration what follows. Isaiah, being inspired by the Holy Spirit of God, is recording here a most wonderful revelation of the glory of Christ and his redeemed church. There are several other revelations throughout the Scriptures that run in accord with this one here. For instance, the captain of the Lord's host (the church) revealed to Joshua near Jericho. Joshua looked, and beheld "a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Very similar to these revelations to Joshua and to Isaiah is the one that came to Daniel by the river Hiddekel: "Then I lifted up mine eyes, and looked,

and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." A peculiar fact about all these revelations is that the effects upon the prophets who received them were strikingly alike: Isaiah, when he saw the Lord upon his throne, high and lifted up, and all the church, or followers, filling the temple of God, was moved to say, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Joshua, as the result of the revelation coming to him, fell on his face to the earth and did worship. Daniel, amazed at the glory of Christ, said, "There remaineth no strength in me: for my comeliness was turned in me into corruption." Ezekiel fell upon his face when there came to him the appearance of the likeness of the glory of the Lord. Job says that he heard of the Almighty by the hearing of the ear, but when he saw the Lord for himself he abhorred himself, and repented in dust and ashes. From these various accounts of the revelations of God to his servants we deduce the doctrine that it is impossible for any flesh, even the flesh of a saint, to glory in the presence of God; and further, that every revelation to man of the glory of God unavoidably carries with it an extreme sense of self-abasement and depravity in the one receiving the vision. We can safely conclude, therefore, that a boastful, self-righteous spirit, or profession, on the part of of any man is practically a confession of total ignorance of

the glory of God; while, on the other hand, a meek and lowly spirit, accompanied by a confession of sin and unworthiness, is practically a safe evidence of sanctification through the Spirit unto obedience and the sprinkling of the blood of Jesus Christ.

Isaiah fixes the date of the vision which came to him as being in the year that King Uzziah died. We wonder if the time of the vision had anything to do with the vision itself. Without doubt it did, for God fits everything together, working them all together according to the counsel of his own will, so that the result is to the good of his people and to his own glory. The way the Almighty arranges everything is most wonderful indeed, too grand for our little minds to take it in, but he gives his people faith by which to view it, though it may only be as through a glass darkly. There is an eternal fitness of things in the mind of God: a time for everything, and everything in its time. Isaiah could not have had this view of the glory of God and of his own abasement at any other time than when he did; that is, in the year that King Uzziah died. Rightly to appreciate this let us look a little into Uzziah's reign, the kind of life he lived, and what was remarkable about his death. Uzziah became king of Judah upon the death of his father Amaziah, and was but a boy of sixteen years when he took the reins of authority in his hands. Throughout his long reign of fifty-two years prosperity for the most part attended the affairs of the king and his people, though this prosperity was not good for them, as was seen in the end of Uzziah's life. The tribe of Judah being typical of the gospel church, a remnant according to the election of grace, the record of Uzziah's reign, being mostly a prosperous one, proves

that material prosperity is often a bad thing for the church of God. At the outset of his reign, and for some years thereafter, Uzziah did that which was right in the sight of the Lord, according to all that his father Amaziah had done before him. Uzziah also treated the prophet Zechariah, who was living at that time, with great reverence, going to him for advice and counsel when necessary. "As long as he sought the Lord, God made him to prosper." We suppose some conditionalists might conclude from this that the way for a man to prosper is to seek the Lord. But the seeking the Lord which Uzziah did as king was not spiritual at all, but simply looking to Zechariah, the Lord's prophet, for advice in perplexing matters of state. It was no unusual thing in the history of both Judah and of Israel for the prophets to be counsellors of kings in matters of government. Indeed, any king who flaunted or despised the advice of God's inspired prophets was inevitably headed for ruin. This was simply to show over and over again that what God says is right and bound to come true, while human wisdom, even though enthroned in the highest office of the state, is invariably opposed to divine counsel and leadership, unless under the restraint of grace. Uzziah waged successful war against the Philistines, not from desire of conquest so much as to free his people from their continual menace, for the Philistines had been age-long enemies of the elect of God, and their threatening shadow was always troubling the land. Uzziah built cities, too, so that he was as fond of construction and improvement as he was of going forth to battle. The cities of the land sent their tribute to him, for they feared him, and well they might, for the Lord was with him. He built several watchtowers about the walls of Jerusa-

lem, thus furthering the defences of that city, showing his wisdom in preparing for war in the time of peace. He also built towers in the desert, and digged many wells, doing this to encourage the raising of cattle in the low country and the plains, and furthering the spread of vineyards on the slopes of the mountains, especially on Carmel. Uzziah loved husbandry; that is, farming. He was, first of all, a man of peace, but not afraid to fight if he had to, and took care to be ready for the emergency. He raised and equipped a large army, and for this he encouraged manufacturing. There were made, shields and spears and helmets and all sorts of weapons. Skilled men invented engines of warfare, and the ammunition was arrows and stones. This is a summary of the reign of Uzziah as found in second Chronicles, and from it we can readily see that Uzziah was what would be called a good king, as kings go, that he seemed to labor conscientiously for the good of his people, and earnestly tried to do what was right. All this was because the Lord was with him. The secret of his success was not in himself, but in the Lord. Had Uzziah been given grace enough to always bear this in mind all might have gone well with him, but, as has been the case over and over again with just such men as he, in his prosperity he began to forget what manner of man he was, and, probably unconsciously to himself, he gradually drifted away from his habit of seeking unto the Lord to know what to do, and grew to trusting more and more in himself. His prosperity went to his head and made him drunk, and men can certainly get drunk on success fully as well as on wine. This king of Judah got to thinking more of himself than he should have thought, and then the climax came. From being king, Uz-

ziah got to thinking he could be priest, too, and just there he overstepped the mark. Let us tell it just as the Bible does: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honor from the Lord God." But even though the priests rebuked him for his intrusion into the sacred privileges of the Levitical priesthood, this did not bring Uzziah to his senses, so drunk was he with his self-importance, but the words of the priests made him angry, and while he had a censer in his hand to burn incense, and while yet in the height of his anger, the Lord smote him with leprosy as he stood at the altar. From that day until he died Uzziah was a leper, and shut away from everybody in a separate house to himself, a solitary prisoner, he who had once been so great and prosperous, at the head of all his people. Thus he died. Now it was in the year that this king died that Isaiah saw the Lord upon his throne, high and lifted up, and all his train (church) filled the temple. In the humiliation of Uzziah, therefore, Isaiah saw the exaltation of God and of Christ and the beauty of the church following him, and corresponding humility filled Isaiah's soul as he beheld the wonderful vision. No truer words can be found in all Scripture than those of Jesus which declare that he who

abaseth himself shall be exalted, and that he who exalteth himself shall be abased. The one who abased himself is Christ, who condescended from his equality with the Father to stoop down to our low estate. Him has the power of almighty God highly exalted at his own right hand a Prince and a Savior. The one who exalts himself is Adam, the first man of the earth earthy. He is always intruding himself into things he has not seen, vainly puffed up in his fleshly mind. This man God brings down, causing him to return to the dust whence he was taken. The reign of Uzziah plainly shows these two opposite principles. Christ-likeness is seen in Uzziah's seeking unto the Lord for wisdom and in his anxiety for the safety and welfare of his people. Then comes to the surface for a season the vanity of the Adam-mind which caused Uzziah to usurp the priest's office, in which he had no business, and which was consecrated to the sons of Levi. Following upon this temporary triumph of the Adam nature comes the final triumph of righteousness, in which Uzziah is smitten with leprosy, cut off from his people, going down to the grave in self-abasement. What a wonderful allegory of the travel of the church! Can you see in it the Lord high and lifted up? Isaiah did. We hope you do.

L.

NOTICE.

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

L. B. FORD.

CIRCULAR LETTERS.

(Written by J. H. Dickson.)

The Roxbury Old School or Primitive Baptist Association, in session with the First Old School Baptist Church of Roxbury, at Vega, N. Y., September 17th and 18th, 1919, to the churches composing the same sends christian love and fellowship.

DEAR BRETHREN:—As our annual gathering has again returned, we would stir up your pure minds by quoting some of the blessed truths recorded in the Book of books. Among the many exceeding great and precious promises left on record for the comfort and instruction of the heirs of promise not many appeal more to us, when passing through deep waters, than the fourteenth chapter of John: "Let not your heart be troubled: ye believe in God, believe also in me. 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. And whither I go ye know, and the way ye know." The disciple said unto him, "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." It appears that at some time in their experience the followers of the meek and lowly Savior have all felt the truth of that assertion, He is the way, the truth and the life. What consoling language to the tempest-tossed, burdened souls who have searched far and wide for the blessed truths of the gospel, and what a glorious thing it would be if at all times we could feel to embrace this Scripture: "Let not your heart be troubled." For myself, I am so

fearful about many things, and am so much inclined to put up my hand to steady the ark; but I have, I think, for short intervals felt to leave everything with my heavenly Father, and could say with the poet:

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

This I call perfect happiness—a sip from the Fountain-head.

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

Though we have not been blessed with many additions among our churches, we rejoice that we are in peace among ourselves, and we have the gospel preached unto us in its purity by our beloved pastor, Elder George Ruston. I feel assured it is the prayer of each member that the Lord may revive his work in the midst of these years, and add to our numbers of such as should be saved, help each one to fill our place and to walk circumspectly before him all our days.

GEORGE RUSTON, Moderator.

A. J. SLAUSON, Clerk.

(Written by Elder R. W. Sanford.)

The Elders and messengers of the Lexington Association, now in session with the Second Church of Roxbury, at Halcottsville, Delaware Co., N. Y., October 1st and 2nd, 1919, to one and all, greeting.

DEAR BRETHREN:—It is written in Romans viii. 14: "For as many as are led by the Spirit of God, they are the sons of God." A son of God is one born of God, inheriting a spirit life, a life that cannot die, as eternal as God himself. By that life the kingdom of heaven is seen and assured to all for whom the Son of God came in the flesh to save. His children were here in the flesh; he came to redeem them from sin and death and deliver them from the power of darkness into light. We are free from sin and death in him, knowing that our old man

is crucified with him henceforth. "For he that is dead is freed from sin."—Rom. vi. 7. This same Jesus was one with the Father before ever the earth was or the mountains were brought forth. His delights were with the sons of men while as yet there was none of them; in continuance they were fashioned. John saw or beheld that beautiful and glorious sight, the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Her Maker is her Husband, the Lord of hosts is his name, the God of the whole earth. The church, his bride, is a part of himself, dwelling in a kingdom that is not of this world. Fleshly or human vision never has seen a spiritual kingdom, nor could the Jews see Jesus as the Son of God; they despised him, not knowing they were doing God's will when they put him to death. Think it not strange concerning these trials in your experience, as though some strange thing had happened unto you. You are to fill up that which is behind of the afflictions of Christ in your flesh for his body's sake, the church. (See Col. i. 24.) Let us endeavor to be patient. "In your patience possess ye your souls."—Luke xxi. 19. Many trials come upon you, doubts and darkness, the Bible is a sealed book. Think it not strange you are to fill up the measure of the sufferings of Christ for his body's sake, the church. You should rejoice that you are counted worthy to suffer for the Captain of your salvation's sake. Put off the old man, put on the new man, which is exalted of God in righteousness and true holiness. Be strong in the Lord. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. (Eph. vi.) Finally, brethren, be of good cheer. Greater is he that is in you than he that is in the world.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, now in session with the Second Church of Roxbury, at Halcottville, Delaware Co., N. Y., sends greeting to the churches with which we correspond.

DEAR BRETHREN:—We are a little band of pilgrims permitted to assemble and to communicate one to another of the travel which at times seems very dark, and yet we trust that there is a God who can lead us through all the dark places and reveal unto us that his tender care is continually around and about his people wherever they may be led, and to teach them that they shall have no other God before him, for he is all and in all, and who can harm them when his rod and his staff shall comfort them that put their trust in him, and who shall be able to separate them from the love of God, which is in Christ Jesus our Lord? Paul gives us a plain description which cannot separate us from this love who are kept by his power unto salvation, for he creates in them a willing mind to serve him with that reverence which becometh his people, and they shall shew forth his praises; and when he sees fit to reveal the precious light, then they are made to rejoice that their God reigneth. They that wait on him shall renew their strength, that put their trust in him, for he hath said, I will be their God and they shall be my people. When he commands them to stand still they fear and tremble, and he tells them, Fear not, I have redeemed thee, thou art mine; I will send a deliverer out of Zion, who is able to stand on the walls that are around and about this people, to proclaim the everlasting gospel of the Son of God, to comfort them and strengthen them, to rejoice with that joy unspeakable of the glory that was set before him, endured the cross that he would bring them off conquerors and deliver them out of all their trouble. These people have a record of being poor and afflicted, and they have

the promise of being faithful unto death, even the death of the cross, and if they suffer with him they have the promise that they shall reign with him, for he is able even to subdue all things unto himself; therefore they rejoice in hope of everlasting life.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

O. F. BALLARD, Assistant Clerk.

The Roxbury Association of Old School Baptists, in session with the First Church of Roxbury, N. Y., September 17th and 18th, 1919, to the associations and churches with which we correspond sends christian greeting.

DEAR BRETHREN IN THE LORD:—Through the love and tender mercies of God we have been permitted to meet together in an association, in which your messengers have come to us bearing the testimony to the gospel. Wherefore, laying aside all malice and all guile and hypocrisies and envies, and all evil speaking, as newborn babes desire the sincere milk of the word, that ye may grow thereby, if so be that ye have tasted that the Lord is gracious. To whom coming, as unto living stones, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious. There has been no discord in the message you have brought, and we long for the time to come when we hope to meet you again.

Our next session is appointed to meet with the Second Roxbury Church, Roxbury, N. Y., on Wednesday and Thursday, between the second and third Sundays in September, 1920, at 10:30 a. m.

GEORGE RUSTON, Moderator.

A. J. SLAUSON, Clerk.

MARRIAGES.

By Elder J. C. Mellott, at the home of the bride, near Salisbury, Md., October 8th, 1919, Leroy Morgan, of Seaford, Del., and May Hall, of Salisbury, Md.

OBITUARY NOTICES.

Abbie King Thomas, daughter of J. M. and Rebecca King, was born Nov. 26th, 1882, in Bullock County, Ala., and came to Texas with her mother in 1891. She was married to Bruco Thomas October 2nd, 1899. To that union nine children were born, one dying in infancy. She was taken ill about three years ago, and gradually grew worse, taking to her bed in January preceding her death. She died Aug. 16th, 1919, making her stay on this sin-cursed earth 36 years, 9 months and 10 days. She was laid to rest in Welland Cemetery. Funeral services were conducted by Elder Perry, of Cash, Texas, to the comfort of sorrowing friends and relatives. Dear Abbie leaves mother, one sister and two brothers, her own family and a host of friends. She was an obedient child, a loving mother and a faithful wife. She was true to her friends, kind to her neighbors, who knew her only to love her, and we are led to believe that she was a believer in the everlasting mercies of a living God. While she never made an open profession, yet she told her mother about two years ago that she felt her sins were forgiven, and this is a great comfort to us. This dear one suffered greatly in her last years, yet she bore it all in silence. Why we are thus made to suffer is hard to understand, yet we can see the hand of God in it all. To the bereaved ones I would say, Weep, but not as those who have no hope, for the Lord giveth and the Lord taketh away; blessed be the name of the Lord. To him alone can you look for comfort. We are human, thus we mourn for our loved ones gone on before. When death visits our home we wonder why they could not have been spared awhile longer. God holds all power in his own hand; he saw the end from the beginning, and thus saw the very event of our loved one's departure; thus it had to be, to make his great plan perfect. This is the God I would point you to; this is the God I sometimes feel that I love. Thanks to his name, we believe in this God, and we believe dear Abbie trusted in this God. I will now admonish the relatives and friends that they will find comfort in no God that can be moved about by our natural entreaties, but only in a living, perfect God.

May the grace of our Lord and Savior Jesus Christ be with you all forever, is my prayer.

RICHARD DYKES.

Mrs. Susan J. Shearer, my dear sister, departed this life October 11th, 1919, aged 64 years and 27 days. She was the eldest daughter of T. G. and E. J. Flanary that reached maturity. She was born in Marion County, Oregon, later moving with our parents to Washington County, where she united with the New Hope Church when fifteen years of age, and lived a faithful and consistent member of that and Pleasant Grove Church until her death. She was married to T. M. Shearer October 5th, 1872, and to that union were born nine children, three boys and one girl dying in early childhood, three within one week. Two sons, Charles and Orin, live in Tacoma, and Glenn in Snohomish; the eldest daughter, sister Josie Mitchell, lives near Sunnyside, and Mrs. Eunice Byrd, the youngest daughter, near Yakima, all in Washington. She also leaves two grandchildren, two brothers: Wm. P. Flanary, of St. Johns, Oregon, and Jasper G., of Tacoma; two sisters: Mrs. Letitia Bonebrake, of Goldendale, Wash., and the writer, at whose home she spent the last few weeks of her life. She was of a cheerful disposition, and made many friends. Her home was always open to the needy, and she was "mother" to several orphans and homeless persons. After her husband's death, four years ago, she made her home with her children and me. She had been ailing for several months, and about three weeks before her death her physician advised her to lie in bed because of a weak heart, so it might gain strength, which it did to a great degree, and she was much relieved of the shortness of breath, although the doctor gave us no encouragement of her recovery. About 1 o'clock October 10th she suffered a stroke of apoplexy. She was able to say a few words to Eunice, who was the first of her children to arrive, but soon fell into a stupor, only rousing enough to show she knew when Charles and wife and Orin came. Her children were all present when the end came.

The body was taken to Tacoma and laid to rest beside her husband in the beautiful cemetery near there. Elder A. Wilson, of Oakville, Wash., spoke words of comfort to the sorrowing family and friends.

SONORA A. HESS.

Deacon Isaac W. Sirman, husband of sister Martha E. Sirman, was born Feb. 18th, 1844, and died at his home near Salisbury, Md., Nov. 27th, 1918, after a lingering illness. He is survived by his wife, one son and six daughters. On March 28th, 1880, he was baptized in the fellowship of the Nassaongo Church, and remained a devoted and consistent member until his death.

Elder A. B. Francis, of Delmar, Del., conducted the funeral services, after which the body of our dear brother was laid to rest in the family plot in Parsons Cemetery.

J. C. MELLOTT.

APPOINTMENTS.

THE Lord willing, I will visit as follows:
 Schoharie, N. Y., Nov. 22nd and 23rd; Troy, N. Y.,
 at Powers' home, Nov. 24th, 1:30; Albany, N. Y., 272
 Clinton St., 4:30; Brantford, Canada, 25th; Wood-
 stock, 26th; London, 27th; Alvinston, 28th; Aber-
 feldy, 29th and 30th; London, Dec. 6th and 7th.
 J. M. FENTON.

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

Mrs. Spencer Nethaway, N. Y., \$1.00; John W.
 Rockafellow, \$8.00; Mrs. S. D. Harp, Texas, \$2.00.

CHANGE OF ADDRESS.

W. M. LITTLE has changed his address to Kenne-
 dale, Texas.

M E E T I N G S .

BECAUSE of the property of the Old School Baptist
 Church of Gilboa being taken by the Board of Water
 Supply of New York city, the Gilboa Church will hold
 their yearly meeting at the Baptist church-house in
 Halcottsville the third Saturday and Sunday in No-
 vember (15th and 16th). We extend a cordial invi-
 tation.

H. J. LEONARD, Church Clerk.

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**1315 Columbia Avenue
 (Park Avenue Hall)**

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

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

THE Ebenezer Primitive Baptist Church, of Balti-
 more, 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 ex-
 tended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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 OLD SCHOOL
 BAPTIST CHURCH,**

IN
NEW YORK CITY.

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 house, corner Intervale Ave. and Home
 St., Bronx.

11:00 A. M. 2:00 P. M.

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

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WILMINGTON, DELAWARE

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 fourth Sunday in each month 7:30 p. m.
 A cordial invitation to all who love
 the truth.

J. G. EUBANKS, Pastor.

Cedar Creek Church holds her regular meetings at
 13th and Lexington Sts., Sellwood, at 2 p. m. on the
 fourth Sunday in each month. Sellwood is a suburb
 of Portland, Oregon. Take any outgoing Sellwood
 car.

S. B. MOFFITT, Pastor.
 Newberg, Oregon.

THE Shiloh Old School Baptist Church, of Wash-
 ington, D. C., holds her meetings on the fourth Sun-
 day 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.

There will be meeting every first Sunday at Hal-
 cott Center, N. Y., in the Grange Hall. All who love
 the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their
 meetings the first Sunday in every month at their
 meetinghouse, Union Grove, N. Y. All who love the
 truth are cordially invited.

GEORGE RUSTON,

THE

“ SIGNS OF THE TIMES, ”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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The claim that the wine approved by the Bible was not alcoholic this book proves is false, and that equally false is the claim that Jesus deceived his disciples, the governor of the feast and the guests at the wedding in suffering them to believe that the wine he made at Cana was not the character of wine they thought it was.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., DECEMBER 1, 1919. NO. 23.

CORRESPONDENCE.

EZEKIEL XIV. 10.

“AND they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him.”

TO THE READERS OF THE SIGNS:—If approved by the editors, I will submit a few thoughts for your consideration regarding the above Scripture. The Lord, in calling Ezekiel to prophesy, addressed him as the “son of man.” This son of man was among the captives by the river Chebar, and in his captive state he saw the heavens opened and visions of God. Now here is a lesson for the Lord’s afflicted people. You are to remember that you can only see the heavens opened and visions of God when you are in captivity. Jesus, when he ascended on high, led captivity captive and gave gifts unto men. I will try to explain what is meant by leading captivity captive. I will use the armies of the Allied and Central Powers as an illustration. At the beginning of the world struggle it seemed that the armies of the Central Powers would soon overcome the armies of the Allied Powers, because they were capturing guns, men, ammunition and land, and for a time it looked gloomy for the Allies.

But the Lord reigns over a battlefield; he had raised up a John J. Pershing. This man Pershing was chosen of the Lord to lead the American expeditionary forces in France against the armies of the Central Powers. Now I feel that some may disagree with me in this assertion, and if they do will you allow me to ask this question: What is meant by the words, The king’s heart is in the hand of the Lord, and as rivers of water he turneth it whithersoever he will? Now another quotation from the inspired word: Even for this same purpose have I raised thee up, that I might make my power known in thee. I just call attention to these quotations to try to convince that the Lord’s hand is in the affairs of nations. When Pershing led the American army against the Germans, notice how quickly the morale of the German army was changed; they soon realized they were beaten; but every American with true understanding must not forget to give credit to the Lord for this wonderful victory. Now the Germans began to retreat, the land, guns and ammunition which they had taken from the Allies they had to surrender. Pershing led captivity captive; he recaptured the land which the

enemy had before taken. So Jesus led captivity captive, or recaptured and took away what the devil thought he had in his possession. Now, trembling one, you thought the devil had you in his possession; you were led captive by him for awhile. Jesus is greater than Pershing, he shall rule all nations with a rod of iron. This rod of iron means strength and endurance. He has recaptured you who through fear of death and hell were in bondage. So when Ezekiel saw the heavens opened and visions of God he was in bondage by the river Chebar. This prophet was chosen of the Lord to accomplish the Lord's purpose. He was in a certain sense a warrior, he was a soldier of the Lord. It seems to me there is a lesson in this book of Ezekiel for all the Lord's people. There is something in this book for those who minister in doctrine. I have a mind to call attention to some things which seem to me to be embraced in the words under consideration. You will notice that the Lord has recognized the fact that the prophets and priests have set up idols in their own hearts, and the Lord begins to talk to Ezekiel about it, and also tells him what to say to them. Now we are to keep this fact ever before us, that Ezekiel is not to deliver his own message, but the Lord's. Ezekiel refused to deliver the Lord's message and assigned his reason for it. What was the reason? you ask. Answer: The people will not hear me, will not believe what I say. Can we not sympathize with this son of man? The hand of the Lord was heavy upon him, prompting him to speak. Can we not also imagine Ezekiel's condition of mind? What shall I do? we hear him say. I am in great heaviness, my heart is full; yes, I even love this people; I have no desire to wound their feelings, but they do not believe

what I say. So Ezekiel wants to be excused. Is he excused? No, and this adds to his sorrow. Hear what the Lord said to Ezekiel: If thou warn not this people, and they die in their sins, their blood will I require at thine hands; or, in other words, I will hold thee responsible for their behavior. But if thou warn them, and they repent not, and they die in their sins, thou hast delivered thy soul, thou art free. This is the substance of the command of the Lord to Ezekiel. The Lord also asks him what it is to him whether they hear or forbear? I have said somewhere in this article that there was a sense in which Ezekiel was a warrior. I want to say a little about this. No soldier is prepared to fight when he is first inducted into the service of his country. First he must be drilled, and this is very hard. Think for a moment how hard it would be for one accustomed to sleeping in a feather bed to have only a blanket, and perhaps have to spread it out on the ground to sleep on, and having to learn discipline, get up when he hears the bugle and take different kinds of exercise. Many become discouraged, and statistics show that many have committed suicide rather than endure this drilling. How strikingly this applies to a soldier of Jesus! Many have wanted to die, Jonah for one; he told the Lord it was best for him. But Jonah did not know what was best for him; neither do the Lord's servants know to-day what is best for them, but the Lord knows. I know of two men who are living in these days who have had suicidal thoughts in order to get rid of this burden, and I would not be surprised if there are many who have had such thoughts, but they are all prevented from executing this thought; the Lord has ordered it otherwise, hence the continuance in the serv-

ice. You see they are being drilled. What is the last thing the Lord does for his soldiers? He makes their foreheads as flint. This means that if they are ridiculed or evil spoken of they go on, the Lord having already told them that they should suffer. By whom shall they suffer? I am going to be brief here and just say that Jesus came unto his own, and they received him not. If they were his own they certainly belonged to him. How strikingly this applies to the Lord's servants. They come to their own sometimes, but are not received; that is, their word is not, and they know it. They can read facial expressions; certain looks in the face reveal the thoughts of the heart. There was one particular reason why it was hard for Ezekiel to deliver this message, and that was because the rulers were guilty of setting up idols in their own hearts, and the Lord would have them understand that their sins were just as black in his sight as the sins of the common people, and that their punishment should even be as those who sought unto them. Men have favorites among their fellows, but in this subject under consideration we are shown that the Lord has no favorites; hence Ezekiel's message is to the whole house of Israel.

There are many thoughts I have left out, because it would make the article too long to tell them, and it may be possible that they are not worth telling, but I had to write this letter, because I have been haunted with the word Ezekiel until I took time to write. It is not pleasant to do what one does not want to do, and yet when one suffers for disobedience there is a rest in yielding. Though Ezekiel suffered much, I believe there were times when he rested.

A. T. BENSON.

PHILADELPHIA, Pa., Nov. 4, 1919.

WEISER, Idaho, July 4, 1919.

DEAR BROTHER KER:—I find myself with the mind to write you a line this morning. I have been trying to preach for a few years, but am not satisfied to say that my efforts have really been gospel preaching. There are many things that could be said about preachers, there are so many different kinds, yet only two: those God calls and those who have run without being sent. But I wish to speak of the truly called, those whom God in his mercy has placed on the walls of Zion. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15. This is addressed to Timothy, a God-called preacher, and is an admonition to every truly called preacher to-day, and they are glad of it, for their mind is to study. They read because they have that hunger for truth; they study because the One who has called them gives them the mind to study, and if they are blessed with a retentive mind much that they read stays with them. Then if they are blessed with light and liberty they tell it to the brethren, and the brethren realize God has blessed them with an able and useful gift. But if, on the other hand, they do not retain what they read, and only once in a while, or say once in a dozen efforts, are able to comfort the children by setting forth the glorious gospel of the Son of God, shall we say they are not called? or shall we say if they studied the Scriptures more they could be of more benefit to the church? If we say they are not filling the place God called and qualified them for, we acknowledge God has not succeeded with them in his expectation, and this I shall not say. God is the fountain of knowledge, and if he desires me to remember or understand more of

his truth he will enable or give me the mind to do so. Job xi. 7: "Canst thou by searching find out God?" Romans xi. 33: "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!" That being the case, I reckon there is no preacher who will learn or find out any of the things of God except what he is pleased to give him. Every man must preach the preaching God bids him. So poor old Jonah must pass through sore trials, and yet at the right time go into Nineveh and deliver his mite. Not a very long sermon; here it is: "Yet forty days, and Nineveh shall be overthrown." God works, and none can hinder. So, my brother, if the Lord wills you to preach you will preach; if he wills you to be what we call "an able preacher," that is what you will be, but if one is to be a little preacher, with a stammering tongue, he is sure to fill the bill. This we know: every man has his proper gift of God, one after this manner and another after that. Timothy did not neglect this gift to the extent that God's will was not accomplished. I believe God has given big gifts and all grades down to the very smallest in the church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body," &c. Does any one think for a moment that we can add to the efficiency of the ministry by our efforts? If so, God has failed just to the extent that we have added to it. I do not care to say God's will was for brother B to do a certain work he had called him to, but brother B was so stubborn, or lazy, or ignorant, that he could not qualify, so the work was not done. I would just as soon say God tried to save a sinner but the sinner would not let him. Then study. Why?

Because God has given you the inquiring mind, the love of his truth, and as soon as you are qualified you will preach, and preach the preaching he bids you. There will always be room; a man's gift makes room for him. This is the will and work of God.

Yours in hope,

T. E. ATTEBERY.

BUCYRUS, Ohio, Oct. 19, 1919.

DEAR BROTHER ELDER:—I just finished reading your good letter in the SIGNS on predestination, and enjoyed it much, as it is just in accord with my views. I also noticed your request for Elder Hassell's Church History. I have a copy, but would not part with it, but would be willing to loan it to you, if that would suit your purpose; if so, let me know, and I will be glad to send it to you. I would like a letter from you. We have never met, yet you seem to me as an old acquaintance. There is something in the experience of the Lord's people that not only proves the unity of the Lord's chosen, but also the predestination of God. He says, Ye are not of the world, but I have chosen you out of the world; and the Son prayed the Father that they might be one, even as he and the Father are one. So we see why there is a unity between them, even though they have never met. They are all led by the same Spirit, and are members of his body, of his flesh and of his bones, so there is a complete union of all the members of the body of Christ, and just as much union, spiritually, in the body of Christ as there is naturally in our body. The apostle takes the natural body as a figure to represent Christ's body, or church, and says, The eye cannot say, Because I am not the ear I am not of the body, for the members are all necessary, and all

set in the body as it has pleased God, each having its proper gift of God, so none can exercise the gift of another. As you say, dear brother, God's predestination is full and complete, for says the Scriptures, Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. God is a sovereign, an unchangeable God, declaring the end from the beginning, &c. Now, I cannot see how any one can find comfort or have faith in a half way god, one who allows things to go by chance, for to my mind just as soon as God ceases to rule and control all things he ceases to be God. To be God he must be a complete sovereign. Paul said, By him were all things created, and by him all things consist. Just to suppose the case, there was one atom in the whole of creation that was allowed to go at random, or by chance, that surely would come in contact with something else and throw it out of balance, and so on until there would be no order in any of God's arrangements, and we would be compelled to say with the fool, There is no God. But God be thanked, we have a more sure word of prophecy, for Paul was sure of his ground when he said, Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. There is no doubt in my mind as to God's control of all things, or of his predetermining all events, for he says by the prophet, I create the waster to destroy and the wicked for the day of evil. Again, The wrath of man shall praise him, and the remainder of wrath he will restrain. So we see his power and restraining hand even over the wicked, controlling the wrath of man unto his own praise. I can say with you, I have no doubt about God's predestinating, or ruling all events, both in the

army of heaven and among the inhabitants of the earth, but there is much of the time that I fear I am mistaken, and not only deceived myself, but have deceived the people of God; but there is one consolation even in the darkest hour, and that is, the Lord knows.

Well, I must close, or I shall weary you. I only intended to tell you how I enjoyed your good letter and to offer to loan you my book, and here I have written a letter, and do not know that there is a thing in it to comfort or interest you or any of the Lord's people, but there is one thing I do know: it is just what I believe. If after you read this you think there is anything in it that would comfort any one, and you so desire, you can send it to the SIGNS, with instructions to publish it if they think it fit.

With love and best wishes, and hoping to hear from you soon, I beg to remain your brother in hope, and either saved by free, unmerited grace, or eternally lost.

C. E. JACKSON.

SHOCK, Ky., Oct. 12, 1919.

DEAR BROTHER LEFFERTS:—I have had a desire for some time to write you, but through timidity and shamefacedness have deferred until now. I was born January 10th, 1836, making my age this day eighty-three years, nine months and two days, therefore cannot much expect to ever see you in this life, although I have been thinking of asking you to come and see us this fall, providing that I shall be spared until then. I am well and hearty now, can and sometimes do walk eight or ten miles in a few hours, but this does not mean that I shall live any longer than if I were more feeble, but it does mean that it is a wonderful blessing to me now, so wonderful and so gracious that I would be glad to praise and extol the name of my dear Redeemer.

Well, the object I have particularly in writing you is to mention one point in your editorial in October 1st number of the SIGNS; not that I find any fault whatever, but on the point of the silence in heaven for about the space of a half hour. As your view of this peculiar point was the first I have heard from any one, either by tongue or pen, and as I had some thoughts about it a little different, and have had them for many years, I thought I would briefly outline a few of them this dark evening and send them to you for your consideration. I have thought for many years the heaven mentioned in Revelation v. 3, was the legal heaven, and also that the heaven that the silence was in was the legal heaven. It seems clear to my mind that the opening of the sixth seal has direct reference to the crucifixion of Christ, when the heaven (legal heaven) departed as a scroll when it is rolled together, when the great day of the wrath of God was poured out on the sin-bearing victim, the Lord Jesus Christ, the Lamb of God, which took away the sins of the Israel world, bore them in his own body on the tree of the cross. So I have thought that the opening of the seventh seal had reference to the time when Christ rose from the dead, and this silence was in the legal heaven, and when Jesus rose from the dead, this silenced these rulers, scribes and Pharisees; they were dumb, they were speechless, they were beaten. They, after (seemingly) holding a secret caucus, or council, decided to give large money to the soldiers to go and tell that they came and stole him, &c. You can get my idea, brother Lefferts, from what I have written, without writing any further to tax your patience. I often speak to the brethren, sisters and good friends of the clearness and accuracy of your writings on the Scriptures.

This is badly written, as you will see; the day is so dark I cannot follow the lines.

Yours to serve,

W. J. MAY.

MARSHALL, Va., May 19, 1919.

DEAR EDITORS:—My subscription is due, and I am sending it in this, but I do not feel like sending it without also making some acknowledgment of what the paper means to me. It is all the preaching I get. O how doubly blessed is that church and that individual that has the blessed privilege of sitting under a sound ministry.

I am also sending some thoughts that came to me once while I was sick; not ill in bed, just not able to go about. If you think them worth using, do so; if not, all is right with me.

THE HOUSE I LIVE IN.

It suited me very well once, and for some time I was quite satisfied with it. It was not as fine as some I saw around me, neither seemed as poor as some I saw, but there came a time when it did not entirely suit me. I realized that it needed some improvement, but I thought I could very easily fix it up all right. I went to work, and, as I thought, improved the outside of my house, but still it was not as good as I wanted it to be. It seemed to be the worst house in the neighborhood, and try as I would it did not get any better. I began to see, too, now that the inside was worse than the outside. If I brushed some of the cobwebs off my windows I only saw more plainly the filthy condition of the interior. All manner of loathsome creatures lived in it, and seemed to be perfectly at home. Here indeed was need of work and cleansing. I set to work with all my strength to improve my house without and within.

I thought I could cover up some of the unsightly places on the outside with flowers and vines, but try as I would it was still nothing but a filthy hovel. Sometimes I would give up, and say, It is no use; I will just shut my eyes and not see this loathsome place. But I could not even keep from seeing it; the light would come and show what condition I was in. I went for help to those who professed to be able to help me, and they told me to just get busy and clean the inside and then all sorts of good things would come in and take the place of the bad, and I, poor, silly creature, tried to follow their advice. They said, Cast in your lot with us, it will help you to be with good people. I could not purify my house, but I did try to take their advice, and went to live with them. They seemed to be entirely satisfied with their houses, both inside and out. In truth, their houses looked much better to me than my own, but it was entirely out of my power to make mine any better. I was finally made to see that the blood of Jesus Christ cleanseth from all sin; that all my help must come from outside of myself; that there was no help except from God. I am still in this house, but I hope I have been taught to look only to Jesus. O how I hope that the dear Lord dwells in my vile, polluted heart. Sometimes I think I can see his lovely face and feel his beloved presence even in this polluted earthly tabernacle. The house I live in is beginning to show signs of approaching dissolution, yet it is just as vile and loathsome as ever. I am persuaded that He can change this vile body and make it like his own glorious body, not for any of my good works or efforts at being better, but just because it seems good in his sight to do it.

(MRS.) A. E. WALKER.

The Ebenezer Old School Baptist Church, Loudoun Co., Va., to her sister churches composing the Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1919, sends greeting.

DEAR BRETHREN:—We greet you with love and in the fellowship of the gospel of Christ Jesus. We thank the Lord for the privilege of writing to you one more time. Many we have not met since the meeting with the New Valley Church two years ago, and some we shall never meet in this world again, as some who were at that meeting have passed away, and, no doubt, some who will be at Frying Pan at this meeting will never meet again. Who it will be, God alone knows. We have the promise of Israel's God that when this earthly house of our tabernacle shall be dissolved, we have a house not made with hands, eternal in the heavens. O how good it is for brethren to meet together to tell of the joys and sorrows of the past, looking forward to the good things God has in store for those who love him. Although there may be many doubts and fears and losses and crosses, we have the word that all things work together for good to them that love God, to them who are the called according to his purpose. Let us be in sickness or in health, in poverty or in wealth, all is according to God's purpose. The soldiers of the cross of Christ are expecting to have a reunion at Frying Pan. Jesus will be the commanding officer in the Spirit. The Lord will spread the table; his servants will serve forth the good things with which God has filled their hearts and minds—the bread of eternal life. It will be a love-feast for all the soldiers of the cross. The Bridegroom

says, "Eat, O friends; drink, yea, drink abundantly, O beloved." Jesus is the treasurer in his Father's house; he pays all bills for the soldiers of the cross. Fear not, Jesus gives you, in his name, welcome to come to the Father's house. You may feel ever so unworthy to partake of the goodness of the Lord's house, but were the servants of God required to wait until they had gotten fit of themselves, then they could never come to the love-feast which God has provided for them. Your worthiness is not in yourselves, but in Jesus. He makes you fit to come to the house of God. It makes no difference how poor you may feel to be, Jesus is rich. Jesus said to the poor, the lame, the halt and the blind, Come. How good Jesus is! He leads just such ones to his Father's house; he makes them welcome at his expense. All honor and praise and glory to his holy name world without end, for evermore. Amen.

[THE above extract is from the church letter of the Ebenezer Church to the Virginia Corresponding Meeting. It was written by our brother, Deacon F. E. Robey, before his death, and several have expressed a desire to see it in the SIGNS.—ED.]

MILAM, TEXAS.

DEAR EDITORS AND READERS:—When I read the good letters in the SIGNS it seems to draw me near the foot of the cross, realizing my nothingness in myself, and knowing I am entirely dependent upon God's free grace and mercy, without any merit of my own, for I know that in me dwelleth no good thing, and when I would do good, evil is present, so that I cannot do the things I would. I am one who can see no righteousness in self, but, on the other hand, see a great sinner; as Paul said, "of whom I am chief." I love the Old Baptists wherever I find

them. I am limited, but I do not believe in a limited God. I am just what God made me, and I have no right to say, Why hast thou made me thus? God says he will have mercy on whom he will have mercy, and whom he will he hardeneth.

Dispose of this as you think best. If you think it may contain a crumb for some one, you may use it; if not, throw it aside, and it will be all right with me. God bless you all.

Your unworthy brother in hope of eternal life through Jesus Christ our Lord,
W. H. CONN.

SULLIVAN, ILL.

DEAR EDITORS:—I wish to thank you for kindly publishing my article on predestination and requesting a copy of Hassell's Church History. Since my article was published I have received personal letters from brethren in the states of Ohio, Washington, Texas, Oklahoma, Georgia, Alabama and Kentucky. This shows what a wonderful circulation the SIGNS has. These letters to me were from strangers in the flesh, but it seemed like getting letters from home folks. I inclose one from brother C. E. Jackson, which shows the kind of brotherly fellowship that exists among the brethren from every state. You can publish if you like. He has sent me the history I inquired after. It is surely a great privilege to be able through your paper to converse with the brethren in every state in the union. I do not want to do without the paper, so when my time expires kindly notify me and I will remit. I can say that I think you are contending for the same doctrine as taught by the apostles and prophets, and also as Elder Gilbert Beebe advocated.

Yours to serve,

E. D. ELDER.

(See C. E. Jackson's letter on page 356.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

OBEDIENCE AND DISOBEDIENCE.

A READER of the SIGNS, living in North Dakota, asks us if we believe that the disobedience of the Lord's people is predestinated: do we believe that both the obedience and disobedience are ordered of the Lord, and independent of our volition? We have no hesitation in trying to answer this request to the best of our ability, but we cannot hope to satisfy all who read. God is equal in all his ways. His justice is equal to his wisdom, and his love is equal to his mercy, and all these attributes of God are infinite. Following out this thought, if the omniscience of God comprehends all things, then his omnipotence is equal to his infinite knowledge, and must comprehend all things also. If it be granted that God foreknew before the foundation of the world all things that ever come to pass, then his predestination must be just as extensive as his foreknowledge, and the things he so wonderfully comprehended in his infinite foreknowledge he must certainly have predestinated should come to pass. The word "omnipotent" can be applied to none but the Lord, and to him it applies in all its breadth. All power belongs unto God, and there is no power but of God. Men, nor angels, nor

devils, have any power whatever except as it is given them of God. It is not possible, therefore, for anything to take place contrary to God's eternal purpose. It does occur that the Lord's people are sometimes found walking in obedience to the precepts of grace, and again they are found walking contrary thereto. Neither the obedience nor the disobedience of the children of God are matters of chance, nor do they occur accidentally, but take place according to God's eternal purpose, he having predestinated all things whatsoever come to pass. This plainly answers the question of our inquirer, but we do not want to leave the subject at this point. While we believe that nothing takes place but what God has predestinated, it is not strictly following the Bible language to say that God predestinates the disobedience of his children. We do not like to say it just that way, for the reason that no text directly warrants the assertion, while we do believe that disobedience and obedience are among the "all things" that work together for good to the people of God and to God's glory. All obedience to the precepts of the gospel of Christ comes by grace, and is the effect of the indwelling power of the Spirit of Christ. When the Lord's people are so blessed as to be enabled to walk in obedience it is no credit to them, but the praise and glory thereof are unto the Lord, from whom comes the strength unto obedience. The power of God working in his people to will and to do of his good pleasure is the secret of their being able to work out their salvation with fear and trembling. God is the custodian of his own free grace, and gives it as he will, when he will and to whom he will. Only by the gift of God can there be a walking in obedience by the people of God. This being so, and the

Scriptures abundantly substantiate it, then obedience can never be a mere happen-so, but must always come to and into the believer by divine intention, since it is always the fruit of divine grace, which God alone can give. God declares that he is himself the light, that he creates darkness. Darkness is nothing more or less than the absence of light. The light being withdrawn, darkness abounds. Correspondingly, obedience is due to the presence and operation of the Holy Spirit in the believer. Disobedience is just the opposite. Grace being obedience, then disobedience is the absence of grace. Grace being actively present, the people of God walk obediently; grace being absent, or being inactive, they walk in disobedience. Whenever the restraining power of grace is removed from the Lord's people the floodgates of the depravity of their nature are opened, and there is no telling what iniquities are let loose. All guilt is chargeable alone to our fallen human nature. It cannot be charged to the Almighty, for he is justified in all that he does. We do not have to be compelled to sin, we do that fast enough without being made to do it. Just let God for one moment withdraw his restraining grace and into disobedience we plunge at once, to be swallowed up in it until grace shall again deliver us. This is our fault, not God's. Nothing is ever his fault, for there is no fault in him. "Fault" or "blame" and "God" are terms that cannot be associated together. It is our fault when we disobey the precepts of the gospel, it is to the praise of the glory of his grace when we obey. Yet all things whatsoever that come to pass are predestinated of God. There is an inward monitor in the souls of the children of God that tells them what to do and how to do it. The same grace

that brought you salvation is the principle that abides in your hearts, teaching you the denial of worldliness and ungodly lusts, and thus showing you that you ought to live soberly, righteously and godly in this present evil world. The church needs not that any man or set of men teach what they ought to do. The grace of God in the heart teaches that. In exhorting his flock unto righteous living the pastor is but stirring up their minds to remember the teachings of grace already in their hearts. He cannot tell them anything but what they already know. If he does they will not receive it; they cannot. Happy is that believer who can heed the teachings of inward grace and walk obediently thereunto. The wonder is, not that we ever disobey, but that we do not disobey all the time. Man is such a vile sinner that it is naught but in accord with his nature that he should disobey, and keep on disobeying; the marvelous thing is when we find the sinner a subject of grace and mortifying his nature by that grace so as to live in accord with the law of the kingdom of God, which is the law of the Spirit of life in Christ Jesus. This is nothing short of a miracle, and wonderfully shows the power of God working in sinful man. That obedience itself is a blessing from God cannot be denied. That blessing follows upon blessing is equally true, for obedience is a tree of life (Christ) to him who has it, and it reaches out and blossoms in different directions just as a tree does, so that the believer goes from strength to strength, as the Bible says. It does not matter whether we say that blessings are found in obedience or follow upon obedience, for instances of both can be plentifully found in the Bible. It does matter though whether we say and whether we feel that obedience is of our-

selves or not of ourselves. If of grace, then to God all the glory belongs; if of self, then self ought to get the praise, and then we shall have somewhat to glory of in the presence of God, and that flatly contradicts the Scriptures.

Before we close we must say that the doctrine of predestination has been our solid comfort since having been brought into the Old School Baptist Church, and for some years previous thereto, and we fully believe that the will of God is done among the inhabitants of the earth, as well as in the army of heaven. However, we have never felt that we could ever excuse our disobedience upon the ground that God predestinated it. The glorious doctrine of God should never be used as a cloak to hide our sins. Never should we excuse our failures or weaknesses on the ground that God predestinated them, therefore we could not help them. It seems to us that such expressions from the lips of God's people bespeak a seared conscience, and show that the spiritual sensitiveness to sin has become terribly blunted. All our life, and we are now past forty years of age, has been spent among Old School Baptists who believed in the absolute predestination of all things, and never once so far have we ever heard one excuse his or her disobedience on the ground of its having been predestinated. Further, any member of the church who would excuse his or her sinful conduct because it had been predestinated we feel sure would not be continued in church fellowship. Such a declaration would be well-nigh blasphemy, not that it is not literally true, but that the spirit of such a declaration would be casting blame upon the Almighty, and therefore blasphemy. We have never been among a people who were more God-fearing and more careful

of their walk and conversation than absolute predestinarians, though their enemies are continually charging that they are lax in their lives and disorderly in their churches. This is because their enemies do not know them nor understand them. The doctrine of our God rightly believed always begets sanctification and a life of obedience, never the contrary. It becomes us to mourn and repent of our sins and weaknesses, and to seek unto that grace that alone can rescue us from our depravity. We know that God is all-powerful, and that in his might he has appointed all our times and seasons. When it is ill with the spiritually-minded child of God will not that very illness of soul drive him to the throne of grace to find strength to meet that very need? God has a purpose in all that befalls his people.

L.

SUBSCRIPTION BLANKS.

As the majority of our subscribers' time expires with the end of the year, we inclose in each paper of this issue a subscription blank, as a convenience to them in sending new subscribers, as well as in paying their own subscriptions. Will you please make a special effort to send one or more new subscribers when you renew your subscription for next year?

CHANGE OF ADDRESS.

PLEASE publish my change of address from Oskaloosa, Kansas, to 1267 Polk St., Topeka, Kansas, where I am now, I hope, permanently located, and hope that my correspondents, both old and new, will address me here.

MARY ELLISON.

CIRCULAR LETTERS.

(Written by Wm. Osborne.)

The Elders and messengers composing the First Kansas Association of Regular Old School Baptists, when convened with our sister church of Good Hope, in Coffey County, Kansas, sendeth greeting and much love.

DEARLY BELOVED OF THE LORD:—According to our annual custom you will expect a Circular Letter, setting forth some points of doctrine to which we hold. The Lord being our helper, we will try to go forth, trusting in him who is a help in every time of need. We will call your attention to Mark x. 26, 27: "And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them [his disciples] saith, With men it is impossible, but not with God: for with God all things are possible." Now, brethren, there seems to be so common an idea in the world that one can save himself, and so many erroneous doctrines intended to deceive, hence our text. The Lord by the mouth of the prophet saith: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."—Isaiah xlii. 8. Now, we believe the glory of the Lord was to do his Father's will. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." "For I came down from heaven, not to do mine own will, but the will of him that sent me." "All that the Father hath given me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 39, 38, 37, 44.

A little predestination, brethren. But they will tell you that you can be a child of God to-day, and by some act or deed you can be lost to-morrow. But how does this compare with divine writ? Let us see. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. * * * But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. xxxi. 31-34. "Wherefore by their fruits ye shall know them."—Matt. vii. 20. Where are the Sunday-schools, theological seminaries and other modern institutions, where they are trying to teach the unregenerate to know Christ? But, brethren, be not deceived, we have this seal, "The Lord knoweth them that are his." He hath said, I will bring thy seed from the east, and gather them from the west. I will say to the north, Give up, and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name. So we see the work is of the Lord, and not of man, for with man it is impossible. So let us ever look to Jesus, the author and finisher of our faith, asking him to deliver us from the evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

By order of the Association.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

MARRIAGES.

By Elder B. F. Coulter, at the home of Mr. Charles Chandler, Sharon Hill, Pa., Nov. 15th, 1919, Calvin Cubbage and Miss Margaret T. Dance, both of Philadelphia, Pa.

By Elder J. B. Slauson, at his residence, 118 Forest Ave., St. Thomas, Ont., Nov. 5th, 1919, Daniel Ferguson, of Highgate, Ont., and Isabelle Maddock, of Alviaston, Ont.

By the same, at the home of the bride's parents in Ekfrid, Ont., Nov. 5th, 1919, David McColl and Margaret McLean, both of Ekfrid.

OBITUARY NOTICES.

— Mrs. **Charlotte E. Robey**, our sister in Christ, widow of brother Lewis H. Robey, who died Jan. 2nd, 1911, departed from this earthly life at the home of her son, Early L. Robey, at Navy, Fairfax Co., Va., Monday morning, October 6th, 1919. She was the daughter of Gurton Huntt and Susan Kitchin, and was married to Lewis Robey Jan. 1st, 1866. To that union were born six children, three sons and three daughters. One of these, sister Zorah Robey Collins, is a member of the Frying Pan Church, to which her father and mother belonged. Others of the family attend the meetings at Frying Pan, and we believe are sincerely interested in the truth. Sister Robey was baptized by the late Elder E. V. White about the year 1890, but we have not the exact date. She was in the 75th year of her age at the time of her death, and had been regularly attending the meetings of the church up until some months before, when she was hurt by falling, and lay a helpless invalid a long time. Recovering sufficiently to be able to get around, she was at the home of her son Early, not far from the church, so as to attend the Virginia Corresponding Meeting about a week later, when she fell again and sustained a fracture, from the effects of which she never recovered. How mysteriously the Lord directs the feet of his saints! We sometimes wonder why this or that takes place, but God gives not the answer. Happy is the believer who has faith to accept whatever comes from the divine Hand, doubting not, but knowing that all things work together for the good of the elect of God and to God's declarative glory. Sister Robey was a bright and shining light to the rest of us, because she lived her profession as the effect of God working in her to will and to do of his good pleasure. Religion was not to her a mere form, but a blessed reality, and she was never better contented than when in the company of the people of God. A true christian, one of the best of mothers, a staunch friend and one of the readiest of neighbors has been called from the field of her labors to her eternal rest. Would

that God might grant us who are left behind the ability of grace to walk as she did: worthy of the high calling of God in Christ Jesus. May the Holy Spirit dwell with all who are in trouble. L.

— **Samuel Butler** was born near Ervil, Muskingum Co., Ohio, August 9th, 1842, and departed this life at his home in Hampton, Iowa, October 23rd, 1919, following an illness of five months duration, making his age 77 years, 2 months and 14 days. He was a son of John and Ann Butler. When a child he moved with his parents to Monroe, Wisconsin. December 1st, 1864, he was married to Miss Nancy E. Bailey, who preceded him in death on March 6th, 1914. To that union were born eight children, six of whom are left to mourn his death: Mrs. John Eitel, Dennis Franklin Butler, Mrs. Albert Woodley and Clifford Butler, all of Hampton, Iowa; Lloyd Butler, of Cedar Falls, Iowa, and Mrs. L. E. Rowson, of Geneva, Iowa. Two children preceded the father and mother in death. He is also survived by three brothers and two sisters, twenty grandchildren and nine great-grandchildren. In the spring of 1868 he moved to Franklin County, Iowa, locating in Ingham township, where he lived until 1901, when he moved to Hampton. He and his wife united with the West Fork Church of Old School Predestinarian Baptists in June, 1885, and were baptized by Elder A. J. Norton. In February, 1895, he was ordained deacon of the church, which place he held until his death. He was always a faithful and devoted member, one never to be forgotten by all who knew him; a man of good and sound mind, always ready to lend a helping hand to the poor and needy. Surely a good man has gone from us. His home was a home for his brethren and the church, as he took great pleasure in caring for them, and the meetings were held at his home until the time of his illness.

Funeral service was held from his late home, conducted by Elder Robert Keeton, of Grinnell, Iowa, assisted by brother Wm. Holmes, of Newton, Iowa, his three sons and three oldest grandsons acting as pall-bearers. Interment was made in Hillside Cemetery to await the coming of the resurrection morn.

ALBERT WOODLEY.

— **Elizabeth Munday McWilliams**, daughter of Reuben and Elizabeth Munday, was born in Madison County, Ky., May 8th, 1832, and passed from this life July 27th, 1919, aged 87 years, 2 months and 19 days. She was married to James H. McWilliams October 8th, 1850, and moved to Missouri in 1855, where they resided until 1872, at which time they removed to Douglass, Kansas, and later to Oklahoma. Eleven children were born to that union, nine of whom lived to be grown; two boys died in infancy and three daughters after they were married. All three had a hope in Christ and were baptized in the fellowship

of the Primitive Baptist Church. Her husband died July 17th, 1897. Mr. and Mrs. McWilliams received a hope in Christ and were baptized and united with the Primitive Baptist Church in 1887. They were sound in the faith of our Savior and believed in salvation by grace. Mrs. McWilliams was a widow twenty-two years, during which time she lived with her children. She was at the home of a daughter in Douglass, Kansas, during her last illness, and was tenderly cared for by her children, everything being done that could be to relieve her suffering. She lived her religion in her daily life, and no one questioned her sincerity. When her last illness came, though suffering intensely, she was patient through it all, and her faith in Christ never wavered. She would often say, "One moment in glory makes up for it all." She loved the old hymns, and would ask us to sing, "O sing to me of heaven," "My rest is in heaven," and others, and would join in the singing as long as her voice was strong enough. To know her was to love her, because of her beautiful christian life, which was spent in ministering to others. She looked forward with joy to the time when she would be with her Savior and her loved ones gone before, and spoke words of comfort to her children. On one occasion the children were all standing around her bedside thinking the end had come, but she rallied and said, "I did not think I was dying then; I have got to see heaven before I go." The next morning when she awoke she said she had seen her father, and appeared anxious to say more, but was too weak. A sorrowing host of relatives and friends will miss her, but it is a comfort to know that our Savior has said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The funeral was held at her daughter's home in Douglass, Kansas, and she was laid beside her husband at Eddy, Okla.

James T. Bandy was born near White Hall, Greene Co., Ill., Dec. 13th, 1823, and died at the home of his daughter, in Dallas, Texas, Dec. 2nd, 1911, making his stay upon earth nearly 88 years. He had been a member of the Primitive Baptist Church since early manhood, and was baptized by Elder A. W. Murray. He was married the first time when but eighteen years of age, his wife living only a few years. By this union he had one son, who is still living.

ALSO,

Ellen Bandy, wife of James T. Bandy, was born near White Hall, Ill., March 8th, 1831, and died at the home of her daughter, in Hubbard, Texas, Jan. 9th, 1918, making her stay upon earth nearly 87 years. Her maiden name was Lemmon. She was the daughter of James and Amy Lemmon, and was married to James T. Bandy in 1848, near White Hall, Ill. To that union were born eight children, only

five of whom survive. They had thirty-eight grandchildren and many great-grandchildren. In 1854 they emigrated to Texas, and in 1855 she united with the Primitive Baptist Church at Hutchins, Texas, and was baptized by Elder Green. They lived long and useful lives, firm in the faith of salvation by grace, and grace alone. Their home was always open to the brethren and sisters, and many times services were held there. They loved to attend the meetings of the church, and always did so when possible. Their work upon earth is done, and we hope and believe they are at rest. Their bodies lie side by side in the cemetery at Palmer, Texas, there to await the resurrection day. "The Lord knoweth them that are his."
S. E. BANDY.

James Porter Townsend, husband of Marion B. Townsend, daughter of sister Edna M. Baker and granddaughter of Elder B. F. Coulter, died on Nov. 1st, 1919, at 1910 N. 22nd St., Philadelphia, Pa., aged 23 years. He contracted tuberculosis two years ago while in the government service. He was the son of the late James Porter Townsend, of Snow Hill, Md., and was buried at that place Nov. 5th. He is survived by his wife, mother, one brother and four sisters. Possessing a mild and happy disposition, he endeared himself to all his friends. His meditations concerning his standing before his God were kept secret in his own heart, yet almost his last spoken words were: "Lord, have mercy on me."

Elder J. G. Eubanks spoke words of comfort to the friends assembled on the evening of Nov. 4th. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

B. F. COULTER.

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

Mrs. M. E. Smith, N. Y., \$1.00; Wm. Darby, Md., \$1.00; John F. Oliver, Va., \$1.00; Mrs. W. W. Howard, Texas, \$5.00; John C. McAlpine, Ont., \$1.25.

APPOINTMENTS.

PLEASE publish appointments for Elder J. M. Fenton as follows:

Dec. 19th, No. 27 N. Eastfield St., Trenton, N. J., 7:45 p. m.; 20th, Stockton, N. J., 2:30 p. m.; 21st, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Grandin, N. J., A. J. Demott's, 7:30 p. m.

D. M. VAIL.

The Lord willing, I will visit as follows:
Schoharie, N. Y., Nov. 22nd and 23rd; Troy, N. Y., at Powers' home, Nov. 24th, 1:30; Albany, N. Y., 272 Clinton St., 4:30; Brantford, Canada, 25th; Woodstock, 26th; London, 27th; Alvinston, 28th; Aberfeldy, 29th and 30th; London, Dec. 6th and 7th.

J. M. FENTON.

MEETINGS.

**E B E N E Z E R
O L D S C H O O L
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IN

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

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2:00 P. M.

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J. G. EUBANKS, Pastor.

**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.
ALL WELCOME**

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

Cedar Creek Church holds her regular meetings at 13th and Lexington Sts., Sellwood, at 2 p. m. on the fourth Sunday in each month. Sellwood is a suburb of Portland, Oregon. Take any outgoing Sellwood car.

S. B. MOFFITT, Pastor.

Newberg, Oregon.

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.

There will be meeting every first Sunday at Halcott Center, N. Y., in the Grange Hall. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middletown and Andes Church will hold their meetings the first Sunday in every month at their meetinghouse, Union Grove, N. Y. All who love the truth are cordially invited.

GEORGE RUSTON.

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.

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

PRICE REDUCED.

I will sell the remaining copies I have on hand of this little memorial book for seventy-five cents per copy, postpaid. And I want to say to you of the household of faith who wish this book and are too poor to pay for it, if you will send me your name and address and ten cents to cover postage, I will gladly mail you a copy. The sweet expressions I have received concerning this little work have more than doubly paid me for the anxious hours I spent over its publication, not knowing whether He from whom all blessings flow would bless it to his saints or no. I thank every one who has ordered the book, and kindly solicit further patronage. Send all orders to me.

SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

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

THE
“ SIGNS OF THE TIMES, ”
 (ESTABLISHED 1832.)
 DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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Elder H. C. Ker, Middletown, N. Y.
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“Prove all things; hold fast that which is good.”—1 Thess. v. 21. “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it”—Deut. xii. 32. cf. Eccl. iii. 14; James i. 17; Matt. xxvii. 20.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 87. MIDDLETOWN, N. Y., DECEMBER 15, 1919. NO. 24.

CORRESPONDENCE.

FEAR NOT.

FOR some time my mind has been resting upon the above Scripture, it having left a deep and lasting impression from a dream. I will try and write a few thoughts as they may be presented to my mind. “But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.” Sometimes a dream may be like angels’ visits, and leave a lasting impression on the mind, and cause deep and anxious thoughts. We find that in all this Joseph did not act hastily. Had the angel said no more to Joseph his fear would have continued, but he now let Joseph know some of the things that God had spoken through prophecy, hence the glorious news breaks forth with joy: “She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. He called his name

Jesus. Neither Joseph nor Mary had anything to do with naming him; they might have called him something else, but his name would still be Jesus. At the birth of this child, Jesus, God sent forth his angels with words of joy: “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.” Surely such things had been promised and looked for, through prophecy. “Unto you is born this day, in the city of David, a Savior, which is Christ the Lord.” At this announcement there was with the angel a multitude of the heavenly host praising God, and saying, “Glory to God in the highest, and on earth peace, good will toward men.” He is our peace, he is our Savior, our Redeemer, he came to save his people from their sins. Did he save them?

“Keep silence, all created things,
And wait your Maker’s nod;
My soul stands trembling while she sings
The honors of her God.”

He shall not fail, he shall save his people, for that purpose he was born; he came to put sin away by the sacrifice of himself. (Heb. ix. 26.) He bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed. (1 Peter ii. 24.) By his own blood he

entered in once into the holy place, having obtained eternal redemption for us. (Heb. i. 12.) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. i. 7; Rom. v. 8-10; John vi. 37-39, 45-47; Matt. i. 21; John xvii. 4.) The work of redemption is done, it is finished, he hath saved his people. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. The man is not living who can lay a foundation for his hope this side of that. "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. He shall save his people. Listen: 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.

"O tell me, Lord, that thou art mine,
What can I wish beside?
My soul shall at the fountain live,
When all the streams are dried."

Jesus died, arose and ascended up on high, and 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, until we are 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. Then we shall know as we are known. He shall save his people from their sins. This is my hope.

A poor sinner saved by grace,

D. R. TURNER.

CERULEAN, Kentucky.

COLUMBUS, Ga., Sept. 23, 1919.

DEAR BROTHER LEFFERTS:—You remember when I saw you and heard you preach in Monroe, Ga., in August, I told you the Lord willing I desired to attend the Mt. Zion Association, in south Alabama, so my daughter (Mrs. Thetford) and I did so. The association convened at Shiloh Church, situated near Roy, Ala., commencing on Saturday before the second Sunday in September, closing Monday at noon. We met with Predestinarian Baptists of the soundest type, all in union and sweet fellowship, not a discordant sound. There were ministers and many visiting brethren and sisters present from the sister churches in that and corresponding associations. Elder B. Sawyer, of Roy, Ala., is moderator of this association. We also met at this meeting Elders Hattaway, Little, Richards, Owens and others, all of south Alabama. Elder B. H. Irwin was also with us, coming there among those Baptists recently from Texas. I wish you could have been there with us, for I feel you would have feasted on the glorious things spoken of our Lord and Master. My cup was full to the brim; yea, running over. We felt the Lord was in our midst blessing his truth to the comfort and joy of his people gathered there praising and adoring his holy name. What excessive joy to sit and listen to the undershepherds telling of the glorious things of Jesus and his kingdom, rightly dividing the word of truth, preaching the doctrine of Christ and his apostles, giving us instruction in the way of truth and righteousness and in the order of God's house, proclaiming the sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah, the predestination of all things, eternal, unconditional election, the total depravity of man, that the

atonement or redemption of Jesus Christ is for the elect only, the effectual work of the Holy Spirit in regenerating and quickening the elect of God, the final preservation and eternal happiness of all the sons of God by grace. This is the doctrine that God's dear children love and firmly believe; it is their bread and meat, their life. This poor and afflicted people love to meditate on this glorious doctrine, the salvation of sinners through the grace of God in Christ Jesus, and the absolute sovereignty of God, that he rules in heaven and in earth and in all deep places, doing his will in the army of heaven and among the inhabitants of the earth, so that all things whatsoever come to pass are according to the divine counsel and immutable purpose of God. They with the poet can sing,

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"

These dear Baptists bear the fruit of the Spirit: love, joy, peace, long-suffering, &c., poor in spirit, each esteeming others better than self, full of meekness and lowliness. As many as are in Christ have put on Christ, they are clothed with his righteousness and adorned with his grace. We were instructed and greatly comforted there among that band of precious believers, listening to God's ministers tell of the Master, giving us messages of comfort, telling us of the gracious truths he taught, of his mighty works of healing, his love and mercy, his compassion and care of his chosen generation, that he never turns unheeding from the poorest suppliant's prayer. These messages are of great comfort and consolation to the Lord's humble poor, our spirit is renewed, strength is given us and we go on our way rejoicing. They are like healing balm, and breathe a peaceful calm and

rest to the tempest-tossed child of God, who knows that he is love and full of mercy, and that our faintest whisper will reach his listening ear. He knoweth and pitieth all. What a wonderful consolation to the poor, weary, sin-burdened child of God, who is full of weakness and foolishness, to know that he is the object of the Savior's care and love, who will never suffer him to perish. "I am the way, and the truth, and the life." O what a peaceful rest fills our bosom when we view Jesus as our Savior in the free pardon of all our sins. Salvation is not of works, but alone through the Lord and Savior Jesus Christ. Then our theme is a sinner saved, and we praise redeeming grace. O may we be enabled to praise acceptably the great God who gave to us our life and being, who governs all things according to his will, whose wisdom is inconceivable, who fills the heavens with the glory of his majesty and the earth with the influence of his goodness. The Lord keep and bless these dear Baptists in southern Alabama, and all his people everywhere.

According to promise, I desired to write you about my visit to this association of Predestinarian Baptists, and now I will close, knowing you will throw the mantle of charity over all. Remember me in your prayers. Love to Mrs. Leferts and your dear ones. May the blessing of God rest upon you and all the household of faith.

Your sister in hope,

(MRS.) F. J. NORRIS.

JURUS, Pa., Oct., 1919.

DEAR BRETHREN:—I am sending you a letter written by sister Carrie Eaton, for publication in the SIGNS if you think best.

G. W. GOODRICH.

BARTON, N. Y., Sept. 8, 1919.

TO MY DEAR BRETHREN OF THE CHURCH AT JUSTUS, PA.:—Although I have been silent for a long time I have not forgotten those whom I hold in sweet fellowship and christian love, and trust they hold the same for poor unworthy me. I would say with the poet,

“My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred, dwell,
There God my Savior reigns.”

I had hoped to meet you all face to face this summer, but the dear Lord willed it otherwise. Our God is a wonderful God, full of love and tender mercy to us poor, weak, dependent worms of the dust. When I look back over my long and unprofitable life and see how wonderfully and graciously he has led me, and is still leading me, I am filled with wonder, love and praise to his great and holy name. I well remember after my loved ones were taken from me (nearly five years since) when I felt utterly alone, how I felt the presence of that dear Savior in a way I cannot tell or describe. As he came to me with the precious promise, “Lo, I am with you alway, even unto the end of the world,” my grief was turned into joy, and I exclaimed, What a precious promise, and what a precious Savior! That promise has been a great comfort to me in what otherwise would have been many lonely hours in the years that have passed. I pray that I may be kept meek and humble, always resting at the feet of that dear Savior; I find it to be a comfortable resting-place.

Our beloved pastor, Elder D. M. Vail, was with us in Waverly, N. Y., August 26th, and came to us well laden with gospel truth, which was to us a rich feast, to me especially, as I was starving so long, while I was away, where I could not hear the gospel preached. I hope the Lord

will be with you when you meet for his worship, and I hope to be with you in spirit to join in praise to his great and holy name. Remember me in your petitions at the throne of grace. Please sing hymn number 609.

Your little sister in hope, unworthily, but affectionately,

CARRIE EATON.

POCA, W. Va., May 22, 1919.

DEAR BROTHER FENTON:—My heart is aching yet over my failure to visit you dear people, but my health was not sufficient for me to make the trip. I should have written brother Jeff. Mellott, but flattered myself with the idea that I might be able to go until two days before the meeting, when I had to give up all hope. Now, my brother, I cannot be with you dear people as soon as you have requested. Our communion meeting is the first Sunday and Saturday before in June, and I am compelled to be there; that is with my home church, called Hopewell. I want to try and visit you some time this summer, but cannot set any time yet. We want you to be at our association the second Sunday in September, commencing on Friday before. I hope you may be spared long to cry aloud and spare not. O how I long to hear that voice again declaring the glorious gospel of the Son of God. I hope you will pardon me for not writing you sooner. May the God of peace and love be with you in all of your deliberations.

It seems that I cannot quit. I would like to write you a long, interesting letter, but am not prepared to do so, neither can I prepare myself for the task. I am poor as to the goods of this world, yet I hope that I am rich in faith and an heir of the kingdom. There is that which maketh himself rich, yet hath nothing.

They are the people whose eyes stand out with fatness. They claim to know that they have religion, and that they are bound for heaven; hence it is that they are living without hope and without God, having no grace, making themselves rich, yet have nothing. There is that which maketh himself poor, yet hath great riches. The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. God's people are a poor and afflicted people, poor in spirit; though they may be well to do in the goods of this world, they are needy creatures. God, be merciful to me, a sinner, is the cry of the poor trembling child of God, a beggar for mercy when at the throne of grace. As poor as they may feel to be, their hope in Christ is worth ten thousand worlds like this. Its worth to a child of God cannot be estimated. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea and all that therein is, who keepeth truth forever.

From your old sinful brother,

J. W. McCLANAHAN.

BOOK OF EDITORIALS.

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

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

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax Co., Va., Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1919, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greeting.

DEARLY BELOVED:—It may not be necessary, and yet it may be well at this time, to reiterate the principles of doctrine for which the churches of this Meeting stand. We believe in the foreknowledge of God, that this foreknowledge, like all other attributes of Jehovah, is perfect, comprehending all things. Inasmuch as God is equal in all his attributes, we believe his predestination of all things is as extensive as his foreknowledge of all things; that all things whatsoever come to pass are included in the eternal mind and purpose of God from before the foundation of the world. We believe in election, that God chose before the foundation of the world his people in Christ Jesus, and that these, and these only, are benefited by the redemptive work of Christ Jesus: the shedding of his blood and his resurrection from the dead. These whom God has chosen unto salvation are effectually called by grace unto that salvation and the knowledge of the truth, each in God's own order, and in his own time and way. We believe that justification of the saints before God is alone by the resurrection and blood of Christ, the good news being borne in upon them by the operation of the Holy Spirit acting by faith. Glorification is that every child of God shall be conformed to the image of Christ, that when Christ, who is their life, shall appear they shall also appear with him in glory, they shall see him

as he is and shall be like him, no more bearing the image of the earthly, the first Adam, but bearing the image of the heavenly, the Lord from heaven. We believe that every child of God chosen in Christ before the foundation of the world is and shall be raised with him from death in Adam to life and immortality in Christ, that the whole body of our glorious Lord shall come up from the dead, yet not so that flesh and blood shall inherit the kingdom of God, but so that "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," for we believe with all our hearts that death shall be swallowed up in victory; that sin, which is the sting of death, has been washed away in Christ's blood, and that the law, which is the strength of sin, has been completely satisfied in the atonement which Christ made in his own sufferings and death. What a wonderful victory is this which Jesus has accomplished for his people, and to think that this victory is the gift, the free gift, of God to his people, solely on the basis of his own good pleasure, and without works and merit on our part. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Love and peace and fellowship abound throughout the bounds of this Corresponding Meeting; that is, so far as we are capable of summing up the matter. Some of our meetinghouses are closed and no meetings being held in them, owing to their being deprived of a minister, or ministers, to labor among them. We live in the hope that the time may come when it will be possible to again open up these meeting places and resume regular meetings in them, but no way thereunto appears as yet.

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

the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday before the third Sunday in October, 1920. At that time we hope again to receive your correspondence and your messengers.

H. H. LEFFERTS, Moderator.

K. C. SPINDLE, Clerk.

(Written by Elder A. B. Francis.)

The Salisbury Association of Old School Baptists, in session with the Little Creek Church, at Delmar, Delaware, October 22nd, 23rd and 24th, 1919, to the several churches composing the same, Greeting.

BELOVED IN THE LORD:—In this our annual Circular Letter we desire to stir up your pure minds by way of remembrance, declaring to you those things that we trust we have seen and heard, and you, having seen and heard the same, know them to be true, and receive our testimony. The apostle John, first epistle, first chapter, first and third verses, writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us." Fellowship means companionship; that is, traveling in company, seeing, hearing, feeling, tasting and handling the same things, and thus having like experience, are all witnesses together in full agreement and harmony, minding the same things, and thus able to call up to the remembrance of each other and encourage and comfort one another; not by calling up and declaring that which is unknown, but that we do know. But why and wherefore is the need of "putting them in remembrance"? Because of the weakness and frailty of our poor carnal na-

ture, and that we are surrounded by temptations and burdened with the cares of this world, that we forget the more important and valuable things, the things that pertain to our eternal welfare, by which we are comforted in the many tribulations affecting us while we are journeying through a strange land, an enemy's country, whereby our minds are turned away from a contemplation of the things that are so trying to us, to look at the things that are not seen, (with the natural eye) but seen by faith, brought near, and felt in our hearts. So Paul writes: Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are natural, [temporal] but the things that are not seen are eternal. There is no contradiction between John and Paul. Paul is here referring to the things surrounding and affecting us here, seen with our natural eye, while John refers in the quotation we have made to spiritual, heavenly and divine things, revealed by God to his children, provided for them and made manifest to them by the appearing of Jesus Christ, by whom God is pleased to show forth his love and mercy, purpose and grace given unto his people in Christ before the world began. The revelation of Jesus Christ to a poor sinner is an assurance to that poor soul that he is an object of God's love and mercy, and is the beginning of that work in him which will be completed when the finished work of Christ is made manifest at his second and final appearing, "without sin unto salvation." "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. "And the Word was made flesh, and dwelt

among us, full of grace and truth."—John i. 14. This is God manifest in the flesh, the Word made flesh, made of a woman, (the son of a virgin) made under the law, to redeem them that were under the law, that we might receive the adoption of sons. In this adoption we shall be made like him, as pure as he is pure. In his flesh he gave himself for his people, taking away their sins, cleansing them from all sin and purifying them unto himself. Thus he appeared to you, first under the law, as you saw yourself, under the law and under its curse, an enemy to God, a sheep astray, without God and without hope; but Jesus, able to save unto the uttermost, was manifested to you, and brought you near, making you no more a stranger, but one of his household. There are things we are liable to forget, and the tempter would have us forget, and so we need be continually reminded of them. Peter would write to stir up the pure minds of his brethren, and Paul earnestly exhorted them to give earnest heed to the "things which we have heard, lest at any time we should let them slip." So, brethren, in this Circular Letter we would earnestly exhort you to give heed to the things you have heard, and remember that those things are spoken to you by Him who speaks from heaven, whose voice shook the earth, who also saith, "Yet once more I shake not the earth only, but also heaven," signifying the removal of earth and earthly things, but heaven and heavenly things cannot be removed. So, brethren, your hope can never be taken from you, you have God's word for it. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."—Psalms cxxv. 1.

A. B. FRANCOIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1919.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

CLOSE OF VOLUME EIGHTY-SEVEN.

WHILE days, years and dates have an end, how thankful the children of God are that the truth continues forever. No closing up, no end. It is true that each volume of the SIGNS, from its first, is in a sense a thing of the past, yet the truth for which it has ever contended is as new, fresh and glorious as ever. Volume after volume has been laid away, and likely many never referred to, but the doctrine of God our Savior has not been buried, laid away nor forgotten. This truth lives in the hearts of His people, and shall continue to live to the praise of God when books of all kinds are no more forever. The doctrine of God, like his righteousness, is not something that can be locked up to-day and unlocked to-morrow, put on to-day and put off to-morrow. How wonderful that the things of God, like himself, abide. All the glory of this world fades like the flower and passes away. Nature can give nothing except that which must die; there is nothing but vanity in all things here below. Riches fail and perish, honor, it matters not how great, comes to naught, and at last is absolutely meaningless, family rank is less than a bubble, life itself is only as a vapor, and soon vanishes away. Therefore were it not for the word of God, which abides forever, what could man

have hope in or hope for? The former editors of the SIGNS have gone the way of all flesh, their years of service and ardent labors all have come to an end; thousands of its readers have closed their eyes forever, yet the same truth, the gospel of grace, advocated in its prospectus, is as much alive, as glorious and full as ever. Thanks to His name for such life.

We can say many things at the end of the year that could not be said at the beginning. We know nothing of a future day, but often know well the days past. This year has brought, like all others, many changes, some extremely sad, others exceedingly pleasant. On the one hand the grace of God has been displayed, on the other the goodness of God in giving us things to enjoy.

The editors and publishers of the SIGNS have done their best to make it profitable and pleasant, and if we have failed it has not been due to lack of care and desire. Nothing of an unpleasant character has appeared in its columns—no controversy. The editors have served with such ability as the Lord gave in writing, judging and preparing copy. Many requests for views are still unattended to. It is impossible to answer all such requests, even had we the ability to do so, in a paper published only twice a month. Often we have requests in one month sufficient for one volume, hence we ask our readers and friends to be as charitable as they can along this line and not think we mean to wilfully neglect them. We thank all who have in any way contributed to the support of the SIGNS during the present year, and sincerely hope that all subscriptions and other kindnesses may be continued for the year 1920. There has been very little change in our subscription list from that of last year.

With all good wishes, and good will, we say, Farewell for 1919.

K.

OBITUARY NOTICES.

Mrs. Lucinda Lawson Van Meter was born in Hardin County, Ky., October 21st, 1820, and died at the old family home six miles northeast of Macomb, Ill., Nov. 20th, 1919, aged 99 years and 1 month. She was married to the late Elder Isaac N. Van Meter, in Kentucky, Jan. 22nd, 1839. In 1856 they moved to McDonough County, Ill., and settled on the farm where they spent the remainder of their lives. Elder Van Meter died Dec. 13th, 1895. Eleven children were born to them, five of whom are living: Cyrus and Hiram, at or near the old homestead, David, at Abingdon, Ill., Mrs. Sarah E. Runkle and Mrs. Hattie Fuhr, of Macomb. There are also living twenty-three grandchildren and twenty-one great-grandchildren. Hiram, whose home for many years had been at Gunnison, Colo., returned to his mother twelve years ago to be with and care for her, as she was not willing to give up the old family home where she had reared her children and spent more than sixty years of her life. She united with the Primitive Baptist Church in Kentucky Feb. 28th, 1838, and was baptized by the late Elder Benjamin Keith. It was not long after the family came to Illinois until they became acquainted with the Primitive Baptists, who were scattered over the sparsely settled country, and the churches at once recognized the excellent gift the Lord had bestowed upon the young Elder, so that his services were in almost constant demand, and he spent his life in the Master's cause, finishing his course with joy and to the satisfaction of the brethren. None but those who have occupied the position in home and church relationship of a minister's wife can appreciate fully the weight and burden of her responsibilities. The large family she reared, the scattered position of the churches her husband served, the slow, primitive methods of travel, all contributed to her burdens, but through it all her faith in Jesus sustained her, even to the end. Four years ago she was stricken with paralysis. All, including herself, thought the end was near. At that time she said: "I have thought my time is probably at hand," and raising her hand she added, "Farewell, vain world, I am going home." She also gave directions regarding her funeral. She afterwards rallied to a degree that she could walk about a little, and at a time when she heard of the departure of some one from the faith she raised her hand and said, "If every one should depart I would have to remain firm and walk in the old paths." About a year ago she began to fail visibly, but no decided change came until the evening before her death, when another stroke rendered her unconscious, in which condition she remained until death came twenty hours later. Her final passing was as one falling asleep. During all the years of her affliction she never failed to express her gratitude for even the slightest kindness or as-

sistance rendered by her nurse or others. Thus after almost a century of life in this poor world, and almost eighty-two years a member of the church, this dear faithful sister was taken from the storms of earth to the tranquillity of the great beyond, for which she longed.

The remains were brought to the home of her daughter, sister Sarah E. Runkle, in Macomb, where funeral services were conducted by the writer at 2:30 p. m. Saturday, Nov. 22nd, and interment was made in the city cemetery, beside the grave of her husband and others of her family.

D. W. OWENS.

Mrs. Mary Dutcher died Dec. 12th, 1918, at her home in South Fallsburg, Sullivan Co., N. Y., aged 61 years. She had been in failing health for more than a year prior to her death, and the best of physicians and specialists failed to help her. She was a most patient sufferer, never complaining, but rather often saying, "It is all right and for the best." Sister Dutcher had been a faithful and beloved member of the New Vernon Old School Baptist Church for more than thirty years, attending services whenever it was possible to do so. She loved the truth of God in its purity, and could not tolerate anything short of the gospel of grace. The companionship of the saints was most dear and sacred to her. Her home was open to the church, and any who were so blessed as to be entertained by her could feel the presence of the Spirit of God. Her friends were numerous and true to the end.

The funeral service was conducted by the writer, her pastor, and was an occasion of much sorrow, as we all felt that our loss was very great. She is survived by her husband, our good friend, Henry Dutcher, an adopted daughter, Alice, and one brother, Thomas Broom. She was the daughter of Philip and Phoebe Broom, who were firm and substantial believers in the doctrine of grace. We shall continue to miss her at New Vernon, but are sure for her to die was gain.

K.

Franklin O. Frasher, Jr., only son of Franklin O. and sister Rose Frasher (deceased), was born in Philadelphia, Pa., Nov. 4th, 1895, and died March 16th, 1919, at the home of his grandfather, Alexander C. Frasher, in Petersburg, Del., aged 23 years. While he grew to manhood, he was very frail physically, and suffered from tubercular trouble several years before his death. He was an unusually bright boy and very energetic, always manly and good in character and purpose, possessing rare cheer and buoyancy in his personality. To those of us who witnessed his failing health it was a sad experience to note, and sad to him, for youth in him passionately desired its own; but our heavenly Father, who is too

wise to err and too good to be unkind, gave to him in his youth, and for it, we believe, a better and more abiding life, wherein physical afflictions and youthful disappointments no longer count, but in the likeness of the risen Redeemer, a man of God. He told his father that it was the will of his heavenly Father to take him, and that it was well with him if taken by the heavenly Father; satisfied if the divine hand of God be with him. As all natural and earthly things were removed from him there was that left which none but God can give: faith in Israel's God.

The writer was in charge of the funeral service, and interment was made in Cow Marsb Cemetery.

B. E. CUBBAGE.

Mrs. Sallie Riticor Thomas, our beloved sister in Christ, passed away from her earthly home near Watson, Loudoun Co., Va., Nov. 28th, 1919. She was born July 25th, 1851, the daughter of the late Charles and Susan Riticor, and was the widow of the late W. P. Thomas. She is survived by three brothers: John Thomas Riticor, Charles F. Riticor and E. V. Riticor, all the heads of families and all living in the vicinity of Oatlands, Va. Sister Thomas was the mother of seven children, four sons and three daughters, all of whom survive her: John G. and Susie R., living at the old home; Mabel E. in Leesburg, Henry P. in Washington, D. C., Margaret and Clarence R. in Charlottesville, Va., and Charles W. near Aldie, Va. Sister Thomas was baptized in September, 1877, by the late Elder J. N. Badger into the membership of the Mt. Zion Old School Baptist Church. She was devoted to the cause of truth and to the church, which she so dearly loved, and a good hope through grace had been her mainstay these many years. Her heart and her home were alike open to welcome and to entertain the Old School Baptists and all who loved that faith. The cheering grace of hospitality beautifully shone forth in her life and walk and conversation, and she never seemed happier nor more contented that when in the company of her kindred in Christ. She never absented herself from the meetings of the church unless unavoidably compelled to do so through untoward circumstances over which she had no control. It can be unqualifiedly said of sister Thomas that she was one who worked out her salvation with fear and trembling, because it was God who wrought in her to will and to do of his good pleasure. This was the secret of her christian obedience, even as it is of the uprightness of every true christian.

We read and tried to comment upon the fourteenth chapter of John at her funeral, at the request of the family, the same portion of Scripture as was used at the funeral of her husband, by the writer, a few years ago. She was buried in the graveyard adjoining the Mt. Zion meetinghouse, by the side of the

body of her husband. She will be greatly missed, both in the family and in the church. May the good Lord, who doeth all things well, comfort all who mourn, especially those who mourn for their sins.

L.

Mrs. Cora L. Kunkle, daughter of Mr. and Mrs. L. T. Hawthorne, was born Sept. 17th, 1886, was married to Mr. J. A. Kunkle July 1st, 1912, and departed this life October 18th, 1919, making her stay on earth 33 years, 1 month and 1 day. To that union was born one child, a girl. She was a good companion, a kind mother and affectionate daughter, and was loved by all who knew her. She made friends wherever she went. Just before she passed away she called her little girl and told her not to cry, she was going home. She leaves a good, kind and loving husband, one child, father and mother, seven brothers, one sister and a host of relatives and friends to mourn for her, but we feel that our loss is her gain.

Her body was laid to rest in the graveyard near Provençal, La., in the settlement in which she was raised, in the presence of a large gathering of relatives and friends. Her father, mother, brothers and sisters were all present. The writer tried to speak words of comfort to the bereaved, using as a text Luke xxiii. 28: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. She never joined the church, but was a lover of the doctrine of salvation by grace and loved to sing and hear sung the songs of Zion. The writer has been sweetly associated with brother Hawthorne and family for forty years and spent many happy hours in their home, and received much kindness and sweet words, which comforts my poor heart. May the God of all grace bless them, with the dear bereaved husband and little girl, is the prayer of the unworthy writer.

J. J. WHITE.

APPOINTMENTS.

PLEASE publish appointments for Elder J. M. Fenton as follows:

Dec. 19th, No. 27 N. Eastfield St., Trenton, N. J., 7:45 p. m.; 20th, Stockton, N. J., 2:30 p. m.; 21st, Locktown, N. J., 10:30 a. m.; Frenchtown, N. J., 4 p. m.; Grandin, N. J., A. J. Demott's, 7:30 p. m.

D. M. VAIL.

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

J. C. Clark, Maine, \$1.00; H. J. O'Rannon, Va., \$1.00; Mrs. S. D. Campbell, Ont., \$2.50; Margaret B. Tiebout, N. Y., \$24.00; Miss Emma Birdsall, N. Y., \$2.00; J. D. Lake, W. Va., \$1.00.

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

OLIVER P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

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

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

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