

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### REVELATION XIX. 6.

“For the Lord God omnipotent reigneth.”

The words of this text were given out by John, who, with his fellow-servants, was made to rejoice, together with all the saints whose names were written in the Lamb's book of life, while nearing the end of his mission, on the isle of Patmos. He had received the testimony of Jesus Christ, being in the spirit, on the Lord's day, all of which was to be written in a book, to be shown unto his fellow-servants. We should remember that John saw one book that was sealed with seven seals, and wept much, because no man was found worthy to open and read the book. He was told by one of the Elders to weep not, for, behold the Lion of the tribe of Juda hath prevailed to open the book and loose the seven seals thereof. And what marvelous things were recorded therein. Read the fifth chapter of Revelation; it will surely be worth the time to all lovers of the truth who

remember when the light of the knowledge of the glory of God was revealed to them, in the face of Jesus Christ.

The subject of the head of this article reminds one of the universal and eternal domination of “the Lord God omnipotent” over all things, animate and inanimate. He hath declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. As sovereign Ruler over every created thing (“and without him was not anything made that was made”) his matchless glory fills the heavens and the earth with its grandeur, is full of his praise. There are no limitations to his power, might and dominion. He hath set the sun, moon and stars in the firmament, and for thousands of years they have been the silent but unimpeachable witnesses of his marvelous and uninterrupted reign. No wonder that John could exclaim in the language of the text, or David, in like manner, in divine acknowledgment, say, Let all the earth stand in awe of him. The world has always denied the

Lord, and has always persecuted his followers. This will continue until the close of time. Just at this time the whole world appears to be going headlong after the beast. The mystery of iniquity and open defiance of God seem to abound everywhere. Pure and undefiled religion, before God the Father, is becoming very rare. Just a short time ago a noted lecturer came out and said, "Religion is a science," and plainly intimated that it must be attained through scientific processes. How dishonoring to the name of the blessed Redeemer and the apostolic teachings! In all the dark ages, since the creation of the world, it has always been a source of gratification to the worshippers of the true and living God that their adorable Redeemer never changes in the administration of the affairs of his kingdom, that he is not imposing new laws, strange theories and unprofitable ordinances upon them; to the contrary, it is declared that he is God and changes not, and that in consequence of his immutability the sons of Jacob, though sinful and disobedient, are not consumed. The commands that go forth from his throne are equally as unchangeable as their Author. His promises to his loyal God-fearing children have never failed of fulfillment. This knowledge of his veracity sustained the ancient prophets when they were the subjects of Jewish hate, and tortured inmates of Roman bastiles, under Nero. It secured the apostles and disciples of Jesus against the artful devices of the scribes and Pharisees and enabled them

to contend earnestly for the faith of God's elect. Now, in these modern times, those who fear and love the Lord are kept by the power of faith unto salvation, ready to be revealed in the last times. Without such safe assurances of divine protection all would be despair and hope would vanish as doth a vapor; and without that hope we are destitute of the anchor that is sure and steadfast. However small the hope may be at times, yet it is a sure anchor. Many are the sore trials that the dear beloved children of God have to pass through in this world of conflict and care, but, dear one, remember that the Master has said that in the world ye shall have tribulation, but adds, "Be of good cheer, I have overcome the world." Afflictions, temptations, death, sorrow, disappointments and many other shadows may cross our pathway, yet we are told that all things work together for good to them that love God; to them who are the called according to his purpose. True, sometimes, from a literal or fleshly standpoint, it may be very difficult to see how God can bring anything good out of what appears to be an impossibility, but we must remember that there is nothing impossible with God; that he is his own interpreter. The faith he gives us is a living faith, the substance of things hoped for, the evidence of things not seen. Known unto God are all his works from the beginning of the world. Redeeming love and grace through his only begotten Son belong to him. Wisdom, one of the divine attributes, reaches his children through

the beloved Son, who of God is made unto us wisdom, righteousness, sanctification and redemption. The writer has failed, often, in his long ministerial life, of nearly sixty years, to grasp the riches of the free unmerited grace of the Lord Jesus Christ, feeling many times that if the brethren and sisters knew me as I know myself they would not and could not have any fellowship for me. While in my failings there never has been any doubt, as regards the truth of revelation, the plan of salvation through the Lord Jesus Christ, and all things else that Christ and the apostles taught, there arises doubts and fears as to my own interests therein. But the language of Peter brings some relief: Lord, to whom shall I go? for thou hast the words of eternal life. Then, too, it is said, There is no other name under heaven given among men whereby we must be saved. A safe retreat is provided for the poor, needy and helpless ones when adversity overtakes them. Then, too, when weary and heavy laden we forget and lose sight of the joy of salvation, that had sustained us in the dark hours of our earlier experiences, through the infirmities of the flesh. If the love of God has been shed abroad in our hearts, or, in other words, if we have been renewed in the spirit of our minds, born again, not of a corruptible, but of an incorruptible seed, by the word of God which liveth and abideth forever, there is no earthly power that can cut us off from our refuge, and alienate us from God our Father. Paul says, "For I am persuaded that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Nay, in all these things we are more than conquerors, through him that loved us." The weaknesses of the flesh are many. But it is in weakness that strength is made perfect. As our own strength fails us, so, in like proportion, as was Paul, we are made to glory in our infirmities, that the power of Christ may rest upon us. Our ways are imperfect; God's ways are perfect. His ways are as much above man's ways as the heavens are highen than the earth. Sure the scattered household of faith should be alert while false teachers and unscrupulous deceivers are abroad in the land, "who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

This may be my last message to those I love for the truth's sake. Be that as the Lord rules, but, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Keep yourselves in the love of God, by an orderly walk and godly conversation, and thus, too, let your light shine before men that others may note your good works and glorify our Father in heaven. "Now unto him that is able to keep you from falling, and to

present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Dear editors, I am inclosing herewith an article, which after reading over two or three times seems so unlike what I had in contemplation to write that I find it difficult to decide whether to let it go into the waste-baske or send it to you and let you decide as to its merits, and whether or not its publication in the SIGNS will crowd out other and better matter. Whatever your decision may be, rest assured that it will be respected in brotherly sincerity. I have been a reader of the dear old family visitor for about seventy-seven years and have never taken offense at anything published in its columns, and my sincere desire and prayer to God is that its publication may go on for many years to come. To this end may the Spirit guide and direct both editors and publishers in their great and good work.

Yours in gospel bonds,

J. G. SAWIN.

HIRAM, Georgia.

DEAR BROTHER LEFFERTS:--Though we are strangers in the flesh, your writings and the principles of the doctrine set forth in the SIGNS are so much to me that I see you to be my brother indeed, and that we are brought into sacred relations with the household of faith in matters relative to the cause of our Lord and Master I love to think of the goodness of God toward the children of men. He has so arranged that

his children, though many miles apart, are made to sit together in heavenly places in Christ Jesus, and walk in company together to his banqueting-house, where his banner over them is love. I love to go back to the place where he first appeared to me, more than fifty-seven years ago, and said, Son, be of good cheer, I have overcome the world. Thy sins are forgiven thee. Truly goodness and mercy have followed me all the days of my life, and I would rather render unceasing praise to his name but for the many things that step in my way. I look out upon this beautiful world by day, and up at the twinkling stars by night, and the thought comes to me that every created object is a medium through which a divine thought is conveyed to the mind, and that such mediums (objects) are the words of him whose thoughts are conveyed. Therefore all that surrounds us in this life bespeaks the handywork of our God, and indeed "the heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." God is good to all men and his tender mercies are over all his works. His people are recipients in common of his providential blessings, and much more by reason of his everlasting love to them when as yet there was none of them. "My substance was not hid from thee, when I was made in secret,



and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”—Psalms cxxxix. 15, 16. And wisdom sayeth, Proverbs viii. 22-31, “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.” He being from everlasting to everlasting, a thousand years is as one day and one day as a thousand years with him, all things were present with him. It is in this sense that his delights were with the sons of men when as yet there was none of them. They were yet without life, without existence,

having this record, They have eternal life, but this life is in the Son. While they were yet sinners Christ, who is their life, died for them. And at the fullness of time, because they are sons, God sends his Spirit into their hearts, crying, Abba, Father, and they are made to know him whom to know is life eternal. Then they are brought into communion with God and into the fellowship of his sufferings, and there is a union, a vital union, because of life; and they should henceforth serve him with reverence and godly fear, knowing nothing but Christ, and him crucified, for other foundation can no man lay than is laid, which is Jesus Christ. “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” The works, gold, silver, precious stones, are such as God approves. The fire serves to make the path of the righteous shine brighter and brighter unto the perfect day; while they who preach for doctrine the commandments of men, wood, hay, stubble, suffer loss, their works are burned and they are saved yet so as by fire, for the wrath of God is revealed from heaven against all unrighteousness of men who hold the truth in unrighteousness. They, being ignorant of God’s righteousness, are going about to establish their own righteousness; and some are willingly ignorant, that they may gain the applause of men. Thus it is that thou-

sands of God's regenerated children are in the broad way that leads to destruction. Though all Israel shall be saved with an everlasting salvation, there is but a remnant, the very elect, who save themselves from this untoward generation. This was true in Elias' day, and even so at this present time there is a remnant according to the election of grace who are not carried about by every wind of doctrine, but continue steadfastly in the apostles' doctrine and fellowship through evil as well as good report. This is the narrow way that leads to life, and few there be that find it. In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work, and yet not so wise above that that is written as to tell the extent of predestination, or the difference between it and foreknowledge.

With best wishes for the welfare of Zion, and fellowship for all Predestinarian Baptists, I am

Yours in brotherly love,  
W. A. HARRIS.

Ere long before the earth was made  
God's sovereign power was then displayed,  
To save his chosen elect race  
Alone by his redeeming grace.

He saw the creatures of his hand,  
He saw his own in every land,  
And freely gave his only Son  
To die for sins that they had done.

He ransomed all who were embraced  
In that sure covenant of grace,  
And in their day they shall exclaim,  
Their sins forgiven in Jesus' name.

They shall henceforth their Lord obey,  
And walk the strait and narrow way,  
In honor to their Lord and King,  
By whom their free salvation came.

His grace sufficient for their day,  
For every trial of the way;  
All their needs he will supply,  
And no good thing to them deny.

Sometimes they would not longer stay  
Where dark clouds rise o'er the way;  
By faith they see a city fair,  
And wish to be with Jesus there.

W. A. HARRIS.

ONTARIO, California, Nov. 28, 1929.

DEAR ELDER LEFFERTS:—I want to thank you heartily for your encouraging letter received several months ago. I also desire as much as I can to thank you and all connected with the publishing and editing the SIGNS for your great labor of love. We know in a large measure the reproaches of all who love to exalt the name of him who works all things after the counsel of his own will: the one only living God who changes not, fall largely upon the editors of such a paper, publishing what the world, the flesh and the devil hate. You are in that sense partakers of the sufferings of Christ.

I read your editorial in the September number, and your explanation in the November number, and I want to say concerning exhortation it is not too much to say "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him," for a blessed apostle, moved by the Holy Ghost, said so in 1 John ii. 4. Another apostle, regardless of being called a conditionalist, commanded a minister to reprove, rebuke and exhort. (2 Tim. iv. 1-6.) This same apostle affirms that God hath created all things

in heaven and earth, both visible and invisible, and that he works all things after the counsel of his own will. Jesus affirms, Of mine ownself I can do nothing, and upbraided a young man who called him (Jesus) good, saying, There is none good save one, that is God. If our blessings are conditional upon our good deeds, then I have done no more than God's own Son, who could do nothing of himself, and I am in debt for every blessing I have ever received. I know that in me; that is, in my flesh, dwelleth no good thing.

I hesitate and am loathe to presume upon your patience, and I am wondering if it would be worth anything to you to know what I believe about heeding and not heeding the admonitions. I am unlearned and bungling in language, and may misinterpret others, and may not make my thoughts clear in words. The fact that he who saw the end from the beginning gave the law and the commandments is not to me proof that men can obey them, excepting Christ, who was also the Son of God. The law, and, I believe, the commandments of the gospel, were given that the offense might abound (or appear). The law was given that every mouth might be stopped and that all the world might become guilty before God, and it exactly served that purpose. The foundation of the law is love, in harmony with its Giver, who is love, and measured by it we all have sinned and come short of the glory of God. So there is not a just person on earth, one who liveth and sinneth not. There was just One who was tempted

in every point like as we are, yet without sin. It puts us in debt that the blessing might be of grace and not by works of righteousness which we have done. For "where sin abounded, grace did much more abound," through Jesus Christ our Lord. Yet if a man say that we say, Let us sin that grace may abound, he slanders us, for we say no such thing. If God has written his law in one's heart and put it in his inward parts he hates the things he once loved and loves the things he once hated, and sin is no longer a sweet morsel, but a festering thorn, and every transgression brings a certain fearful looking for of judgment and fiery indignation. There is nothing sweeter to such an one than the gift of obedience, for it is a gift, as is also repentance. Every good and every perfect gift proceedeth from and cometh down from the Father of lights. For the protection and peace of the church of God, the pillar and ground of the truth, the doctrine, commandments and the gospel are written. If any come and bring not this doctrine receive him not into your house, &c. (2 John 10, 11.) Withdraw from every brother that walketh disorderly. By their fruits ye shall know them: know whether they are led by the flesh or the Spirit. If one comes glorying in his sins, of any kind, and for any reason, and persists when his deeds are measured by the admonitions, &c., let him be to thee as a heathen man and a publican. Blessed (already) is the man that endureth temptation; that is, his blessing is that he can and will receive the

crown of life. (James i. 12.)

I do not know that I have written intelligibly. Briefly I wanted to say that I believe the admonitions do not make a brother better or worse, but measure his deeds. The law is just, holy and good, but I am carnal, sold under sin. We had not known sin but by the law; that is what it is for. Doubtless, if our Lord's wisdom had so dictated, he could have begotten his children in the courts of glory without the tarnish of sin, instead of in the furnace of affliction. But according to his wisdom "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." "We have this treasure in [these poor weak] earthen vessels, that the excellency of the power may be of God, and not of us." May it please the Lord of the harvest that we have grace to preach the word, because it discerns the thoughts and intents of the heart; being foolishness to one, but the precious power and wisdom of God to the other, because it divides and separates the precious from the vile. What matter if it cuts down the number from 3300 to 300? If we are of the three hundred there is still more with us than with them, for with them is an arm of flesh and with us the Lord our God. (2 Chron. xxxii. 8.) If the Midianites encompass the company of the saints, and are even found inside spying out our liberties, yet the Lord hath delivered us, doth now and will yet deliver. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are

his. Three unclean spirits of devils working miracles are now loose in the land, and busy going to and fro gathering the Midianites, and every other ite, and only in weakness are we made strong. Our deliverance and our defense are as sure as the resurrection of our King if we are his indeed, and that deliverance will be numbered with the great cloud of witnesses catalogued in the eleventh chapter of Hebrews. Our strength is to sit still, or wait upon the Lord. Such texts as James iv. 1-9, 2 John 2-4, &c., are powerful, quick, dividing, discerning, when accompanied by the power of the Spirit. If we shun not to declare the whole counsel of God we need not be surprised at a falling away, and at perilous times. It is good to stir up the pure minds of the brethren by way of remembrance, as you also do.

As to conditional salvation, with my very limited knowledge of language and of the Scriptures, I believe our salvation in time and our eternal destiny are conditional. In fact, everything in this broad universe, except the unchangeable God and Creator, is conditional, or dependent. The important question is, What are they conditioned upon? If anything is conditional upon man, then man is conditioned upon God, as are the innumerable planets. The very hairs of our heads are numbered, and not a sparrow falls to the ground without him. Faith is the gift of God. Man's ways are not in himself. A man's heart directeth his way, but the Lord directeth his steps. In fact, there is no

power but of God; the powers that be are ordained of God. A man's goings are from the Lord; how then can a man know his way? Job says the world was hung on nothing, and no man has ever found what it is hung on. We build larger and still larger telescopes and find out no more than that there are more and still more stars, farther and still farther away; and build microscopes and find there are smaller and still smaller living moving creatures. They are all upheld by the power of him who worketh all things after the counsel of his own will.

Your brother, I hope, but in fear,  
G. O. WALKER.

#### THE HOLY BIBLE.

THE account of Creation in grandly simple language; the generations of men and the formation of families; the flood and the miraculous preservation of the human race; the history of nations in the world's infancy; the divine call of Abraham, and God's covenant with him, and its renewal with Isaac and Jacob; the sojourn and oppression of Israel in Egypt, and her deliverance; the history of the wondrous theocracy; the captivity of the covenant people for their sins; the preservation of the kingly tribe of Judah, who ruled with God until Christ came; the record of the virgin birth; the Savior's life, given in touching simplicity; the account of his death, told in awful dignity and majesty; his resurrection, and ascension into heaven; the day of Pentecost, and the subsequent and consequent ministry of the

everlasting gospel, and its glorious success; Christ's care of the newly-planted churches, exhibited in the epistles; the descriptive and prophetic book of Revelation; all these matters constitute the Bible, and were given by inspiration. The inspiration of the Scripture sets it alone, above and different from every other book that has existed, does exist and shall exist. The Bible is what it is because it is the inspired word of God. It is therefore absolutely unique. We call it the "Holy Bible;" it is supremely, exclusively so. It is holy in the sense of being written by inspiration, and infallible. It is not composed of words chosen by the human writers of it to express thoughts which the Holy Ghost suggested; they spake as they were *moved* (inspired) by the Holy Ghost. They constantly say the word of the Lord came to them, the Spirit of God spake to and by them. Inerrancy requires that God should choose his own words. The revelation of himself, of his will and purposes, must needs be made to man in his own pure words. The man of business will dictate his own words to his secretary in all business letters; he will not trust that his secretary will correctly express important, delicate and complicated matters, which might be given to him in general terms. Much less would the Holy Ghost say to his penmen, Write to the *effect*. No, the deep things of God must be expressed by himself. The words must be his own words. He must say his own things in his own words. His things are eternal. They are the Being

of God, his eternity, his perfections, his subsistence in three Persons, bearing the essential names of Father, Son and Holy Ghost, showing their distinct Personalities, their eternal equality. Only God could, in the first place, utter the sublime sentence, "In the beginning was the Word, and the Word was with God, and the Word was God," it is too profoundly incomprehensible and glorious for merely human expression. And again, John i. 14, 18, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." A mere suggestion of such divine truths would have shattered the mind which was required to express it in correct and adequate terms, by its very weight, mystery and glory. Only an involuntary pen, under the absolute control of the divine Dictator, could write such awfully grand and blessed words. Thus the Bible makes revelations of the eternal, internal acts of Jehovah, and who but himself knew how to put those mysteries into human language? This divine Book states most explicitly the fall of man. It tells us that man was made upright, and under the law to God, his Creator. Here we must find man's responsibility to God, a better word perhaps is accountability, accountability of which we cannot divest ourselves. The Bible reveals the second Man, the last Adam, who is a quickening Spirit to his seed.

It must not be omitted to state that a holy and wise providence has a prominent, honorable, important place in our inerrant Bible; it is, as it were, the handmaid of grace. The lives of some individual persons, the histories of some nations, are related. Its accuracy in these is matchless; its impartiality, inimitable. Viewed from every standpoint it may be confidently affirmed that no merely human mind or hand could have produced our infallible Bible. *It is the very and immediate word of the Holy Ghost.* The penmen were his instruments. The holy, beautiful words of revelation, of description, of history, of promise, of threat, were traced on the original parchments as he dictated them. Both the Testaments, Old and New, thus bear the ineffaceable stamp of divine origin; that is, of verbal, plenary inspiration. Moreover, by his numerous quotations from the Old Testament the Lord Jesus Christ has welded it into the New Testament, and thus they are manifestly one organic whole. They have but one voice. They stand or fall together. The testimony of Jesus is the spirit of prophecy. The sanction of the holy Trinity is on holy Scripture.

I judge we are now in a position to adopt and lay down the proposition with which Dr. Owen opens his work on the divine original of the Scriptures, viz.: "That the whole authority of the Scripture in itself, depends solely on its divine original, is confessed by all who acknowledge its authority." I hold that that portion is absolutely correct. The word of God can receive

no accession of authority from any human source. It is a perfect Word. It is the sole and everlasting rule of faith and practice. Against this divine rule both the Papist and the Modernist object. The former, that he may introduce and place above holy Scripture his necessary tradition; the latter, that he may honor his own intellect and inner consciousness—whatever that may be. Alas, divine authority is abhorrent to fallen man. The Papist has numberless idols, the Modernist has but one. He must rid himself of the incubus of authority, otherwise he must bow down to the Bible. Rejecting that, as to its full, complete inspiration, he thinks himself at liberty to edit it, correct it, criticise its facts, question its doctrines, shorten it, omitting what he objects to, and to tell us what God ought to be, what He cannot do, and what He is ever attempting to do, but is unable to accomplish. Be it given to us to bow before Jehovah and reverence his word, which he has exalted above all his name.

[THE foregoing is an address delivered at Brighton, England, October 3rd, 1929, by Mr. J. K. Potham, editor of *The Gospel Standard*, of London, England. Volumes have been written on the subject of the inspiration of the Scriptures, but for brevity, conciseness and forcefulness, this address of Mr. Potham's in defense of the integrity and verbal inspiration of the Bible, surpasses anything that has come under our notice recently.—H. H. L.]

DODGE CITY, Kansas, Nov. 9, 1929.

DEAR EDITORS:—We are now doing what should have been done sooner, that is, sending a check for the renewal of our subscription, and we are indeed thankful to you for your kindness in keeping our name on your mailing list, for most assuredly the light that is in the SIGNS is the only brightness to us in this little city and vicinity, for truly the place is in darkness; yes, gross darkness. We have heard of darkness that could be felt, and now we, at least partly, believe it, although we have in our midst the greatest meeting that has ever been held in this vicinity, so they say, in which all the leading organizations (we should not use the word churches) have united in one great effort to make the light shine in the hearts of men in this great darkness, and they are unconscious of the fact that "the light shineth in darkness; and the darkness comprehended it not." The efforts of the greatest evangelists in the world (according to the testimony of newspapers and men) has been secured, and a very large tabernacle erected, and had to be dedicated before this coming event, so, as it had never been convenient for us to witness a ceremony of dedication of any kind, our curiosity was aroused insomuch that we attended, and were somewhat surprised, but not shocked, to hear him that delivered the main address repeatedly say that they were there for the purpose of finishing the work of Jesus. That was their business, and that was the purpose for which the tabernacle was built, and they were now ready to

go forth in the completion of the unfinished work of Jesus. Now we hardly expected all of this at once, for we felt as though one who had obtained a college degree, supposed to be teaching the way of obedience, and in years of studying, and standing before congregations for the purpose of handling the word of God, that surely at some time he would have noticed the words uttered by our Lord and Savior Jesus Christ in his prayer to the Father, just before he was taken to be crucified by those who followed Judas: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."—John xvii. 4. Or his dying words: "It is finished." No doubt all these things come before us daily to remind us that God is true and no variableness is in him, for Isaiah writes, "He hath blinded their eyes, and hardened their heart; that they should not see him with their eyes, nor understand with their heart, and be converted, and I should heal them."

Just now another thought comes to my mind that grew out of a remark made there concerning the beheading of John the Baptist, which is related by Mark in the sixth chapter, fourteenth to the twenty-eighth verse. In the actions of these characters, Herodias, her daughter, and Herod, in the slaying of John the Baptist we see a very good illustration of the persecution and martyrdom that has been brought down recently upon the heads of the true believers in our Lord and

Savior from the days of Jesus on down through all ages, and gives some thought of what the end may be. We find that Herodias had a quarrel with John and would have killed him, but she could not. So did the church at Rome have a quarrel with the truth, the church of Jesus Christ, and would have gladly removed every true believer from the face of this old earth had they been able to do so, but the earth helped the woman (not Herodias, but the bride of Jesus) by opening up its mouth and drinking in the floods that the dragon cast out of his mouth to consume her (Rev. xii. 16), and the reformation was the result, or a daughter was born, for those of the reformation have now come to adopt many of the practices of the old mother church, so we might say that if all were united (except the true church), as they are now striving for, would they not make a good likeness of their mother? They are as one in the unbelief of the true gospel, but stand in many groups. As the daughter that danced before Herod was a likeness of her mother, so they are the likeness of their mother, are they not? Now when the birthday of her king is come and he becomes drunken, will not she dance before him and please him? And ask for the head of John the Baptist (the true church) for her mother? And what will the end be?

Yours in hope of eternal life,

D. L. DAVIS.



**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY, 1930.

**SIGNS OF THE TIMES**  
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*All letters for this paper should be  
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**NEW YEAR'S GREETING.**

It is, we hope, with a deep feeling of gratitude to the heavenly Father that he has seen fit to keep alive and to prosper the SIGNS OF THE TIMES through its long life of ninety-seven years. As we enter upon the ninety-eighth year it is with a keen sense of our own weakness and inability to measure up to the high standard which ought to continue to mark the editorial department of such a spiritual medium of correspondence among God's people as the SIGNS has proved to be. In all our own intercourse and relationship with the Lord's people we feel more and more, as time passes, our constant need of sustaining grace. No man, much less ourselves, is sufficient for

these things of himself. It is the desire of myself, as well as of each of the associate editors, that the Lord may see fit to graciously use us to the comfort and instruction of his people scattered abroad. We can find no words to express our sincere appreciation of all the kind words of love and encouragement which have come to us from the readers and friends of the SIGNS from different parts of the country. If it were possible to do so, we should like to answer by personal letter every missive that comes to us; but should we attempt to do this, it would create an amount of correspondence and would consume so much time that it would be humanly impossible for us to do so. Therefore it is our hope that each of you who have been so kind as to give us your good wishes and your valuable help during the past year will take this greeting in lieu of a personal letter to each of you. During the past year some of you have sent us requests for our views upon portions of Scripture, about the meaning of which you were individually inquiring, and upon which you wished us to enlighten you. We want you to know that there has been no intention upon our part to ignore your requests, and whenever possible we have tried to comply with some. However it is never possible for us to give views upon Scripture when we have no views to give. There is no one man anywhere who can possibly explain all passages of Scripture, and no explanation can be given unless the Spirit of God has exercised our mind in that direction, and given us light

thereupon. It would be folly to give an interpretation when no understanding has been given. Such understanding as we have concerning the Scriptures we are willing at all times to share with the brethren, for freely have we received and it is our aim to pass it on to you just as freely. We are not trying to hold back anything, and are not ashamed of such views as the Spirit has been pleased to give us. At the same time, we hope to be kept from darkening counsel by using words without knowledge, which surely we would be doing were we to attempt interpretation without revelation.

It is not our desire for 1930 to give place to any departure from sound doctrine in the columns of this paper. We know that the supporters of the paper would fellowship and tolerate no variance from the principles for which the SIGNS has always stood, and if by chance any error in doctrine or sentiment should be noticed in our columns, we should thank you who detect it to call it to our attention.

The hope has been expressed that during 1930 we may be able to have two editorials in each number of the paper each month. We cannot guarantee this, because it is not in our power to say what we will or will not do. It must be as God wills, and as he leads us. Writing along spiritual lines is a matter self cannot control. To enter into definite bargain to turn out twenty-four editorials a year is not possible with us, yet if it pleases God to have it so, it shall be so. Thus if he sets before us an open door of gospel

liberty to write upon spiritual themes it shall be our pleasure and privilege to give you the benefit of this service, his grace enabling us so to do.

So far as we are aware there is naught but good will and sincere harmony prevailing among the members of the editorial staff and with the publisher of the paper. As chief editor, I can heartily say that my associates and Mr. Beebe himself have been very lenient and forbearing with me. They have dealt most charitably with my shortcomings, and have been most patient with my frequent disinclination to write for publication.

Something more is needed than a staff of editors and a publisher. We need beside a faithful and loyal band of subscribers, readers and friends who will continue to give their support, financially and otherwise, to the maintenance of the SIGNS. This support you have not failed to give in the past, and we believe you are not going to fail us now. As God by his Spirit has moved in and through you heretofore to will and to do of his good pleasure, thus keeping the paper alive for ninety-seven years, we have hope toward God that this same spiritual willing performance will be with us through 1930, and for so long as God may have use for this medium of correspondence among his beloved people.

With charity for all and with malice toward none, we greet you for the coming year, trusting that God may graciously bind us together in christian fellowship and unity more closely than ever before, bearing in mind that no

man lives to himself, and no man dies to himself; that if we live we live unto the Lord, and if we die we die unto the Lord. Whether we live, therefore, or die we are the Lord's.

L.

### ROMANS II. 12.

"For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law."

By request, this quotation in Paul's letter to the Romans is presented to the readers of the SIGNS. We feel to say that the one who made the request is better qualified to write upon this subject than we are, yet we will give some expressions of our mind in answer to the request.

Paul in thus addressing the church at Rome was teaching them relative to Jew and Gentile. First, we will remind you that God created of one blood all nations of the earth, and the first Adam, who was of the earth earthy, was the first of all men, and God gave him a law which was his government while in the Garden of Eden, and was the strength of the conviction of Adam in transgression, and all nations of the earth being in Adam's loins were involved in Adam's transgression and became dead in trespasses and sins, and must remain there until One stronger than he, who had the power of death, delivers them. Israel (or the Jews) was given a law written upon tables of stone, and when Moses saw the children of Israel worshipping idols he threw down the tables of stone and broke them. This proves to our understanding the impossibility of man to keep the

spiritual law, for his carnal mind cannot behold the spiritual import thereof, and the written commandments are all he can see, and in the services under the law they transgress instead and are therefore judged by the law, while the Gentiles are not judged according to the law of Moses. Jew and Gentile are alike under the law of sin and death. The Gentiles having sinned without the law of Moses must perish without it, and the Jews having the law must be judged accordingly. Christ coming in the flesh was the end of the law for righteousness. Those who worship God in spirit and in truth are judged as sinners after the first Adam's transgression, and as the saved of the Lord, and are judged in the righteousness of Jesus Christ. Jesus made the twain one new man making peace, bringing Jew and Gentile to the knowledge of the truth as it is in him, and causing them to see eye to eye and speak the same things and behold Jesus as their Savior. The child of God has the manifestation of God's word spoken by the prophet Jeremiah in the covenant he said he would make with the house of Israel after those days: "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."—Jeremiah xxxi. 33. Also, Hebrews viii. 10, says, "I will put my law into their minds." As all are condemned by one law all must be justified by one law, which is the law of the Spirit of life in Christ Jesus. Those justified in Christ live by faith and are doers of the law, for he works in them

to will and to do of his good pleasure. The child of God is not a hearer of the law only, but the doer as well, and is justified. (Romans ii. 13.) When brought in such realizations they have the experience that Paul spoke of when he said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 23. Just preceding this expression he says, "I delight in the law of God after the inward man." He realized the dying to the things of the flesh and the desire to live unto God, and not being able to do the things he would he exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Having such depression of spirits we find Paul saying, "I thank God, through Jesus Christ our Lord." What wonderful words the apostle Paul has written in all his epistles to the churches and ministers to encourage, teach and exhort them according to the grace given him by the God of heaven. He fully realized that he stood before God in the immediate presence of Jesus. This was why he felt to be wretched, as all children of grace desire to be Christlike. When the sunshine of God's grace shone in Paul's heart he could say, "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; looking

for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority."—Titus ii. 11-15. The law of the Lord put in the inward parts and written in the minds causes deep thinking, and close watch on our conversation and deportment of life lest we dishonor God. The truth we feel to stand for as it is in Jesus, and in our daily vocation of life the truth must come either to justify or condemn, and we feel the children of God will triumph over the powers of darkness, for Jesus is their Savior, and he bringeth them off more than conquerors. Truth is mighty and will prevail, and when the truth is spoken men may rise up against it, but never to the crushing of it. Having this grace teaching us we desire to live soberly, righteously and godly in this present world. Dear reader, does the law of the Spirit of life teach or uphold evil speaking, backbiting, strife, envy and malice, or does it rather condemn? By this law we are either justified or condemned, and in the language of Paul to Timothy, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."—1 Tim. v. 21. Paul, having this law, could not face condemnation and sow

to his flesh, neither can any other called man of God, unless the Lord suffers the devil to take him, as he did Peter, but he told him, When thou art converted strengthen thy brethren. Peter's confession of his sins was strengthening to them, and we do believe when any of God's children walk in by and forbidden paths of unrighteousness they strengthen the brethren when they see the humiliation manifested by the spirit which abides upon them and they come to the church desiring to live soberly, righteously and godly in this present world with the brethren, and not as Orpah who turned back, but like Ruth cleaving unto Naomi. This truth lives in the heart of every member of the bride of Christ, and they will stand and contend earnestly for the truth and order of the house of God.

Now, in conclusion, brethren, sisters and friends, the editors of the SIGNS OF THE TIMES wish you much spiritual comfort during the year 1930.

C. W. V.

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#### NOTICE.

THE Board of Trustees of the Primitive Baptist Home, Inc., voted at their last meeting to buy the property in January, 1930. It is the desire to pay cash in full, if possible. Those desiring to support this cause can do so by sending their contribution to the Treasurer, Henry T. Lefferts, 151 Coeman Avenue, Nutley, New Jersey, not later than January 15th, 1930. Any assistance will be more appreciated at this time.

R. LESTER DODSON.

#### CIRCULAR LETTERS.

(Written by DEACON W. A. THOMPSON.)

*The Virginia Corresponding Meeting, in session with the Ebenezer Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1929, to the churches composing the same, and to the associations and churches with which we correspond, sends greeting in the Lord.*

DEAR BRETHREN:—I being appointed to write this Circular Letter at our last association, tried at our meeting in August to get some one of our churches to relieve me of the same, but could not. Owing to the fact that the first week in November I was taken down with heart trouble and asthma, I felt I could not write it; but I will try and do the best I can.

Dearly beloved in the Lord, once more in the good will of our covenant God we are privileged to meet on the shore of time to render homage to the Lord, and show that as we believe the apostolic doctrine to be the doctrine of God our Savior, we hope and believe our fellowship is with the Father and with his Son Jesus Christ. So we are reminded of the fact that if any will live godly in Christ Jesus he shall suffer persecution, having been brought to know Him whom to know is life eternal. We ought always to remember that he kills and also makes alive, and that he wounds and also heals, for when he opens no man can shut, and when he shuts no man can open. Furthermore, when the Lord makes straight none can make crooked, and when he makes

crooked who can make straight? Yet his saints, in their experiences of his grace, are brought to know and feel that it is given them not only to believe on his name, but also to suffer for his sake; and as they are made willing in the day of his power, one would be loath to think they would ever forget this wonderful lesson. Yet as we are dealing with members of churches, men and women who profess faith in God through our Lord Jesus Christ, it is no small matter that we refer to the importance of their standing and of the certainty of the faithful dealings of God with them. Of course, a Circular Letter to this or any other number of churches as an association will be of no use to them by way of stirring up their pure minds only as the Lord by his Spirit applies it in their personal interest, yet remembering that the Lord speaks and sends by whom he will for the comfort of his people when in trouble, to point them to the Lamb of God that taketh away the sin of the world, and to turn them as prisoners of hope to their stronghold. This view by faith of life hidden with Christ in God prepares the tried child of God to rest with sweet confidence in the Captain of their salvation, who hath loved them and hath given himself for them. Then, like the faithful Moses of old, they choose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. For time with all the saints on earth is but a short season compared with eternal glory and blessedness in the presence of Jesus, as the only wise God our Savior and

Jesus Christ our Lord. For he is God over all and blessed for evermore, and the momentary trial here is not worthy to be compared with that glory that shall be revealed in us. And now we know there is joy in believing, for unto them that believe the name of Jesus is precious, for there is no other name given under heaven whereby they must be saved. So they that believe according to the working of his (God's) mighty power in them do enter into rest. They cease from their own works, as God did from his, by entering the antitypical Sabbath, the gospel day of rest. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." So those of his children who live in disobedience and under the rod have their own burden to bear. But God will have manifest witnesses on earth among the people who will believe and preach and practice the truth. Though they be but two or three in a place, they will be acknowledged by him when gathered in his name, and they shall be hated of all men because they are not of the world, although in it. When they as believers in Jesus follow where he leads or puts them, they love not the world that lies in wickedness or unbelief. They as witnesses love the truth as it is in Jesus and love them that are begotten of him. Love works no ill to its

neighbor, it is a fulfilling of the law. Such in the trial of their faith are prepared to endure hardness as good soldiers of Jesus Christ. For his sake alone such fight manfully the good fight of faith, and quit themselves as men. Living godly in Christ Jesus is in the measure manifest by the persecution borne of chastisement, for if you endure chastening God dealeth with you as sons. So tribulation worketh patience, &c. The poet is right:

"He who would to Jesus press,  
Must fix this firm and sure:  
Tribulation, more or less,  
He must and shall endure."

The furnace is set in Zion. It is the lot of the Lord's afflicted and poor people in their profession of faith in Jesus, as they find rest in their souls in obeying, and learn of Jesus, to soon find that in the world they shall have tribulation. One particularly living and bright example was the apostle Paul, who in the description of his life showed how God dealt graciously with him as a subject of his heavenly grace, letting Satan and false brethren work intrigue, and unbelieving men condemn, yet holding him in the hollow of his hand. He raised him to heaven's height in mind to behold the glory of God, and hear words unlawful to utter, and then led him to feel the pricking sensation of the thorn in the flesh. All showing that the godly life of Paul was most fully set forth in the things that he suffered. Thus in conformity to the will of God we but prove that if the will of God be so, it is better to suffer for well doing than for wrong doing, and proving also that Jesus

learned obedience by the things he suffered, becoming an ensample to his people, to witness the truth in their own heart, and judgment in the things of the kingdom which is not of this world. So, my dear brethren, may we prove our interest in Jesus Christ, and in the fellowship in his church on earth, by being followers of God as dear children, walking in love, seeking first the kingdom of God and his righteousness, with the view of tribulations and all other things being added to us, being persuaded with Paul that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The next session of this Virginia Corresponding Meeting is to be held, the Lord willing, with the New Valley Church, Loudoun County, Virginia, to begin Wednesday before the third Sunday in October, 1930, and to continue three days, at which time we shall hope to again receive your ministers and messengers.

H. H. LEFFERTS, Mod.  
G. C. SPINDLE, Clerk.

WE request our subscribers when sending in subscriptions or changes of address to be sure and give the *exact name and address* to which the paper is now coming; otherwise we are liable to give the credit to the wrong person, as we may have two subscribers of the same surname at the one post office.

J. E. B. & Co.

**CORRESPONDING LETTERS.**

*The Salisbury Old School Baptist Association, in session with the Salisbury Church, Wicomico County, Maryland, October 23rd, 24th and 25th, 1929, to the several associations with which we correspond, sendeth greeting.*

DEAR BROTHERS IN THE LORD:—It is once more, we hope, the blessing of God that we meet once more as an Association. We feel that God has manifested his power in our midst, in that he has directed a goodly number of ministering brethren, who have come to us laden with the riches of his mercy, and all declaring the power of God, also a good attendance from other associations. We value the visits of your messengers and your correspondence and desire a continuance of the same.

Our next Association is appointed to be held, the Lord willing, with the Forest Grove Church, near Parsonsburg, Wicomico County, Maryland, beginning on Wednesday after the third Sunday of October, and continuing the two following days, at which place and time we hope to meet you all again.

G. E. COULBOURN, Mod.

GEORGE F. ADKINS, Clerk.

J. H. TRUITT, Ass't Clerk.

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

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G. G. Turner, Texas, \$1.15; Miss Jennie Black, Ont., \$1; Flora E. McColl, Man., \$9; B. V. White, Va., \$1; A. W. Bloomfield, Mo., \$4; Jesse C. Ellis, Ohio, \$3; S. W. Shipway, N. Y., \$6.75; Mrs. W. R. Conklin, N. Y., \$2; Jacob S. Leedom, Pa., \$2; Mary E. Plattman, Kans., \$1; Martha E. Holloway, Md.,

\$1; "Good Will Donation," N. Y., \$2; D. R. Black, Canada, \$3; Joseph F. Hall, Maine, \$8; Mrs. J. K. MacKenzie, Ill., \$1; Sarah A. McColl, Ont., \$3; M. C. Reeves, Ill., \$6; Mrs. Duncan McCallum, Ont., \$2; Mrs. J. A. MacTaggart, Ont., \$2; Mrs. S. E. Enoch, Kans., \$3; W. T. Hughett, Ill., \$6; Lillie M. Jenkins, Pa., \$1; Mrs. M. Coons, N. J., \$1; Mrs. I. R. Blythe, Pa., \$1; Gilbert B. McColl, Man., \$1; J. W. S. Timmons, Md., \$1; "A friend," Ore., \$5; Mrs. M. E. Furman, N. Y., \$2; W. E. Bryan, Ky., \$1; Mrs. Mary Duffus, B. C., \$3.

**OBITUARY NOTICES.**

DUNCAN M. GILLIS passed away October 31st, 1929, at his late home, in Muirkirk, Ontario. He was a son of the late Duncan and Margaret Thompson Gillis, and was born August 6th, 1859. In 1893 he married Christena Campbell, of Lobo, who died in 1916. On relating an experience of grace he united with the Covenanted Baptist Church, and was baptized May 28th, 1899. Our dear brother was not long a member of the church before he manifested the gift of a deacon, which the church saw, and set him apart to that office, although he protested his feeling of unfitness. His life and conversation in the church was spiritual and gave abundant evidence that the church made no mistake in setting him apart for such an office. His manner and deportment before the church, as well as those who are without, gave dignity to his office, and won him the esteem and affection of a host of brethren and friends, who will greatly miss him. March 29th, 1919, brother Gillis married sister Jennie A. Bateman, of New York, who remains to mourn her loss. For several years before his death brother Gillis was not in the best of health, yet while he felt that his outer man was perishing, yet the inner man was renewed day by day. For several months previous to the time of his death, although his interest in the church and all that pertained to his office of deacon was unabated, yet those near to him saw a change, and feared we should not have him with us long. His tongue was free to talk of Jesus and his love, and we felt he was ripening for glory. When his departure came it seemed sudden to us all. He was loved by young and old, and is greatly missed by all, especially by his dear companion, who was constantly by his side and lovingly ministered to his every need. He delighted to entertain his brethren from far and near, and at such times he loved to hear brethren talk of better things. He leaves to mourn their loss besides his wife, one sister, Mrs. A. J. Mitchell, of Rodney, and one brother, A. D. Gillis, of Muirkirk. A very large company of relatives and friends gathered at his funeral to pay their silent tribute to his memory. The funeral service was held in the Covenanted Baptist meetinghouse in Duart, and interment was in the Duart Cemetery. The Lord enable his dear companion and all who dearly loved him to say, Thy will be done. We cannot close this obituary



notice without expressing our own personal loss in the death of our dear brother, whose love and devotion to his church and to his pastor will be sweet in our memory for years to come. He was a noble man, and while we mourn our loss we feel he is enjoying the sweet and blessed presence of his Lord. The memory of the just is blessed.

ALSO,

**CATHERINE (McINTYRE) KENNEDY** departed this life November 3rd, 1929, at her home, in Duart, Ontario. She was the daughter of Duncan and Nancy McIntyre, and was born in the year 1844, and was one of nine children born to them, of which number there is but one surviving, Mrs. Williams, of Petersboro. She was married to William Kennedy in 1865, who died in February, 1893. A son, John W., also preceded her to the grave. Many years ago sister Kennedy was shown what a sinner she was and the Lord spoke comfort to her with the words, "He brought me into the banqueting house, and his banner over me was love." She was constrained to unite with the Covenanted Baptist Church, and was baptized by the late Elder Pollard, in October, 1877, and was a faithful and consistent member, showing by her walk and conversation that Christ was in her the hope of glory. She loved the brethren, and showed it; her home was a home for the Old School Baptists, and until her death her interest in the church was very great. For nearly two years our dear sister was unable to leave her home, suffering intensely at times from gangrene in her feet. She was very patient through it all. She leaves one daughter, Miss Nancy M. Kennedy, to mourn her loss, also the sister above mentioned, and a daughter-in-law, Mrs. John W. Kennedy. Her daughter and daughter-in-law cared for her with untiring devotion, and all that loving hands could do for her was done, of which she was very appreciative. To know her was to love her, and while we mourn the loss of such a faithful sister from our company here, yet would rejoice that she has joined that blessed throng where sickness, sorrow, pain and death are felt and feared no more.

The funeral service was held in the Duart meeting-house, with the interment in the nearby cemetery. G. R.

**MRS. MARY JANE WAGGAMAN**, our sister in Christ, departed this earthly life November 26th, 1929, at her home, 912 Grand Place, N. W., Washington, D. C. She was the widow of George E. Waggaman, who died in 1917. She was the daughter of James B. and Hortensia Havener, of Leesburg, Virginia, both deceased, and she was one of nine children, of whom three survive her, all members of the New Valley Church, and all living at Fort Myer Heights, Virginia. They are sisters Sallie Havener, Hattie Kelley and Martha Roller. She was born near Darysville, Loudoun County, Virginia, February 7th, 1866. She was baptized by the late Elder E. V. White, October

20th, 1889, into membership with the New Valley Old School Baptist Church. For several months she had been failing in health, but did not take to her bed until Sunday night prior to her death Tuesday morning. Beginning Sunday, she was suffering indescribably, and though it became necessary to use opiates to deaden pain, she retained consciousness nearly to the end and knew death was approaching, although it had no terrors for her, because her faith was all in Jesus Christ, who alone can take from death its sting and from the grave its victory. The end came as a sweet release from pain and suffering. Many months before her death, she was heard to say that earth held no charms for her and that there was in all the world nothing for which to live. Her confession was that of one for whom this world is not a home, no abiding place here for her weary soul. Like all God's chosen saved by the blood of Jesus, she confessed herself to be but a pilgrim and a stranger here. Jesus Christ was all her hope, the sole object of her faith. We feel she is at rest in the paradise of God. Saved by grace, and grace alone.

Funeral service was held at 809 Tenth Street, N. W., Washington, D. C. She was buried in the grave with her beloved husband, in the National Cemetery, Arlington, Virginia. May the Lord God who knows our frame, that we are but dust, comfort the bereaved family and bereft church. We desire for all who mourn, sincere reconciliation to the divine will.

L.

**W. D. MARTIN**, of Bracy, Virginia, passed from this life December 3rd, 1929, dying as he had desired, suddenly and without a struggle. I know not the date of his birth, but he was nearly 80 years of age. He was what I would call one of nature's noblemen, having been endowed with extraordinary sense, and the ability to use it properly. He was full of determination, feeling, as every honest and industrious man does, a desire to help his fellow-man in every way possible, thus proving himself to be a very good and useful citizen. He was wonderfully blessed in choosing a companion in the person of Miss Pattie Smith, to whom he was married November 12th, 1872, and a noble gift and helpmeet indeed she proved to be. To this union nine children were born, four sons and five daughters. Two of the daughters, Mrs. J. H. Walker and Miss Lula Martin, preceded him to the grave. The seven who survive are, J. T., W. M., F. L., and G. G. Martin, Mrs. J. H. Ridout, Mrs. C. W. Massurhemer and Miss Geneva Martin. A nobler set of children are nowhere to be found, perfectly devoted to their parents and to each other. I have visited many very lovely homes, but I must say that to meet this family at the home of our brother and hear them talk on spiritual things and sing the songs of Zion and to partake of their hospitality surpasses them all. Brother Martin was blessed to

see his children believe in salvation by grace, all of them (I think), which is a blessing few men enjoy, and it must have gladdened his heart to the last. He and his dear wife joined the Primitive Baptist Church at Raleigh in 1904, if memory serves me correctly, telling the most wonderful dealings of God with them I ever heard, and it can be said of our dear departed brother that he proved by a well ordered walk and godly conversation that he had been with Jesus and was taught of him. We miss him greatly, but none will miss him like his dear companion, for they were indeed companions. May God bless her and resign her to his will in this and all other trials she may yet pass through. He was a good provider for his family, was honest and industrious, and his labors were blessed, and he was in good circumstances when he passed away. He was one of the most generous men I ever knew, always ready to help his pastor, also every other good cause. I am glad to say for his children that they show in their walk the great value of good parental training. Several years prior to the death of brother Martin, he, his children and a few faithful others, built a house of worship near Bracy, and organized a church there, of which he was a member at the time of his death, and he was buried there December 4th, 1929. The funeral was conducted by Elder Williams, his pastor, in the presence of a large concourse of friends.

I could write on and on of the virtues of our departed brother, but feel that his life was and is a living epistle written in the hearts of all his friends and acquaintances. He was much loved and respected, and he deserved to be. The very name of Martin carries with it respect in that community. May God bless his dear wife and children in this and in the world to come. My prayer is (I hope) that God provide them with sufficient grace that they may follow the example left by their dear husband and father.

Written by request of his wife.

W. A. SIMPKINS.

**COSBY CALLEY COUNTS**, the subject of this notice was born December 12th, 1854, and departed this life November 20th, 1929. She was married to Goolsby Counts October 17th, 1872, and to this union were born five children, three boys and two girls: Marion, Gordon and John Counts, Mrs. Lizzie Parsons and Mrs. Emma Kiser. John and Gordon, together with her husband, preceded her to the grave. Sister Counts became a member of the Old School Baptist Church called Ellum, of the Pocatalico Association, upon an humble profession of her faith in Christ Jesus her Lord, and was baptized by Elder J. W. McClanahan the third Sunday in August, 1919. She gave a good reason of her hope, dating it back about forty years prior to her becoming willing to go home to her friends and telling them what great things the Lord had done for her soul. We feel a true mother in Israel has fallen asleep in Jesus. We will miss her in

the church, and her children will miss her kindness to them, for a loving mother's voice is hushed, to be heard on earth no more. She will be missed by all who lived near her, for she was kind to all her neighbors. We must be reconciled to God's appointments, for it is appointed unto man once to die. Sister Counts bore her affliction with wonderful patience and christian fortitude, having been afflicted for a long time. May the grace of God be with her dear children to comfort them in the sadness of their loss, for he alone can bind up their broken hearts. Asleep in Jesus, blessed sleep, from which none ever wake to weep. The writer tried to speak words of comfort to the bereaved children and friends on the day of her burial.

DELL SMITH.

[In September, 1929, mother dreamed that she, father and Bonnie were hoeing corn above the house. Father and Bonnie finished their rows first and went to the house. Mother said it appeared to her that some of the corn in her row was missing and that she sat down in the row. Father came back to her and told her to come to the house. She replied that she would come before long.—LIZZIE PARSONS.]

**W. F. DRAKE**, husband of sister Caroline Drake, of Hopewell, New Jersey, died Tuesday, November 12th, 1929, at his home, aged 77 years. He had been a resident of Hopewell for more than fifty-five years. He was ill for nearly a year of heart trouble, part of the time being confined to the house. He was the last member of his family, and is survived by his wife. He retired from active business only a few years ago. He was a subscriber of the SIGNS for many years and was a lover of the truth, but always felt too unworthy of the joys of the church. He was highly esteemed by his many friends. May God bless all who mourn and give them grace to uphold them in their sorrow.

The funeral, which was largely attended, was conducted at the late home by the writer. Burial was in the Old School Baptist Cemetery at Hopewell, New Jersey.

Written by request of his wife.

C. V. HILL.

**R. G. MORSE** was born in Jasper County, Texas, September 29th, 1856, where he spent all his mortal life. He died December 17th, 1929. He was married to Miss Nannie Wood October 15th, 1874. They had no children of their own, but took a pair of little twin girls and raised them to be honorable women. Sister Nannie preceded brother "Gip" (as he was called by his brethren) three years in death. They were both members of the Absolute, Predestinarian Baptist Church for more than twenty-five years, and brother Gip was one of the most faithful brethren I have ever known to visit the sick and afflicted and to attend his church.

meetings regularly. Many times he drove five miles through sleet and freezing weather to be at meeting, and when he failed to be there we knew there was a providential hindrance. He was appointed church clerk shortly after he united with the church, the duties of which he performed faithfully until his death. He was indeed a sweet singer in Israel and made many friends by his singing. His body was laid to rest in the old churchyard at Antioch to await the resurrection morn, which was his most comforting hope.

Elders S. D. and W. H. Neuton spoke comforting words to a large congregation of his brethren and friends.

Written by request.

LEONARD RICHARDSON.

**MARY BLANCHE HASTINGS**, daughter of Henry and Clara Hastings, was born April 20th, 1921, and died August 14th, 1921, aged 8 months and 24 days.

Funeral services were conducted by the late Elder J. C. Mellott. Interment was in the cemetery of Little Creek Church, Sussex County, Delaware.

ALSO,

**WILSON HAINES HASTINGS**, son of Henry and Clara Hastings, was born November 25th, 1925, and died October 29th, 1925, aged 1 year, 11 months and 4 days. Funeral services were conducted by Elder H. C. Ker, at Little Creek, and his body was laid to rest beside that of his little sister. Both were lovely children, and none know but by experience how it grieves the hearts of the parents to have those little ones taken from them. Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. May we be enabled to say at all times, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

By request of the parents, I am asking you for space in your columns to record the death of two of their dear little children, and grandchildren of the late James W. Hastings, of Broad Creek Church, Sussex County, Delaware. The parents are not identified members with us, but are good, useful friends.

M. E. HOLLOWAY.

**MRS. L. C. BURNS**, wife of A. W. Burns, was born November 2nd, 1850, and died October 12th, 1929. She was married to A. W. Burns August 18th, 1867, and to that union were born ten children, of whom eight survive: Mattie, Sarah, W. L., Mary, Mrs. Willie Wilburn, Alvil Burns and Allie Young, also eighteen grandchildren. About fifty years ago she was given a sweet hope in Christ, but from a feeling sense of unworthiness never united with the church, yet was always at meeting when not providentially hindered. Her husband preceded her some forty-one years. She reared an honorable family and they were all present at the funeral. The cause of her death was

cancer of the eye and she bore her afflictions patiently. I will say to the bereaved, Sorrow not as others who have no hope, for your mother is not dead, but asleep in Jesus, blessed sleep, from which none ever wake to mourn, but shall be awakened to sing God's praises with all the blood-washed throng for evermore. The writer tried to speak words of comfort to the bereaved.

W. W. SLAUGHTER.

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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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J. W. HAYNES, Moderator,  
495 East Fifth Street, Riverside, California.  
O. P. SPAIN, Church Clerk,

143 W. 11th Street, Claremont Cal.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

ROXBURY, N. Y., Dec. 2, 1929.

DEAR EDITORS:—Having been requested to present for publication some views upon the twenty-second verse of the forty-ninth chapter of Genesis: “Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall,” I am submitting such interpretations as seem to be in harmony with the truth.

It has been recorded in the New Testament that whatsoever things were written aforetime were written for our instruction; and with this thought in mind this article has been attempted, with a certain feeling of fearfulness lest the precious word of God be not divided aright, but with the hope that the gospel truth prefigured by the text will be presented to the comfort of those who have been taught of God.

Joseph is one of the most outstanding of all the wonderful characters of the Old Testament, whose birth and life

and work set forth in a divinely drawn picture the life and mediatorial office of Jesus Christ in type and shadow. In treating Joseph in his similitude to Christ one must ever bear in mind that the shadow cannot approach the substance in perfection of detail any more than the picture can be the thing of which it is the likeness. The pattern must always fall short of the finished product. The fact that Joseph was the eleventh son of the patriarch Jacob, and the elder brother of Benjamin, is of deep spiritual significance, since Jacob had two wives, one who was dull-eyed, therefore in a sense disfigured, and bore the name of Leah, and the other, or true wife, whom he loved with a ravishing tenderness of devotion, and for whom he served fourteen years, and was named Rachel. The term of servitude represents a period of two sevens, the number seven being regarded by the ancient Hebrews as a perfect number and used to denote perfection, and is frequently referred to throughout the entire Bible to express completion or

fullness. Leah represents legalism, for the church must first be married to the law before she can espouse Christ as her heavenly husband, by becoming dead to the law by the body of Christ that she might be married to another, even to him who is raised from the dead, that she might bring forth fruit unto God, as is so emphatically set forth by Paul in his epistle to the Romans. Rachel represents the gospel church as spiritually manifested in the gospel dispensation for which Jesus served, both under the law before his crucifixion and also in his resurrection, when he became the first fruits of them that slept and their Elder Brother and joint-heir. So it was fitting in the divine harmony of the unchangeable plan of a wonder-working God that Jacob should serve fourteen years before winning Rachel, and that in figure the first ten children of Jacob should be born under bondage, typifying Israel after the flesh. Rachel mourned her barrenness and desired children, and in the birth of Joseph, who was Jacob's well beloved son, her desire for a child was gratified. In this Joseph we have Jesus prefigured in many striking and brilliant respects. Another figure presents itself in the birth of Benjamin, Joseph's younger brother, as representative of the gospel church with its believers of all peoples and nations, and Joseph therefore the elder brother, also the beloved son of Jacob and the object of his father's choice. It is here a noteworthy occurrence that Jesus Christ is foreshadowed as God's beloved Son, for on the

mighty breast of the snow-crested heights of Hermon in the transfiguration of Jesus Christ there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." So in considering Joseph we may expect to find spiritual treasures of priceless worth. With parental fondness Jacob made for Joseph a coat of many colors, which distinguished him from all the other brothers and denoted him as the heir and his father's favorite, being the child of his old age. The many parts or colors of this remarkable garment set forth in glowing beauty the peerless spiritual excellencies and the faultless attributes of Jesus with perfect typical portraiture. The prophets and patriarchs of the old dispensation in one or two, or few at most, of their characteristic traits, qualities of character, and work, typify Jesus Christ in his birth, life, ministry and redemptive office. But in Jesus we behold with the eye of faith all of the attributes of his perfect character as signified by Joseph's coat of many colors. For instance, in Adam we have the headship of Jesus presented, for the first Adam was made a living soul, and the second Adam was made a quickening spirit. As in Adam all die, so in Christ shall all be made alive. Eve was created in Adam, so the church has existed in Christ and will never be separated from him and his blest presence. Enoch is a figure of the ascension of Christ and of the church in him, for Enoch walked with God and was not, for God took him. Jesus walked with God and was not of the earth, and also

it may well be said that they who comprise the church are not of this world and walk after the Spirit, not after the flesh. Noah provided a refuge for certain characters chosen out of the world, who found safety in the ark. So Jesus is the safe refuge of all who go in true faith to him, confessing him as the author and finisher of their faith. If Abraham represented faith, Isaac no less denotes submission to his father's will, and Jesus had perfect faith in God and submitted to the cruel and shameful death of the cross, being made a curse for the Israel of our God. Jacob served for the beautiful Rachel, and Jesus also for his bride, the church, which he presents before the throne of God without spot or wrinkle and all fair and lovely. The mighty Samson in breaking and carrying off the gate of the city of Gaza typically broke the seal of the tomb and loosed the bars of death. As a miracle-worker Elijah prefigures Christ. Samuel was faithful; so was Jesus. Jeremiah was rejected as a prophet; so was Jesus rejected by his own people. As a prophet, priest and king Moses was a figure of Jesus in a very remarkable sense. Jonah by being cast out from the belly of the big sea monster on the third day was a figure of Jesus being raised from the dead on the third day. Joshua represents Jesus in the miraculous crossing of Jordan, entrance into, and conquest of, Canaan. What a wonderful lesson in Joseph's coat of many colors is presented, were it possible to unearth and divine all the hidden meaning.

We notice Joseph incurring the enmity of his brothers as he fed the flock with his brethren, and brought to Jacob their evil report, and by the dreams which he had, in which his brethren bowed down to him and paid him homage. As Jesus ministered unto the flock of his Father he encountered the enmity of his brethren after the flesh, whose sinful thoughts and dreams of avarice and fleshly attainment he interpreted and denounced. In the dark and evil planning hearts of Joseph's brethren lurked the artful scheme to accomplish revenge and prevent the realization of his dreams. Jesus interprets the dreams of wicked men to-day when the Holy Spirit works in their hearts and convicts them of their sins. The prophet Joel declares, "Your old men shall dream dreams, your young men shall see visions." When the Spirit of God is poured out upon all flesh (both Jewish and Gentile believers), as it was at Pentecost, and men behold themselves vile and undone before God, and Jesus is made manifest, revealed to them as their salvation, they find that through the Holy Spirit Jesus is interpreted to them and they are complete in him who is the head of all principality and power, and are circumcised with the circumcision made without hands, the handwriting of ordinances which was against them, and which was contrary to them, being taken out of the way and nailed to the cross. Only by his death and resurrection and exaltation could Jesus accomplish the salvation of his people and present them as holy as the thrice holy

God before his Father's throne in his heavenly priesthood, and the Comforter, or third person of the Trinity, reprove the world of sin, and of righteousness, and of judgment, and show unto the heirs of glory the things of God the Father. To do this work Jesus had first of all to be sent to his people in the flesh, the Jews, be condemned falsely by them, stripped of his seamless robe, scourged, crowned with thorns, humiliated, crucified and put in a pit, the grave, be raised from the dead, and to manifest himself as a risen Savior, ascend into heaven, and be exalted at the right hand of God. The grain of wheat is not quickened except it die, and so the heirs of glory must die to sin to live in Christ. As Jesus is the Elder Brother of the church, they have their life in him and with him and by his life and resurrection are justified, all guilt being removed and full atonement made. So in figure Joseph was stripped of his coat of many colors, indignantly treated by his brethren, and cast by them into a pit without water, when he was sent to them on an errand of ministration by Jacob. While Joseph languished in the pit his accusing brethren ate bread. So at the time of the condemnation of Jesus Christ the Jews ate their passover. Joseph was finally taken out of the pit, a figure of Jesus being raised from the dead, and sold for twenty pieces of silver, which was the price of a slave of the age of seventeen, being Joseph's age. Juda sold Joseph for this sum, and it was Judas (the Greek word for Juda being Judas) who sold Jesus for

thirty pieces of silver, which was the price of a full grown slave. Later we see Joseph in Egypt, tempted by Potiphar's wife, but refusing to yield, and cast into a dungeon, where he interpreted the dreams of the butler and the baker. From this place he is finally exalted as a ruler over Egypt after making known unto Pharaoh that monarch's dreams, which foretold the seven years of plenty and the seven years of famine. Before Jesus interpreted or revealed himself to his disciples he withstood the temptation of the wilderness when Satan by cunning wiles attempted to ensnare him. Jesus first endured the cross before he wore the crown, submitted to the darkness of the dungeon of death before he ascended on high and led captivity captive. While in Egypt Joseph married Asenath, a Gentile woman, and was there given a name which means a revealer of secrets. It was in this world by his sacrificial death, and by the abolition of the law commandments and the breaking down of the middle wall of partition between Jew and Gentile that Jesus could be enabled to espouse the Gentile church as his bride with the Jewish church, thereby making of twain one man. It is in this world in this gospel dispensation that Jesus is the revealer of the secrets of God to sinful men, for the secret of the Lord is with them that fear him, and only the revealed things belong unto God's children. Joseph is a fruitful bough by a well because without the water of the word there would be no spiritual life, just as without natural wells there



would be no natural life in parts of the world where wells supply water. Jesus is a fruitful bough by the well of salvation, and the roots of this bough are as deep as the well itself, for all the recipients of God's grace are rooted and grounded in the faith of Jesus Christ. His predestination with its fine root filaments reaches to the bottom of that well, and the fiat of his almighty power makes the water of the well of salvation an inexhaustible supply springing up into eternal life in the regenerated sinner's heart. Jesus is referred to in Jeremiah as the branch of righteousness that shall grow up unto David, and Zechariah speaks of Jesus as "the man whose name is the Branch" and who shall build the temple of the Lord, bear all the glory, and sit and rule both as a King and a Priest upon his throne. Jesus revealed himself to the Samaritan woman by a well whose waters would not perpetually allay thirst, in striking contrast to the ever-flowing well of salvation. In the one well which may signify the inefficiency of the legal sacrifices and ceremonial forms to take away sin was the Samaritan woman drawing water. The antitypical well of Joseph signifies the fulfillment of the law in Jesus and all satisfaction rendered, and eternal life as the gift of God. Joseph found his brethren in Dothan, meaning a place of two walls, for the well of legalism was manifest before the well of salvation gave its healing and refreshing water to the perishing sinner. Jesus found his brethren under the law, dead in trespasses and in sins, and without

hope in the world. How fitting the expression, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." So in the experimental knowledge of saving grace the guilty and needy sinner learns of the two wells in the Dothan of this world, and of warfare of flesh and Spirit.

The expression, "Whose branches run over the wall," has a beautiful significance in the destruction of that middle wall of partition between Jew and Gentile when Jesus died and the veil of the temple was rent in twain from the top to the bottom, and the observance of those ordinances that distinguished Jew from Gentile should be forever at an end. In his descent from Tamar, a Gentile woman, later with Rahab as an ancestor, and afterwards with Moabitish Ruth, then with Bathsheba as ancestors, all Gentiles, there was a strain of Gentile blood in Jesus Christ, so that in espousing the Gentile church as his bride he could be to them an elder brother, could claim for them the right of redemption in respect to kinship, and not violate a jot or tittle of any ordinance forbidding a Jew to marry a Gentile; rather Jesus was enabled thereby to fulfill the law, and to be a fruitful bough with branches that run over the wall. Where the law has said "do," we find that grace has said "done," and the finished work of the crucified Jesus is the poor sinner's hope, and the branches of that fruitful bough yield love, joy, peace, gentleness, goodness, faith, longsuffering, meekness, temper-

ance, joy in tribulation, and patience in affliction, and all fruits of salvation.

There is a lesson taught by the refusal of Joseph to yield to the entreaties of Potiphar's wife, that the children of God do well to heed, for being espoused to Christ as the true and rightful husband, no professor of Christ should fellowship worldly denominations whose testimony, faith and order give the lie to their being true followers of the Lord of life and glory. One must be dead to the first husband, the law, to be married to the true husband, Jesus Christ. False denominations to-day would welcome with open arms the fellowship of the churches of the Old School Baptist faith if such churches would come to them upon the terms with which they, the Armenians, would lure into church fellowship.

The consideration of Joseph as a fruitful bough would not be complete without reference to the butler and the baker, to the former of whom Joseph was a savior of life, and to the latter a prophet with a fatal import, while they were confined in an Egyptian dungeon. The butler saw in his dream a vine with three branches, which budded, blossomed and bore fruit. In the dispute among the Israelites in the wilderness journey as to the one who should exercise the function of priesthood, Aaron was designated by the miraculous budding, blossoming and fruitage of his rod to officiate as high priest. Jesus is foreshadowed here in his fruitfulness as a high priest in his ministry, as the Savior of life to his people. The number three is the num-

ber denoting life from the dead, as Jesus was raised from the dead the third day. The number three very often refers in Scripture to the three dispensations, patriarchal, legal, gospel, and there is in the gospel dispensation a life from the dead in manifestation, as the buds, blossoms and fruit of Aaron's rod and of the butler's vines signified. The butler was released from prison, but the baker was hanged, who saw in his dream three white baskets of bake-meats, which were of course the product of human effort and carnal instruments. This signifies that in each of the three dispensations certain death awaits those who would attain salvation through human means and carnal efforts. The bake-meats, like the rejected offering of Cain, illustrates the flesh and creature means. Jesus is the means of life and liberty and salvation to his people, and the discriminating work of the electing grace of his ministry means death to the finally impenitent, as illustrated by the two thieves on the cross, one of whom confessed his sins, believing in Jesus, and was saved, while the other continued unrepentant to revile the dying Lord.

Before concluding this subject one must not fail to note the soul exercise of Joseph's brethren when the famine came upon the land and Jacob's family faced extinction by starvation, and no food could be obtained by human effort. It was necessary for Joseph's brethren to go to Egypt to buy corn stored up in abundance there through the administrative means of Joseph, whom they supposed to be dead or in

serfdom, except that Benjamin was in the instance of their first visit to Egypt left at home with the sorrowing Jacob, who had years before beheld the blood on Joseph's coat of many colors and had supposed him torn asunder by ravenous beasts. The ten brethren who went to Egypt for food met Joseph, who recognized them at once, without recognition on their part. To try and prove his brethren, who knelt before him and gave assurance that they were true men and no spies, Joseph treated them roughly and put them in prison three days. How true to-day that false believers who profess Christ, but know him not, claim themselves to be true men and servants of the most high God. Joseph's brethren had to be tried in order that their consciences might be wrought upon and contrition evidenced. They were released the third day with the injunction that their going forth to Canaan with corn meant that one of their number must remain as surety until their return with Benjamin. The sinner must give up the dearest desire of his heart before he can become a true disciple of Jesus and feast on heavenly manna, the broken body of Christ. Into what woe the sin of Joseph's brethren had plunged them. What anguish of soul was now theirs to experience. How typical of the poor sinner who knows the famine of his own soul, his inability to provide food, and sees his sins like towering mountains ready to fall down upon him. So Benjamin had to be given up by his sad father and come with his brethren the next time into Egypt, as the famine

spread and increased in severity. Joseph's brethren had to be taught the needful lesson, when the silver divining cup was found in Benjamin's sack by Joseph's steward, when they set out for home the second time with the corn, and the money for the corn was returned to them in the sacks' mouths, that a sin committed against a neighbor or brother is a sin against God. Arrested and brought before Joseph, they felt themselves justly guilty of the terrible wrong done to their brother, deserving of death, and though sorry and fully penitent, they expected a speedy sentence and immediate execution. Instead of fiery judgment pronounced upon them, they heard with fearful hearts the strange words, "I am Joseph, your brother," and they were commanded to come near unto him. Their fears were allayed, pardon, peace and liberty were theirs to experience, and food in abundance was provided. What a counterpart this all has in the lives of those who are called out of nature's night into the light and knowledge of the gospel to find instead of execution of judgments of a broken law the welcome words, "I am Jesus, your brother," falling upon their opened ears with the sweetest of spiritual melody, and in addition to all this, such stores of grace and just the nourishing food in unmeasured quantities that a soul hungering for righteousness desires are the gift they receive, without money, without price. When Joseph's brethren dined with him before he made himself known to them as a fruitful bough, five times as much food was

placed at Benjamin's plate as at any of the others. There were five books of the law written by Moses, and the curse of the whole law rested upon one who violates a single commandment. But we see in the church, as typified by Benjamin, that she receives double for all her sins, for all the transgressions of God's people are covered by the Mercy-Seat, Jesus Christ, who keeps the law for them. So all the sins that may affect any of God's chosen and sanctified ones in all of the books of legalism are washed forever away. "Blessed are they whose iniquities are forgiven, and whose sins are covered."

The money that was found in the sacks of Joseph's brethren denotes faith, which is the real currency in the spiritual kingdom and accomplishes all things. In the book of Revelation it is written, "A measure of wheat for a penny, and three measures of barley for a penny." Jesus is the finest of the wheat, in whom there is no unevenness at all, and the price was one penny. The three measures of barley for the same price signify the church in its history and experience in the three dispensations to which previous reference has been made: patriarchal, legal, gospel, and every heir of glory is justified by the same faith as was Jesus Christ. "A man is not justified by the works of the law, but by the faith of Jesus Christ."

The silver divining cup found in Benjamin's sack not only symbolizes redemption because made of silver, the same metal as the half shekels, for it is written, Ye are not your own, ye are

bought with a price, the precious blood of Jesus, but the silver cup in the sack of one who represents the church signifies that the gospel church alone divines and judges gifts in the church, the admission of members, the qualification of their servants, and the true from the false in those who profess to preach Christ.

The fact that Joseph's bones were carried out of Egypt and buried in Canaan prefigures the completeness of the body of Christ, the church, of which not a bone was broken that prophecy might be fulfilled, and all the members of which shall be taken from the Egypt of this world in the person of him who is a fruitful bough by the well of salvation, with branches including all the chosen of God from all peoples, tribes and tongues.

ARNOLD H. BELLOWS.

Poca, W. Va., Dec. 23, 1929.

DEAR BRETHREN:—Once more I attempt to address you by letter, which is quite a task for me, as I am a very poor scribe, but feeling quite lonely and much cast down it gives me some pleasure to speak with my pen to those of like precious faith with me. We are taught in the Scriptures that we may know we have passed from death unto life because we love the brethren, and if not greatly deceived I surly do love the dear Old School Baptist people, and feel of a truth their God is my God. My only hope of heaven and immortal glory is in what their God and my God has done for me, a poor helpless sinner. While I read articles in the SIGNS OF

THE TIMES and the *Lone Pilgrim* from those I have never seen oftentimes the briny tears gush from my eyes as it seems some secret spring of my heart had been touched by the finger of God's eternal, unchangeable and everlasting love, and oh how my poor aching heart expands with love to them for the glorious truth of the gospel they have been blessed by divine revelation to present afresh to my mind. Not long ago, I was reading an article written by sister Mary Ellison, of Grantville, Kansas, and she beautifully expressed my thoughts in regard to the hairs of the head. Christ tells his disciples that even the hairs of your head are all numbered. (Luke xii. 7; Matt. x. 30.) It appears to me that more was meant by those words of Jesus to his disciples than the natural hair of the natural head. While it is not impossible with God to number the hairs of their natural head, he spoke of the head in the singular, as one. The church of Jesus Christ is made up of many members, but one body, and Jesus is head over all things to the church, his body. Even the very hair of your head. Jesus Christ your head. As hair gets its life from the head, so it is with our spiritual life. We understand that our spiritual life is hid with Christ in God, and our spiritual growth in grace and knowledge of the truth must come from our spiritual Head. It applies to all the redeemed of the Lord individually and collectively as the body of Christ. Again he tells them, Not a hair of your head shall perish. We believe and preach that doctrine, that not one of

his redeemed children will ever perish. They may feel that they are ready to perish, but listen, poor trembling soul, to these precious words of the dear old prophet: "And ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day [gospel day], that the great trumpet [gospel ministers called and qualified of God] shall be blown, and they shall come which were ready to perish in the land of Assyria [enemy's land], and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."---Isaiah xxvii. 12, 13. It is all with him, and to him, and in him, that we move and have our being. Solomon says, Give strong drink to him that is ready to perish. Oh how we relish a good draught: doctrinal discourse from the mouth or pen of God's called and faithful servants. God has never, neither will he ever, leave himself without witnesses, God-honoring ministers who will not shun to declare the truth as it is in Christ. As we glean after the prophets in their prophecy we are made to rejoice, feeling of a truth they were moved by the spirit of inspiration to pen down for our comfort in this gospel day, in which Jesus is our Prophet, Priest and King. In the fourteenth chapter of second Samuel we notice the request of the wise woman of Tekoh and the king's answer. She was a widow. She represents the church and her dead husband the law. That is dead to her. The king said to her, "As the Lord liveth, there shall not one hair of thy son fall to the earth." That was a comforting mes-

sage. Jesus, our Prophet, Priest and King tells us that not a hair of our head shall perish. We view Samson to be a type of Jesus. The angel, speaking to Manoah's wife, said, "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb." The seven locks of his head, to my mind, represent his people through the seven dispensations of time, the same as St. John's address to the seven churches of Asia. So it is that Samson, being a type of Christ, the locks of his head were woven in the web of transgression. As all his elect, chosen of God, become to be sinners by transgression of God's holy law, so the gainsaying world of Philistines could not detect where Samson's strength lay until betrayed by Delilah. Then the lords of the Philistines came up to her and brought money in their hands. We see the spirit that actuated Delilah also actuated Judas, who betrayed our Lord, the antitype of Samson, into the hands of wicked men; not until then could they lay hands on him to put him to death. The shaving off the seven locks of Samson's head, to me represents the separating of the old covenant, with all its rituals, and the setting up of the grace covenant, ordered in all things and sure, as the type ends in the antitype. Now as old things have passed away, and, behold, all things become new, we no longer worship in the oldness of the letter, but in the newness of the spirit as we still discover the life of the hair is in our spiritual

Samson's head by it beginning to grow out again under the grace covenant.

I will close by saying, dear brother and sister Oliver, I never expect to see your friendly faces again on earth, but I hope we are heirs to that inheritance reserved in heaven for all the redeemed of the Lord. Oh can we claim such a legacy, bequest unto us by our heavenly Father? When you have a mind to write think of an old helpless sinner away down in the southwestern corner of West Virginia who is trusting in the Lord for all things and write him a few lines.

From your old brother in tribulation,  
J. W. McCLANAHAN.

[THE above was written by Elder J. W. McClanahan and sent to brother and sister Oliver at Herndon, Va.-Ed.]

MONROE, Ga., Dec. 11, 1929.

DEAR BRETHREN:—My mind has been impressed to write you of my affliction, yet not with these crippled hands of mine, as they are no good, except to feed myself, and my knees are all drawn with rheumatism, but I am thankful to be able to dictate this to you while lying on my bed. David said it is good to be afflicted, that he might meditate on the law of the Lord both day and night. My meditations have been numerous, and I have gotten things out of it that would never have come to me otherwise. It has been sweet to my soul, even though I have been helpless for eight months, not having walked a step in all that time, but feel I am blessed to be able to feed myself. I feel I have been blessed in the past more than I deserved, having

been made to sit together in many heavenly places in Christ Jesus our Lord. It was hard for me to give up driving my car, after having driven eighty thousand miles, sad to think I would never be able to drive again, but my dear children promised to take me anywhere I want to go, if I am able to ride. In addition to this, I have had the pleasure and privilege of visiting associations in the north and east, for which I desire to thank God. I have a hope that I have been delivered from the power of darkness and translated into the kingdom of God's dear Son, where we have a King, even Jesus, who has a great storehouse in this kingdom, and many bundles of grace have been given out to me in prosperity and in adversity, with my name written on each package, without cost of any kind, and I have enjoyed very many of them. The last bundle of grace that has been handed out to me is my affliction, and on this bundle I feel is written, "My grace is sufficient for thee," and I am trying to be reconciled to believe, or with the belief, that it is sufficient. I have shed more tear of joy in my affliction than tears of sorrow. I have been traveling in this way fifty-seven years, reaching my eightieth milestone last Monday, when I was surrounded with my family and friends to cheer me up, and received letters of encouragement from many of those with whom I have been associated. My soul was made to bubble over with joy on this memorable occasion. I feel that my race is run, but have a hope that I have fought a good fight, kept the faith and now an

ready to be offered, &c. I am now thinking of that inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for me, who have been kept by the power of God, through faith, ready to be revealed in the last time. I feel to hope I have that faith which was once delivered unto the saints, which is the substance of things hoped for, evidence of things not seen, believing that these are some of the things. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It is exclusively for those of whom the apostle spoke: "Whom he did fore-know, he also did predestinate to be conformed to the image of his Son," "moreover, whom he did predestinate, them he also called," &c. This is the Royal family that I hope I belong to, born of that incorruptible seed, by the word of God that liveth and abideth forever.

Now, brethren, if you think this letter worthy of a place in the SIGNS I would love to have my brethren read it, for I feel it will be my last effort. If we meet no more on earth we hope to meet in that house not made with hands, eternal in the heavens.

Submitted in love.

Your brother in hope,

JAMES M. ADAMS.

ATLANTIC, N. C., Dec. 17, 1929.

DEAR BROTHER LEFFERTS:—A brother in Oklamoma has requested me to write through the SIGNS OF THE TIMES on Romans xv. 41, 42. I do not

see what I can say to him for his enlightenment, still I must try and be instant in season and out of season. If I can so write, the apostle is treating directly on the resurrection of the dead, which he calls the gospel which we preach. Belief in the resurrection is faith in our Lord Jesus, and the resurrection is the power of God which he calls the gospel. I do not know of any chapter in the Bible that more fully sets forth this wonderful truth. He tells us that some would say, "With what bodies do they come forth?" and tells us of the glory of the various bodies, as of the sun, or the moon, or any of the stars. The glory of saints in the resurrection is far above these. These are bodies terrestrial and bodies celestial, and all creatures of God to do what he hath appointed for them, but they can do nothing without him. Moses asked that he might see the glory of God, but was told that he could not see God and live. This shows that to see God in his glory would take this natural life. At one time Jesus was transfigured before Peter, James and John, and his raiment was exceeding white and his face did shine as the sun, and they saw Moses and Elias in glory with him. Therefore the natural sun and moon and stars were in their places in the natural firmament which God had created for them, and their shining was the glory of those elements, but one must be in an entirely different element to be with the Lord in his glory. This glory is the final destiny of those who are raised from the dead, and they have

no earthly ties, but are looking for the glory of God and to be glorified with him in his glory. This is the great hope which the Father has prepared for them. A dear sister had a vision of this at one time: she was expecting the coming of the Lord and was exceedingly happy. Her two daughters stood by her in much fear, with distorted faces. She knew them in the vision, and their condition did not affect her happiness, but that happiness was to glorify Jesus with her whole being. One blessed thing in this gospel: all the carnality is left behind. The old man is the carnal mind, but this body which some people are pleased to call "the dust body" shall as surely rise again as that the body of our Lord Jesus Christ rose from the dead. There will be nothing carnal about it. To be carnally minded is death, for the carnal mind is enmity against God, not subject to his law. But the body shall be like unto his glorious body. This body of Jesus Christ is the central figure in the glorious kingdom of our God, and all things are put under his feet. The spirits of just men made perfect are witnesses of God to this glorious truth.

Brother Lefferts, I would be glad to be able to present this great gospel truth with much more beauty and glory to our brother and to your readers than I have, but my heart is heavy, as I am sitting by the bedside of my aged sister, expecting her demise at any time.

Your brother in much tribulation,

L. H. HARDY.



**EDITORIAL.**

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So complicated is life in this modern age and so far removed are we to-day from the simplicity which marked the lives of our forefathers, so varied are the activities of mankind in all nations everywhere and so tangled are the threads of human existence, that the whole field of events as they are transpiring in the world to-day present to our minds an exceedingly puzzling maze, yet to Divine Mind all is plain. Plain it all is to God, because he has ordered it all in infinite wisdom, has foreseen it all from the beginning, and works it all after the counsel of his own will. Our finite reason may puzzle over this item and over that, we may ask what this means and what that means;

but the answer is supplied by revelation only, and then only to faith which derives itself from God the giver. The year 1929 was an exceedingly interesting one and together with the decade preceding it formed, we believe, a very significant era so far in the world's history and has a very meaningful bearing upon the church's life as well. We have seen in the past few years the impossibilities of yesterday become the commonplaces of to-day, and we take as a matter of course in our modern lives things which would have made our forebears gasp in astonishment. All this means not that the world is getting better, nor that our age is any real improvement over former eras, but it means we live more speedily than formerly, see and hear more than ever, have a wider view than ever of world happenings because our facilities for viewing and hearing world occurrences are better than ever before, so that a person living no matter how remote from the beaten track can, if he so wishes, place himself in immediate touch with all going on. We have witnessed in recent years a most marvelous unleashing of the mechanical genius and inventiveness of men. The providence of God has seen fit to release for his inscrutable purpose this ability of the human nature and mind so that many mechanical appliances unknown to our ancestors have become the casual equipment of our present-day life. Distance is being annihilated, and with distance time also. Now can be done in a few hours what used to take days to do. Miles which used to take days to travel

can now be gone over in a short time. The automobile, the airplane, the telephone, telegraph and radio have all contributed their bit to draw together more nearly than ever the farflung peoples of the world. And the end is not yet. Perhaps the next few years may witness more astonishing developments. There is no reason why all this could not have been done a thousand or more years ago, except that the time for it had not come, and until the time set for these things, all prearranged in the purpose of God, did arrive, none of these things could take place. It is not because men to-day are wiser and abler than ever before. Men have always been wise and able, and there is no disputing the fact that men of finer minds and nobler characters have lived in former ages than are living to-day, but just because the time had not arrived for God to unleash human capacities to bring about these discoveries and inventions which have so much to do with our daily lives, none of these things could have been accomplished in any earlier time than this. But only because it was not God's will to have it so. That the peoples of the world are being drawn nearer together than ever before, is not to be doubted. Not nearer together necessarily in love and fellowship, but nearer together in means of transportation and communication. Pericles busy building Athens was but eight hundred miles away from Nehemiah busy rebuilding Jerusalem, yet we doubt if these two men ever heard of each other. Eight hundred miles in those days was a long way and commu-

nication between these two there was not. To-day eight thousand miles means very little and nothing takes place in the world anywhere but that people thousands of miles away soon hear of it.

The past few years have witnessed an awakening of national self-consciousness among the teeming peoples of the Orient. What this stirring of the East portends we are not prophets enough to foretell, but we doubt not it is a warning and a threat to the self-satisfaction of the white race which at present dominates the world. As soon as these Oriental people realize their potential strength and vast resources the Western world may certainly look for significant things to come out of the East. India is clamoring for independence from Great Britain and her demands cannot longer be ignored by England. Japan watches all this most closely and with understanding, retaining with one hand her Western friendships but neglecting no opportunity to consolidate her interests in the restless Asiatic world. Then, by no means to be despised, is that remarkable regime of Sovietism ruling Russia to-day, that condition so puzzling to us who are used to the capitalistic order of things as we know it here in America. What does Russia mean to us? Much more we fear than we are aware. Democracy and capitalism cannot live together with communism and socialism. Which of these will be triumphant in the world of the future? Soon or late the test of strength between these rivals is bound to come. In the

Europe of the present we note the trend away from democracy and monarchy toward one-man dictatorships. There are five of these in Europe today, of which the dictatorship in Italy is the most thorough and complete. It has succeeded in stifling all opposition and dominates king and senate, allows no criticism of its authority either privately by expression of individual opinion or publicly from press or pulpit. The year 1929 witnessed a restoration in measure of the temporal power of the vatican lost for fifty-nine years, but now coming into effect again by treaty with Italy, by which the pope again emerges from retirement and becomes recognized not only as a spiritual but a temporal head, with absolute sovereignty over a section of territory which, while small in itself, establishes the principle of civil as well as spiritual government. What does this portend for the world and for God's people? It will bear watching. The summer of 1929 alarmed the whole world with the fearful massacre of Jews in Palestine by the Arabs. Under the Balfour Declaration of 1917, England promised Palestine to the Jews for a national home and the Jews have been going back there in increasing numbers, until by June 30th, 1929, official statistics give the number in Palestine as 154,330, or slightly less than one-fifth of the total population, the bulk of which are Arabs and Moslems. These latter resent the Jews' coming to Palestine and this resentment is crystallizing into a determination to resist to the last extremity the return of the Jews

to Palestine. Equally determined are the Jews that the Holy Land belongs to them by divine right and by Great Britain's promise, and they are bent on going back, let the consequences be what they may. This dilemma threatens Britain's empire, because the whole Moslem world, comprising sixty million people, threatens to revolt if Great Britain persists in keeping her promise to the Jews. When Joshua led the Israelites across Jordan into Caanan, the various tribes already occupying the land resented this Jewish invasion. Their resistance failed, however, because God had promised the land to Israel, and Israel therefore had to possess it. This they did. Some of the Canaanites were killed, others were driven out and the rest reduced to subjection. Will history repeat itself? In a manner, we believe so. No matter how fiercely the opposition may wage, the Jews will be gathered back to the Holy Land. We understand the Bible to say so, and the word of God must be fulfilled.

There is evidence in the signs of these times of a prevailing desire on the part of the leading nations of Europe to draw together with the United States into an alliance to prevent future wars by reducing, according to mutual agreement, armaments on sea and land. Burdened with debts and with social and industrial discontent as most of Europe is in consequence of the World War, they know they cannot afford to drift into another general conflict. Yet, God's people know that world peace cannot come about by human

contracts. In the day when it does come the Lord himself shall be exalted and the idols of the nations shall be cast to the moles and the bats. If world peace can come through national pacts, then man would have himself to thank and not God. This can never be. It will come about, however, in God's own time and way in some future age, that the nations shall not learn war any more, but shall beat their swords into plowshares and their spears into pruning-hooks; but when it does come about it shall redound to God's glory alone and not to the credit of national diplomacy nor to the perspicuity of the wise. At the moment of writing these words Russia and China are occupying the position of antagonists to each other, though not much attention is being given to it by the world at large; yet just such little and far-off struggles sometimes set in motion more momentous strife likely to involve the whole world. A great conflagration is often kindled by a spark. Such was the cause of the great war of 1914 to 1918. Human help always fails in the last extremity. In God alone is help to be found, either spiritually or temporally. So long as there remains anywhere in the world an area of discontent, so long there will exist a possibility of crises arising having the likelihood to draw the whole world into war. For sure protection against such dangers there is but one remedy, and that is the world-wide government of the Son of God ruling by love in the hearts of all men everywhere.

In our own United States, the greatest exigency that faces our people and our government is the breakdown of law and order, the prevalence of crime throughout the country and the inability or disinclination of the forces of government to cope with it. We are the most lawless nation on the earth to-day. A prominent member of the police department of one of our largest American cities estimates the total income from crime in the whole United States to be not less than \$11,800,000,000.00. The total annual output of the automobile trade is valued at \$5,000,000,000.00. The total expense of the United States government annually is \$4,500,000,000.00. Thus, you see, crime is the biggest and most profitable business in the United States to-day. We have no desire to be an alarmist, but from this cursory glance around at what is going on in this present world, events which any one can see if they but take the trouble to notice current history, it is no exaggeration to say that humanity to-day is like a city built on the side of a dormant volcano which may become actively eruptive at any moment. The bright thread of God's eternal purpose is running through all this criss-cross of human doings and his sovereign will is being accomplished and unfolded to our gaze as time moves on. Unless we are very much deceived in our interpretation of these signs of the times, it is our honest conviction that we are not far from the expiration of the "times of the Gentiles" spoken of by the Lord in Luke xxi. 24, and that we are getting

near to the "times of restitution of all things" declared in Acts iii. 21. Let none of you be so deceived as to think Scripture fulfilling is a thing of the past and not of the present or the future. It is an error to think that Matthew xxiv., Mark xiii., Luke xxi. and Acts iii. refer entirely to the past and that those Scriptures have no place in the unfolding of to-day's history. "Knowing the time, that now is it high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans thirteen not only had its application to the church as events in that day drew near to the destruction of Jerusalem and to the Jewish dispersion, but it has its application now to us as we draw near unto the end of the gospel dispensation and to the eventual collapse of Gentile world-dominion. Through all this, and beyond, the church of God shall emerge gloriously triumphant into the radiance of the full glory of the Son of God. All these things are being worked together in God's sovereignty to make his name known among men and to enthrone his redeemed bride in uncreated light and eternal beauty.

H. H. L.

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#### PSALMS CXXXIX. 15, 16.

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

A request has been made for our views through the SIGNS on the above Scripture. So far as we know, this portion of the Word has to do with what we have understood to be one of the fundamental points of doctrine, believed and contended for by readers of the SIGNS from its very beginning: namely, the eternal vital union of the church with Christ. We do not understand that there was merely a sufficiency of eternal life in Christ for each and every member of his mystical body, the said body to be created at some future time and a portion of this eternal life allotted to the individual members of it at the time of regeneration after they become the sons and daughters of Adam. This idea does not harmonize, as we see it, with other portions of the Scripture. In the first chapter of Genesis, the record is that God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In the fifth chapter of Genesis, first and second verses, we have this language: "This is the book of the regeneration of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed

them, and called their name Adam, in the day when they were created." These quotations appear to confirm what we understand to be taught in the Bible, that Eve was created in Adam, to be later separated and manifested as an help meet for him; he said of her, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." As they were created in the image and likeness of God, it seems clear to us that the bride, the Lamb's wife, the church, was the workmanship of God, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore the psalmist could well say, speaking in Christ's stead, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." The apostle Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for

the Spirit searcheth all things, yea, the deep things of God," and in the verses we are considering there are some of the deep and mysterious things of our God hidden from the wise and prudent of this world, neither can any man by searching find them out; they must be revealed if known at all. We seem to see something of the secret work of our God in his great purpose whereby he purposed to glorify himself and lift the name of Jesus on high, in the declaration that "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." Therein is involved the fall of Adam, through which the church was to come under the condemnation and death of the law by transgression, and the sending of God's own blessed Son in the likeness of sinful flesh, and for sin to condemn sin in the flesh: "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." In that the Word which was in the beginning with God, and was God, was made flesh and dwelt among us, was he not, indeed, "curiously wrought in the lowest parts of the earth"? Is it any marvel, then, that David should say in the verse just preceding this declaration, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well"? Did this not embrace the new creation, God-Man in union with the members of his body? Then, following, he goes on to say, "Thine eyes did see my substance, yet being imperfect." Let every inhab-

itant of Zion rejoice and break forth into singing praises to God from whom all blessings flow, though every member of the body of Christ fell in their federal head, Adam, neither are they only black with sin by nature, but by practice as well, nevertheless the eye of their heavenly Father sees them, and he careth for them. This body which was to be sown in weakness and was to fall in the earth and die, was to be ransomed from the burnings of hell and raised in great power and glory, through the complete and finished work of redemption by its glorious head, and though in and of itself it is vile and black, and imperfect, yet it is perfect in Christ Jesus our Lord. The church as it has always stood in Christ, has never been imperfect, but "unperfect:" that is to say, it has not always, neither is it yet fully manifested in the world, but the name of each and every member stands recorded by the eternal pen of Almighty God in the Lamb's book of life, and there is none in heaven, in earth or in hell who will ever be able to eradicate the name, or their right to that inheritance which is above, from the divine record. "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," are the words of none other than Christ as he spoke by the mouth of his servant David. Therefore, they shall withstand all the assaults of men and devils. How good it is to rest upon the solid foundation, that God is the Rock, his work is perfect. Having begun it, he will perform it until the day of Jesus Christ. We

may be assured, then, that every one whose name stands recorded in the Book of Life, according to the electing ~~of~~ love of God, shall sing praises unto him and the Lamb when all things else that are earthly will have decayed. Time is unfolding by degrees that which God had purposed in his own Son before time began, and it will not end until he will have brought the very last one of his precious jewels from the regions of despair. "Which in continuance were fashioned, when as yet there was none of them." Back, before the creation of Adam, the church stood in Christ, when as yet there was none of the members of his body in evidence in the flesh, but in the process of "which in continuance were fashioned," they were brought into manifestation and through the suffering of death as a consequence of sin they are conformed to the image of him who loved them and gave himself for them. How poor, finite mortals of the earth do stagger with wonder and amazement when they are given to comprehend something of the glorious mystery of godliness and God's wonderful works among the children of men, that he loved Jacob and hated Esau, before either were born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. They are made to know, of a truth, that "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." When we can, by faith, understand something

of the Trinity, the three-in-one God, of the three separate and distinct offices of each, and at the same time the oneness and unity of all, also the union of Christ with his people, we can but feel that these things are too wonderful for us and that we cannot attain unto them. Should we attempt to inquire into the matter, as to the "when" and the "how," we find it is said of him, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men" "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" We like to meditate upon the union of Christ and the church, and sometimes it seems good to sing,

"In union with the Lamb,  
From condemnation free,  
The saints from everlasting were,  
And shall forever be.

In cov'nant from of old,  
The sons of God they were;  
The feeblest lamb in Jesus' fold  
Was bless'd in Jesus there.

Its bonds shall never break,  
Tho' earth's old columns bow;  
The strong, the tempted and the weak,  
Are one with Jesus now.

With joy lift up your heads,  
Ye highly favored few,  
When through the earth destruction spreads,  
For what shall injure you?

When storms or tempest rise,  
Or sins your peace assail,  
Your hope in Jesus never dies,  
'Tis cast within the veil.

Here let the weary rest,  
Who love the Savior's name;  
Though with no enjoyment blest,  
This covenant stands the same."

We are aware of the fact that some of our good brethren, those whom we love for the truth's sake, who have, possibly, a far deeper and clearer insight into the glorious and blessed truths than we can ever hope to have, do not see eye to eye with us in what we have endeavored to set forth here. We have no way of knowing what understanding our inquirer has of the Scripture in question, or to what intent and purpose the query was made, though we would by no means infer that he had any other motive than to gain some knowledge of a spiritual nature or be confirmed in his own views. We hope we are agreed and that we may be comforted by the mutual faith of each other, but regardless of the views of others, when we are called upon to testify to the things of our God, in faithfulness to him, we feel compelled to set forth the truth according to the light that has been given us, without



making any apologies, at the same time hoping that God may so give us to understand and contend for his truth as to glorify him, and build up and edify, not tear down and confuse, the saints in their most holy faith. Concerning spiritual gifts, Paul says there is a diversity of them, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentils, whether we be bond or free; and have been all made to drink into one Spirit." The conclusion would appear to be, that there is one body, but many members, and that all are necessary for the good of the whole, so, Let not the hand say to the foot, I have no need of thee; or the eye to the ear, &c., for all have their place and need of each other, forgetting not that Christ is the head over all things to the church, and that he is not divided. Let us, therefore, labor together as much as in us is for the glory of God, showing, if possible, that we have been with and learned of Jesus. Let us not make a brother an offender for a word, nor require of each other to write or speak in our own prescribed stereotyped form, but taking the Scriptures as our pattern and guide, in faith, order and practice, endeavoring to shew forth the praises of him who loved us and gave himself for us.

R. L. D.

## NOTICES.

I am alone in a good seven room house, with a nice garden, some small fruit, houses and barns for two or three hundred hens. I have a couple of horses and cows, and would like to have a small family of good Old School Baptists come and live with me.

Address J. B. Durand, R. F. D. 1, Rockville, Missouri.

Your unworthy brother in a precious hope,  
J. B. DURAND.

STATE COLLEGE, New Mexico, Dec. 19, 1929.

DEAR EDITORS:—State College, New Mexico, is located forty miles north of El Paso, Texas, in the Rio Grande Valley three miles south of Las Cruces, N. M., and one mile east of Mesilla Park, N. M. We have no Primitive Baptist Church in this section of the country, and I have met but one brother and sister here. I would be pleased to hear from an Old Baptist who could give me some information through the SIGNS OF THE TIMES, or by private letter, of the location of the nearest church. This valley is fine for farming, and has a wonderful climate.

J. R. HEATH.

## A CORRECTION.

ON page 20 of the January issue of the SIGNS OF THE TIMES there is a mistake in the signatures at the close of the Corresponding Letter of the Salisbury Association. Instead of George F. Adkins, Clerk, and J. H. Truitt, Assistant Clerk, it should read, J. H. Truitt, Clerk, and George F. Adkins, Assistant Clerk.

## MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Maryland, October 18th, 1929, Joseph Rounds and Miss Mary Ellen Dykes, both of Salisbury, Md.

## OBITUARY NOTICES.

**JACOB STELLE LEEDOM**, our brother in Christ, departed this earthly life December 14th, 1929. He was born June 4th, 1854. For the past thirty-three years he had been taking care of the meetinghouse and graveyard belonging to the Southampton Old School Baptist Church. He was baptized into the membership of this church the second Sunday of February, 1901, by the late Elder Silas H. Durand, who was then pastor of the church. On the death of Deacon Caswell B. Reeves brother Leedom was appointed deacon and served in this capacity until he, too, passed away. About forty-three years ago he married Miss Mary J. Lefferts. To them were born nine children, five sons and four daughters, one son and two daughters dying in infancy. The surviving children are Oswald Leedom, Jeffersonville, Pa., Miles Leedom, Riverside, N. J., Sara Leedom, Philadelphia, Pa., Mareta, Norristown, Pa., Thaddeus, somewhere in the West, and Marvin, Philadelphia, Pa. There are also nine grandchildren living. He is also survived by three brothers. Owing to the illness of the pastor, Elder H. C. Ker, and to his being unable to attend, I was requested to officiate. Brother Leedom was my uncle by marriage, his wife having been my father's youngest sister. The duty of taking care of the meetinghouse and graveyard of the Southampton Church has therefore been in the Lefferts family for over fifty years, myself having been born in the same house where Uncle Jacob died.

Funeral services were held in the meetinghouse, interment by the side of his wife. Just before going to the meetinghouse to conduct the services, his daughter, Sara, quoted to me the words in the first verse of the fourteenth chapter of John. Therefore I used these words as the basis of my remarks that day. May the Spirit of the Lord comfort the bereaved church and sorrowing children, reconciling us all to his divine will.

ALSO,

**LIZZIE SPAGNER**, our sister in Christ, and the last surviving colored member of the Frying Pan Old School Baptist Church, Fairfax County, Virginia, died January 7th, 1930, near Manassas Va. She is survived by no nearer relatives than three nephews and five nieces. Her exact age is not known, but she is said to have been in her eightieth year. She was baptized by the late Elder E. V. White. Her life of faith in God and in his Son is a bright and shining example to all the church. Meekness, gentleness and simplicity marked her deportment. It was her request before she died that I be called to preach at her funeral. I did so, using the words of Job, "I know that my Redeemer liveth."

H. H. L.

**BROTHER V. L. SCOTT** was born March 4th, 1853, and died May 10th, 1929, making his stay on earth 76 years, 2 months and 6 days. He was married to Miss Mary E. Turner March 5th, 1879, and to that union were born two children: Carlton Scott and Orla Scott, both of whom are still with their mother. Brother Scott was given a hope in Christ and united with Dry Creek Church of Old School Baptists April 11th, 1894. He was elected Church Clerk (date not known), which office he held as long as he was able to attend his regular meetings. He was a faithful member and a strong believer in salvation by grace, first, last and all the time, and was loved by all who knew him; even the enemies of the doctrine he believed loved him as a man. His home was open to any who went there, especially the Old Baptists. He leaves to mourn his good wife, two children, many nephews and nieces and a host of friends. While we mourn our loss, we are sure he is sleeping that blessed sleep from which none ever wake to weep, and we say, Sleep on and take your rest. We would say to his bereaved wife and children, Weep not for brother Scott, for he is through with the sufferings of this life and is awaiting the resurrection morn, when Christ will come again and call our sleeping dust from the grave and house us in heaven and immortal glory. I will say to all the Baptists that when they are passing that way to stop in and see sister Scott and the children, for they told me they want the Baptists to come just as they always have.

The unworthy writer tried to hold prayer service at his funeral, as he did not want preaching. He said he believed that every man preached his own funeral by his daily walk. Surely he was a child of God.

Written by one who loved him,

J. N. DARNALL.

**DANIEL SHIELDS** was born February 5th, 1854, and passed from this life October 7th, 1929, being 75 years, 8 months and 2 days of age. He was married to Martha Comstock in 1872 or 1873. She passed away about thirty years ago. To them were born three children, one dying in infancy. Mrs. Ella Shuman, a widow, James A. Shields, one grandson, John Shields, and myself, his widow, are left to mourn our loss. He and I were married December 11th, 1904, and lived near Bethlehem Church, in Edgar County, about twenty-five years, where we were members and where our brethren and ministers were entertained and felt our home was also a home for them, until my husband's health began to fail and he could not take care of our little place, so we, together with his daughter Ella, moved to Dudley, where we bought a General Store. Here we had a pleasant home, his daughter managing the business and attending to most of the other work. His health began to fail rapidly in September, but he was not confined to his bed. He was not reduced in flesh or strength until the last day or two, when he was still able

to get up and walk to his chair, even to within a few minutes of his death. He had the best of medical care, and all was done for him that loving hearts and willing hands could do. His Maker called and he had to go. Our home is sad and lonely and we miss him greatly. I know he has gone to his eternal home, but sometimes I feel I cannot be reconciled to giving him up, yet I know I should not murmur or complain. His physician was his cousin, and is also an Old School Baptist minister of note, and he officiated at his funeral, preaching a very interesting and comforting sermon. We laid his body to rest in the Shields Cemetery, near Kansas, Illinois, among his relatives, old friends and neighbors. There were many floral expressions of sympathy and kindness, for which we are thankful.

Yours in sorrow,

ELLA R. SHIELDS.

**NICHOLAS HUNTER**, our dear brother, passed away November 26th, 1929, near Clairette, Erath County, Texas. He was married to Miss Damoris Fewel July 22nd, 1886. To this union six children were born, two girls and four boys, one daughter dying in infancy. He leaves to mourn his departure his aged companion, five children, one sister and seven grandchildren. He was baptized in the Predestinarian Baptist faith and order in 1889, and stood firm during the split on conditionalism. He was ordained deacon in 1906, which office he filled faithfully until the end came. Surely a great man in Israel has fallen, and the church at Clairette has sustained a great loss, but we hope our loss is his eternal gain. His remains were laid to rest in the cemetery at Hico, Texas, to await the trump of God to awaken these mortal bodies and fashion them like unto the glorified body of Jesus. Dear ones, sorrow not as others who have no hope. His funeral was conducted by Elder W. R. Herndon, his pastor, in the presence of a large concourse of relatives and friends.

W. W. SLAUGHTER.

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

Mrs. W. O. Harris, Okla., \$2; Ernest Davis, Del., \$1; J. H. Jones, Ga., \$1; Mrs. M. E. Drake, N. J., \$1; Mrs. Georgia Carruthers, Va., \$1; Mrs. Jennie Cole, \$1; B. H. Shearon, Tenn., \$2; Paul T. Leigh, N. J., \$1; Mrs. M. V. Sizemore, Tenn., \$1; Albert Casey, Ky., 50 cents; Peter Jones, Wash., \$1; Elder J. G. Sawin, Ill., \$2.50; J. H. Shambaugh, Ohio, \$1; Maud O. Hulbert, N. Y., \$1; Allie Gooch Reid, N. C., \$2; Mrs. Hayes Mitchell, Nebr., \$4; Miss E. G. Merryman, Md., \$1; Woburn Church, Mass., \$5; Hewitt Osborn, N. Y., \$6; "A friend," Ont., \$2; Mrs. Val Werner, N. J., \$2; E. E. Staggs, Texas, \$1; Mrs. T. L. Carey, Ont., \$1; Cyrus Cross, N. Y., \$1; Sarah J. Dishong, Pa., \$3; W. E. Chaney,

Texas, \$1; W. K. Baird, Ky., \$3; Mrs. A. J. Owens, Ky., \$3; Mrs. Sydney Duolos, Canada, \$1; Mrs. F. G. Hutchens, Ky., \$1; Mrs. T. H. Young, Ohio, \$3; C. T. Reynolds, W. Va., \$1; Mrs. M. A. Somers, Va., \$1; Mrs. Julia A. Turner, Ky., \$1; Mrs. J. D. Shafer, N. Y., \$1; Mrs. Amelia Tomlinson, Pa., \$1.

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IN  
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2:00 P. M.

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

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At 10:30 A. M.

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J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

O. P. SPINNS, Church Clerk,

143 W. 11th Street, Claremont Cal.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spitzer, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

Mt. Zion Church, Westaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday each month, at High School Building.

E. B. AULT, Church Clerk.

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# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 98. MIDDLETOWN, N. Y., MARCH, 1930. NO. 3.

## CORRESPONDENCE.

ONTARIO, California, Dec. 12, 1929.

DEAR EDITORS:—I am submitting this good letter for your disposal. For about forty-five years I have been reading the SIGNS and have found practically everything I have read in it uniformly speaking the same thing as was contained in the 1832 volume. It is a great deal to be thankful for in this fast changing age of confusion and construction. May God's grace enable you as of old to maintain the same steadfastness, ascribing all glory, honor and praise to him who works all things after the counsel of his own will, for good to them that love him.

I have brother Bourland's consent, if you feel it well to publish his good letter.

Yours in hope,

G. O. WALKER.

WICHITA FALLS, Texas, Nov. 11, 1929.

DEAR BROTHER WALKER:—Yes, dearly beloved brother and yokefellow in the gospel ministry of our Lord

Jesus Christ. We have lived over and over again the pleasant memories of being with you and the dear brethren and sisters at your meeting on the first Sunday in October, 1929, in your home enjoying your hospitality, hearing the dear saints singing spiritual songs and in spirit worshipping and praising God's holy name. A beautiful sight it is to see the Lord's little children gathered together in his name, whose hearts are filled with love for each other, and who manifest by every word and act that they esteem each other better than self. My poor heart was filled with joy inexpressible to see your little flock rooted and grounded in the faith of God's elect and established in the doctrine of God our Savior. I realized forcibly my weakness to try and speak rightly in the dear name of my Master, knowing I am but dust and ashes in his sight. I tried with the ability given not to do violence to truth, but preach an all-wise, eternal, omnipotent God, full of grace, mercy and truth, whose counsel shall stand

forever and ever, executing his sovereign will, and none can say unto him, Jehovah, what doest thou? According to the testimony of the angel, God willed that Mary should bear a son, and that his name should be called Jesus, that he should save his people from their sins, and after he had made his advent into the world he said, This is the will of my Father which hath sent me, That of all which he hath given me, I should lose nothing, but should raise it up again at the last day. This is the hope of the little, lonely, doubting pilgrim here below, that God, the Father, gave them in covenant to the Son before the world began, and that the Son was duty and covenant bound to do the will of the Father. The Father's will was that his children should be made holy and without blame before him in love, he having predestinated them unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will. Job says he is in one mind and who can turn him? and whatsoever his soul desireth, even that he doeth. Jesus' testimony is, that he did come down from heaven. On the cross he cried out, and said, It is finished; also, I and the Father are one, and that it is impossible for God to die. We conclude, according to the record, if God is all-wise, and declared the end from the beginning, and Jesus was faithful with the Father and finished the work he came to do (which he said he did), that his people who were given to him were saved from death, and that God's will was made full and complete in his

Son. Now the questions arise, Am I numbered with the Lord's train that filled the temple? Was my name written in the Lamb's book of life? Were my sins by and of the Father lain on Jesus? Was his blood shed for me? Was it my sins that nailed him to the cross? These are questions that vitally interest the poor hungry soul, and the strongest language I dare use is, I hope. I do not know that my Redeemer liveth and that I have an inheritance, but I hope so, and that I heard that small still voice which spoke peace to my troubled soul. Then if indeed we do have hope, why so? We see we are yet sinners, and imperfect, cannot do the things we would, and are made to hate the life we live in the flesh, because of so many follies, sin and corruption in our vile nature plainly manifested. Then in this earthen tabernacle, polluted, filthy house in which we live, how can we dare hope? Only by the Spirit of God bearing witness with our spirit that we are the children of God. How can we know that God's Spirit is bearing testimony with our spirit? By this ye may know ye have passed from death unto life: If ye have love for the brethren. Do I love my brethren as I should? Do I love God with all my mind, soul and strength? If so, why so? David said, Is there not a cause? Yes, there is a cause. We understand God is the first cause of every cause. If we love God it is because God first loved us, sending the Spirit of his Son into our hearts, crying, Abba, Father, regenerating us anew, borning us of an incorruptible seed by the word of God

which liveth and abideth forever, taking our feet out of an horrible pit, establishing our goings, putting a new song in our mouth, even praise unto his holy name. When this song of thanksgiving, praise and adoration emanates from the heart it is the fruit of the Spirit, God working in us both to will and to do of his good pleasure. We did not volunteer to love and serve God, because we were dead, deaf, dumb and blind; we did not choose him, but he chose us, and ordained that we should go and bring forth fruit, and that our fruit should remain. We esteemed him smitten, stricken of God, and it pleased the Lord to bruise him and lay on him the iniquity of us all. He bore our sins in his own body, and carried them all the days of old, and put them away by the sacrifice of himself. But the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. Hence we knew nothing about the love of God until by revelation we saw how vile and corrupt we are and how merciful, kind and loving the Lord has been to us. When by faith we are enabled to see Jesus was made unto us wisdom, righteousness, sanctification and redemption rivers of joy spring up within our hearts. The mighty Captain of our salvation, who has conquered death and hell, who speaks and it is done, who commands and it stands fast, who says, Fear not, it is I, he it is whom my soul loveth and panteth for, as an hart after the water-brook. Then if indeed we have been

(by the power of God's Holy Spirit) adopted into that heavenly family, and by imputation Jesus' righteousness has become ours, then by a mighty display of God's lovingkindness and mercy toward us, by revealing himself the chiefest among ten thousand, the One altogether lovely, we may dare to hope that Jesus is our Redeemer, King and High Priest. We feel resigned to God's will in sickness or health, prosperity or adversity, and are made to say in humble resignation to God's providence, Whatsoever God doeth is right, because it is God that doeth it. If prosperity is ours, a blessing has been bestowed; if adversity, the Lord is chastening us for our good. Whom the Lord loveth he chasteneth, and he who is without chastisement, whereof we are all partakers, is not a son, but a bastard. The apostle said, For we know that all things work together for good to them that love God, to them who are the called according to his purpose. Then if we are of that circumcision that worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh, it is because God first loved us, gave his Son to die for us, regenerated us, wrought all our works in us. Visiting the widows and fatherless in their affliction, keeping ourselves unspotted from the world, esteeming our brethren better than self, letting our light shine, all are the fruits of the Spirit, and the direct result of God working in us both to will and to do of his good pleasure. So, then, if we love and worship God it is not traceable to the human heart, for that is

deceitful and desperately wicked above all things, and who can know it? but it is because the Father covenanted with the Son that the elect, according to the foreknowledge of God, should be holy and without blame before him in love, being predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Then we hope, because we hope, and believe, we love God and our brethren, desire to worship God in spirit and in truth, and be humbly and reverently at our brethren's feet, and when this lonely and sorrowful pilgrimage here below shall have been finished, and this poor lispng tongue shall lie silent in death, our hope is that we shall be among that great throng of people John saw, who had come up through great tribulation and made their robes white in the blood of the Lamb. They shall hear the voice of the Son of God saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. A woman may forget her suckling babe, but I will never leave nor forsake thee. I will contend with him that contendeth with thee, and I will save thy children. Heaven and earth may pass away, but my word shall not pass away. Then, dear kindred in Christ, take fresh courage, our King eternal reigns, he has conquered and put all enemies under his feet, and said, I am

he that liveth and was dead, and because I live ye shall live also. Blessed thought and hope!

Brother Walker, when you are with the dear brethren and sisters whom I met while in California at your meetings at Ontaio and Riverside please read this letter (though poor it be) to them that they may know how much I love them for the truth's sake, and may it be God's will, my dear brother, to spare your life yet many years, and that you by his grace may be enabled to preach a full gospel: salvation by grace, and grace alone.

I can hardly express my gratitude toward you for your hospitality and kindness to poor me.

In bonds of love and christian fellowship,

W. S. BOURLAND.

FREEWATER, Ore., Nov. 26, 1929.

DEAR BRETHREN:—I have just returned home from a visit with old Mt. Zion Association in Missouri, and by request of many of the dear brethren I will try and give a short account of my visit with them. I left my home Monday before the third Sunday in September, stopped off at Topeka, Kansas, and attended the First Kansas Association, which was held with Big Walnut Creek Church, September 13th, 14th and 15th. Here I met with a very small number of brethren, only two churches represented at the meeting, but the love and sweet fellowship abounding at this meeting filled all vacancy, and my soul was made glad that our God had so graciously led me,



unworthy as I felt to be, in the midst of such a lovely band of pilgrims, who were nearly all strangers to me in the flesh, but I truly felt to be among my friends, and in the midst of such a spirit there is liberty. Here I met with four other Elders, and there was not a discordant note in all the preaching; it was one glorious theme, salvation by grace, which all who heard and understood rejoiced in with joy which cannot be expressed. Here I also met several of the brethren from Mt. Zion Association, with whom I joined at the close of this joyous meeting, feeling in my very soul to say as I bade these dear brethren farewell, Behold how good and how pleasant it is for brethren to dwell together in love and sweet fellowship. In company with Elder Attebery and brethren P. Taylor and Joel Odell I left the meeting. My son and his wife met me at brother Taylor's, and after a good night's rest and a pleasant visit with this dear brother and his good companion, sister Taylor, whose home has been a pleasant resting-place for me for more than forty years, I went with my son and wife to their good home, which was my stopping-place while on this visit. September 26th we attended the Fishing River Association, which was held with Mt. Vernon Church, in Kansas City, Missouri. There I met many precious brethren with whom I had met in years passed in sweet union. But here I met a sad change: I met with a spirit of division. Oh what a gloom began to gather around my soul and mind that had been so blessed with the sunshine of peace.

In place of the dove-like spirit that so cheers and comforts the hearts of God's humble poor, the spirit of the flesh was dominant. My poor soul could only sink under such a cloud of enmity. O my soul, can it be possible that brethren who once walked together in love and sweet fellowship could now so rend and devour one another? This Association had been in correspondence with old Mt. Zion Association ever since I knew Mt. Zion, and that was in 1832, and after all the many years of joys and sorrows, which were mutual, could now be borne and rejoiced in no more. In place of those sweet messages of continued correspondence, they now resolved to withdraw correspondence from Mt. Zion Association because some of her preachers preach the absolute predestination of all things and eternal vital unity of Christ and his church, and those who were working this division were not satisfied with withdrawing correspondence from Mt. Zion Association, but like the leech, which never gets enough, they, through misrepresenting those who believe in the sovereignty of God, say that they who believe in the predestination of all things make God the author of sin. But that is not so, for God, having all power, has determined, or predestinated, that sin shall not hold his dear people under its control, and he (God) lays sin at the door where it belongs, and every one who has felt the righteous displeasure of God because of sin comes humble and penitent to the footstool of mercy and acknowledges himself to be the chief of sinners. But while they

feel to be sinners, they are taught that Jesus came to save sinners, and they are also taught that he is a Sovereign and is able to do whatever is his purpose to do. They believe God has so predestinated the salvation of his people over the head of all opposition that everything to that end is so fixed and set by his eternal purpose that every one who was chosen in him before the foundation of the world was predestinated to that end, and when it comes to eternal vital unity, I do not see how they could be chosen in him if they were not one with him, and I do not see how their names could be in the Lamb's book of life if there were not a unity or oneness. We do not believe we actually existed in our natural flesh and bones, as some accuse us, but we do believe in our eternal life, since we were one with him, for this book of life is Jesus, and while we were dead in sin our life was hid in this book of life, or with Christ in God. Now pardon me for offering my views on this sublime doctrine, but, as David says, if the foundations be destroyed what can the righteous do? and if the sovereignty of God fails all the glorious doctrine on which our hope hangs for life and immortality goes down with it. But, bless God, while heaven and earth, with all they possess, are passing away the word of God endures forever, and this is the word which by the gospel is preached unto us.

Now back to my visit. On Friday before the first Sunday we met with old Mt. Zion Association, at Oak Grove, as was previously appointed, at her last

session, held with Bethel Church in 1928. Of the nine churches represented in the Association at that meeting at Bethel only five were represented at the Association held at Oak Grove in 1929, the other four churches, through this wave of strife, met at Sardis, Bethlehem, on Friday before the second Sunday in October, organizing themselves into what they called the Mt. Zion Association, in correspondence with those Associations that withdrew from Mt. Zion Association. But notwithstanding all this spirit of strife divides good brethren, the Lord was good in manifesting his gracious Spirit of love and approval on the little few who met at Oak Grove in accord with the voice of the Association, and a greater demonstration of the Spirit I never witnessed than at this meeting, and my short visit with the churches holding to the principles of the doctrine was certainly crowned with the blessed evidence that the dear Lord did approve of faithfulness in his precious cause. Oh how sweet and blessed is the spirit of charity which suffers and bears all things for Jesus' sake. How much better is a little in peace than an abundance in confusion. "Blessed are the peacemakers: for they shall be called the children of God." It is better to have a millstone about our neck and cast into the sea than to offend one of the little ones for whom Christ died. Oh what poor, weak and erring mortals we are! How solemn it is for the poor soul who is forced daily to the throne of God's rich grace to beg for mercy in his wayward life and there

remembers that he holds aught in his heart against his brother, and oh how sad it is when we go to the mercy-seat and cannot pray the Lord to forgive us as we forgive those who trespass against us. Oh that we could live and walk as we did when we first received Christ Jesus our Lord. Now let me say to all who may read this, whether you be of those who remained with old Mt. Zion or those who left it, you are my brethren, and my prayer is that the dear Lord will bring us, as he did Job, to the place where when we feel his rod we can know that it is to try our faith, and may we all come forth as gold. We can but hope that our God will not suffer us to run to final destruction, but will in his own good way and time bring us together in one; that is, in to Jesus, where we can sit down with him in his kingdom, where he can and does sup with us in all our sorrows, and we with him in the glories of victory. O brethren, return to your first love, and cease to be led by designing men, for I, as one who loves you, assure you that a gospel which divides brethren is not the gospel of Jesus. The gospel of Jesus is the power of God, and it is that which unites the children of God in love and sweet fellowship. I will now say to one and all who wish to know, My visit is wonderfully described by the one who composed that good hymn, "Mixtures of joy and sorrows I daily do pass through."

I arrived home last Friday morning and found all as well as usual, excepting Rebecca, who has been quite sick, but I am glad to say she seems to be

improving. May the dear Lord keep and bless us according to his mercy, for Jesus' sake.

Yours in gospel bonds,

J. T. BARNES.

RISING SUN, Md., Feb. 4, 1930.

DEAR MR. LEFFERTS:—I have just read your article entitled "Signs of the Times," in the February issue, and must say that it struck a responsive chord and found lodgment in my heart. I feel to exclaim that God is surely using you as his mouthpiece to declare to his people things that must shortly come to pass, though sad to think of. Yet how few there are who will hear, because so many seem so sound asleep that I fear they will not hear. I suppose that what made me more appreciative was that I attempted to set forth the same thought many years ago, but was misunderstood, or, perhaps, not understood at all. For this reason I was declared to be as one with an unbalanced mind and my name was cast out as evil; yet for all this, I have never complained, and am not now complaining, for it seems that all that has ever happened was for my good and only acted as helps to drive me to what I feel God had purposed for me. He has indeed led me in a strange way through dreams and visions. While given only in symbols, yet all have worked out in such a wonderful way that I am made to say, Surely God has been in it all. The first vision I ever had was some twenty years ago when in deep sleep. I saw a golden field in the heavens, and around the border of this

field were golden circles or rings, each one brilliantly studded with all manner of precious stones, while in the center of the field was a word composed of golden letters, each letter richly studded with all kinds of precious stones. The word for some time seemed to be a puzzle, as I could see it only as a word, but soon the meaning came to me: "This is the Word of God." Up to that time the Scriptures had been to me all a mystery and a mass of confusion, and I had not been particularly attracted to them, but after this vision they seemed to unfold to me and I found in them a new meaning altogether. I soon found myself deeply absorbed in them, and soon the thought came to me which you have presented in your article: a thought that became uppermost in my mind as I heard a voice say, The times of the Gentiles are now at hand. Not an audible voice, but a still small voice, and heard and was forced to believe. But I will leave this, as it is too big to dwell upon. I will relate the second vision. It was the coming of the holy city, a vision I shall never forget. My mind was directed toward the western heavens, when I saw the coming of the golden city which filled the whole heavens as it came. I seemed to be suspended between the earth and the heavens and looking down upon the earth. I saw earth's nothingness, but, on the other hand, I beheld the glory and beauty of the new. It came on toward me filling the

whole heavens, but just as it was about to touch me I awoke, and was intensely filled for days afterward. Since that time it seems I have been through a course of preparation for this great event, let it mean what it may. Dream after dream has come setting forth symbols which have meant successive steps in the journey that I was to make. Sometimes it has been quite awhile before it worked out, but all cleared up sooner or later and I was made to understand. Recently things seem to be moving at great speed, and now when I have a vision I get the meaning very soon. Probably I will have a mysterious dream during the night which I feel has a meaning for me, so will ask the Father what it means, and will go back to sleep and the meaning will come. Dreams and visions of late show me that I am to journey at great speed, which indicates to my mind that something is very, very near, and that I must make haste in readiness. I would love to tell you more, but it is too much, so will relate just one more, as it seems to be clearly related to your article, or to thoughts expressed in it. A few nights ago I dreamed of being at a world peace conference, when all at once my vision was directed to the northeast heaven, where I beheld a strange sight, which I at first could not understand, and I began to ask, What is it? What is it? All at once I saw it was cannon, the heaven being filled

with the artillery of war, all gray-colored. Then I exclaimed, It is war, it is war, and not peace. So, to my mind, and I am not doubting, two great events are about to transpire. To the world it will be war and confusion such as has never been; but to the church it will be the harvest of the fruit of the age. How strange that any would want to sleep and slumber in such momentous times, times of such great significance: things which have been prophesied of, hoped for, longed for and prayed for above everything else; things which are full of riches and unspeakable glory about to be made manifest, yet one hardly dare mention it before many people. May God continue to bless you with an understanding heart, which I feel sure he will do, is my prayer for you in his name.

ENNIS McGRADY.

[MANY supposed visions are nothing more nor less than vagaries of the imagination. For this reason, and knowing that most of our readers are skeptical of the spiritual value of such things, we rarely allow them to come into the SIGNS. Now and then, but very rarely there are such experiences which impress us, and such has been the case with the above letter from our friend McGrady. The visions he relates seem to have substantial basis of spiritual meaning, and so we share them with our readers. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."—Job xxxiii. 15, 16.—H. H. L.]

DANVILLE, Va., Nov. 29, 1929.

DEAR SON:—Just think, one month until Christmas, and another year will be in history. We hope to believe in a God who rules and does his will in the heavens and among the inhabitants of the earth, and none can stay his hand, nor say, What doest thou? I wonder sometimes why we do believe the Old Primitive Baptist doctrine, the most unpopular and hated above all others I know of. Why can we not just turn loose and float with the tide, with the masses? But son, we cannot do it. This doctrine is our meat and drink, without it we would perish spiritually. On account of cold and snowy weather, we had no meeting at Cane Creek this month. How often I think of your flock in the great city of New York. How I do appreciate their love and fellowship for you. I feel to say I know you preach the gospel to them or they would not have it. When I was last with you all and could look in the faces of your little fold, and could hear them talk so lovingly one to another of the love and goodness of our God, it just caused my poor heart to rejoice to feel I was blessed to mingle with the saints of the most high God, so I want to ask you to remember me to them, for I hope I love them for Jesus' sake, because I see his likeness in them. I do hope the Lord will enable them to hold up your hands, that you may go in and out before them in his name and be guided with wisdom and strength to your journey's end, is my prayer, if I am enabled to pray at all. Some nights I cannot sleep and am not sorry when I

can have happy thoughts of heavenly things. The thought of Jonah having to be cast overboard to keep from being drowned sounds strange, but he could not remain in the ship. The sea was rough and the fish, or whale, could not swallow the ship, so Jonah had to go overboard so the whale could take care of him. I believe the Lord has his way in the matter, as in all others.

Your loving father,

R. L. DODSON.

LONDON, Ontario, Nov. 21, 1929.

MY DEAR BROTHER:—Frequently I have thought of writing to you, but have been feeling so sad since my dear brother Gillis passed on. He always greeted me with a kiss since sister died. Oh how lonely I felt as I visited a couple of days with sister Jennie; I felt he should come in and visit as before. Surely the church has lost one of our best deacons, as he was much interested in the good of his brethren. He had a large funeral, and our dear pastor spoke with much feeling regarding our beloved brother. But, dear brother, over against sorrow the dear Lord gave us to rejoice, in giving the church five candidates. They were baptized in the lake, and last Sunday another (Mrs. Sinclair) came before the church in Duart, and will be baptized Saturday, and I understand there is a Mrs. Paterson, of Ekfrid, coming to the church next Sunday. If she comes that will be seven in all. How glad our pastor must be that the Lord, not man, adds such as shall be saved. God does his own work.

Elder Helms was well received again, and was in London, he and our pastor staid at Oliver's home over night, and son invited brother Dan Campbell and wife for the afternoon, and you should have been present to see the lovely afternoon that was spent. Elder Wood and wife, from Virginia, were also present. Dear brother, such visits remain as a sweet remembrance in our minds. Just like your first visit at our home, never to be forgotten by me. You are a splendid fisher; you drew me out unknown to myself. Oh how I wish I could see and visit again with you. You are dearly beloved by me as a sweet brother in Christ; our hearts entwine around one another as brethren in Christ, just like the dear pastor God gave us here in Canada. Although he tarried long, it was for the good of the church I believe, for God makes no mistakes; all things are open to him, and he does his pleasure as seemeth good to him. I am going to the funeral of a dear cousin who died away from home, while visiting with her sister, Mrs. McLean, of Bothwell. She was sick only ten days with pneumonia. The body arrives to-day from Fort Arthur. So there is sorrow and joy mixed together in this world. Mrs. Kennedy, where we visited when you were here in Duart on Saturday, (you remember her) died the morning of brother Duncan's funeral.

We have large numbers coming out at every meeting of our dear pastor's appointments. I am very glad he frequently comes to our home. He took me to Woodstock to see brother

Robert Scates, and a sweet visit we had together. I would be glad if you could come to Canada. I read after you with delight.

Lovingly your sister in hope,

FLORA J. SINCLAIR.

[THE foregoing letters both seem to be good reading for the SIGNS. One is from my earthly father, but however dear he may be and is to me in this sense, yet there is a tie which binds us far closer together than that of nature. The last time he visited us he and I talked for two days about different passages of Scripture, and when he left he remarked that he did not believe he had ever talked with any one with whom he was more in agreement than we two seemed to be. This touched me deeply, and I have been made to rejoice many times when recalling the incident, feeling to thank God that he has so directed my steps as to bring me in such love and fellowship with one whom I believe to be well established in the doctrine of God our Savior. The other letter is from sister Sinclair, giving both bad and good news from Canada. While some are being removed to their eternal homes, we are glad that the Lord is vouchsafing the ministry of his servant, Elder George Ruston, by adding to the church militant such as he will own and have to be saved. There are many who will be glad to learn of this good news.—R. L. D.]

HERNDON, Va., Nov. 25, 1929.

DEAR BRETHREN:—After filling out the subscription blank for another year's subscription to your paper, the

SIGNS OF THE TIMES, I have a little mind to tell you how long I have been a subscriber to your paper. It will be forty-seven years next spring since I began taking it. It was then printed and published in newspaper form, and I have some of the old copies of it still in my house. I used to write for the dear old paper while in the bloom of life and used to feel when my letters would be published in the good old paper to say, in the language of the little Moabitess woman, Ruth, who said to her intended husband, Boaz, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" Yes, I felt to be a stranger to you then, and I feel to be a stranger yet to all that is good and great.

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again."

The whole of this hymn describes my feelings at this very moment. I am an old man now, in my eighty-first year. I felt in my younger days that if I lived to be an old man I would live to be better, but, alas, I must use again the words of the poet

"Worse and worse myself I see,  
Yet the Lord remembers me."

I am the only one of my natural father's children (of eight) living on the earth. None of my brothers or sisters lived to be my age, although I was considered the most delicate one of the whole family. Why I still live I know not, but God knows why and for what purpose I live and move and have my being. If it is to live and

suffer with him, then I hope to know something of his suffering while here in the likeness of sinful flesh. We are told in holy writ that if we suffer with him we shall also reign with him. I sometimes ask myself the question, In what way do we suffer with him? The most trying way I know of is bearing the cross. We are told to take up the cross and follow him. He said, If any man will come after me, let him take up his cross daily (yes, it must be daily) and follow me. Dear brethren, it is a great cross for me to think about writing a letter on this all-important subject of bearing the cross. It is a cross for God's little children to go home to the church and tell them what great things the Lord has done for them. The older I get the heavier the cross seems to bear me down, still our Savior said, If any man will come after me, let him deny himself, and take up his cross daily and follow me. Again we read the words of Jesus, "And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. x. 38. This subject of bearing the cross is a sad but beautiful subject to employ our minds and write upon, and if I could wield the pen of a ready writer I would continue with the subject, but I am too old now to write with pen and ink, and it is quite a task for me to write with pencil.

I close with best wishes for all connected with the SIGNS and all lovers of the truth.

A worm of the dust,

JOHN F. OLIVER.

HIRAM, Ga., November, 1929.

DEAR EDITORS:—My subscription for the year 1929 has expired, so I am sending two dollars, for which please send the SIGNS another year. I love the editors and readers of the paper. I have read many good letters while out at sea in the Navy, trusting in the same Father, God and Ruler of all things. I would read them and reread them until they were nearly torn up.

My mind has been running over the trip I took when I was discharged from the Navy at Brooklyn, N. Y., and stayed nineteen days with my grand uncle, Elder John Eubanks. I can never forget how he looked when I went into his home at Newark, Delaware. He had been sick, but when he began talking to me he said he was well. He recalled many incidents of years past, when he was preaching in Georgia and Kentucky. I shall never forget his wonderful gift and his splendid delivery. I think I can see something in the dear old SIGNS OF THE TIMES that is far above the trashy things of this world. I wish I could visit your people, but cannot tell when I shall be blessed with the opportunity. If the Lord wills, I hope to meet them some day. I know that God rules all things after the counsel of his own will, and will not fail to carry out his precious promises. I ask the editors and readers of the SIGNS to pray for me, a poor sinner.

In hope of that eternal life which God, who cannot lie, promised before the world began, I am yours in brotherly love,

JEWELL O. CROKER.



**EDITORIAL.**

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*All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.***Middletown, Orange Co., N. Y.***ISAIAH XXX. 33.**

"For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep, and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

In answer to a request from a friend, we attempt to give our thoughts on the above passage; but in order to do so, must glance at the whole chapter in brief. From the first verse of this thirtieth chapter down to and including the seventh, the Lord declares the utter foolishness of Israel's resorting to an alliance with Egypt against the coming invasion of the Assyrians under Sennacherib. The children of Israel as a nation are here spoken of as "rebellious children" who take counsel of Egypt instead of the Lord, who resort to fleshly dependence instead of trusting

Jehovah for deliverance. Note the warning of Rabshakeh in chapter thirty-six: "Lo, thou trusteth in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him." The seeking of help against the enemy, at the hand of Egypt, was in defiance of God's word in Deuteronomy xvii. 16: "Ye shall henceforth return no more that way." There could never be any help to God's people come out of Egypt. There in that land had been their bondage and slavery. Any attempt to go back that way could only spell disaster for them. Nevertheless, faced with the invading host of Sennacherib, they resorted for help to their former land of bondage. The Lord would surely punish them for this, but would save a remnant of them according to his grace. Of the nation of Israel at this time the Lord said, "This is a rebellious people, lying children, children that will not hear the law of the Lord." These rebellious characters desired no vision from the Lord and begged the prophets not to speak right things, but to speak smooth things and to prophesy deceits. One cannot help but be amazed at the blindness of the people, and yet the professed, not real, children of God are the same to-day. They do not want to hear the truth, they want their vanity gratified and desire to be left alone to sleep on in ease undisturbed by the truth, wedded to their own gods, allured by their own foolish imaginings. The condemnation of the wicked draws every moment

nearer, but they heed not the preceding warnings of disaster and rush headlong to their judgment, to that Tophet ordained for them of old. When king Josiah reigned in Jerusalem he was a God-fearing man and sought to restore the kingdom from the idolatries which it had fallen into under the influence of wicked kings prior to him. This place Tophet had been used before Josiah's time as a place of human sacrifices where mothers and fathers in worshipping the god Molech had caused their sons and daughters to pass through the fire. This heathenish practice, Josiah had stopped. (See 2 Kings xxiii. 10.) In this very Tophet where some of Israel had worshipped Molech with fire, right there the Lord had determined to also make a more terrible slaughter of their enemies. And so it proved. For while Israel did seek help at the hand of Egypt, it turned out altogether vain, just as God said it would, and the real help and deliverance came from God himself; and Sennacherib and his army were turned back from Jerusalem without Israel's fighting a single stroke. Read Isaiah xxxvii. 36-38: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they [the Israelites] arose early in the morning, behold, they [the enemy] were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons

smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead." Thus is seen the terrible vengeance visited upon the enemies of Israel in the valley of Tophet, the place of fire before ordained to be used for that same purpose, a place deep and large, with plenty of fire and plenty of wood, needing naught but the breath of the Lord to kindle it that it might be verily as brimstone to the utter consumption of all the enemies of righteousness. Thus, we see the deliverance of Hezekiah and his kingdom from their enemies was glorious, for the Lord did it all and no human help or cooperation was needed. After this, the deliverance of Israel from Babylon was even more glorious than Hezekiah's, yet came about the same great way, by the power of God. And after the deliverance from Babylon, the deliverance of the redeemed from death and condemnation by the resurrection of the Lord Jesus Christ was more glorious than all. As Tophet was the place of burning prepared for the king of their enemies, Sennacherib, so figuratively it is a type of the lake of fire and brimstone, the second death, prepared for the devil and his angels. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi. 8. "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived

them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. xix. 20. Thus, Tophet is a figure of the final and ultimate destruction of antichrist and of all that loves and makes a lie. Tophet was located in the valley of Hinnom outside the city of Jerusalem, and spiritual Tophet is most certainly outside the new Jerusalem. Note what Jeremiah says about it, "The children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall not more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away." Can any one imagine such dreadful calamity as above foretold? It is horrible above all conception. If we turn to the nineteenth chapter of Jeremiah we see again all this disaster that was to befall Jerusalem, and which did befall her in the year 70 A. D., graphically pictured in all its horror. But now, if our Bible readers will continue on through Jeremiah as well as through Isaiah, in

the latter chapters of these prophets, as well as of Ezekiel and Daniel, they shall see foretold the final destruction of Babylon, which means not merely the destruction of Ancient Babylon, but of the Babylon of the present time which holds sway throughout the world. This Babylon of false religion is doomed to destruction and the Lord has prepared a Tophet for her. As the Lord fought against Sennacherib to deliver Israel of old from the Assyrians, so will he at Armageddon deliver his people from all the nations gathered against Jerusalem to battle. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."—Zech. xiv. 12-15. The horror of this great battle of Armageddon, yet to be fulfilled, is still further portrayed in Ezekiel, thirty-ninth chapter, where we are told that so great will be the slaughter in the

ranks of the armies of the nations that come to battle against the Jews regathered to the holy land that it will take seven years to burn up the wreckage left from the battle and will take over seven months to bury the dead, all the people working at it continually. No such battle as this with such disastrous results has ever yet been fought in the history of the world. It is yet future. Ezekiel thirty-ninth chapter tells of it. The valley of Hinnom where Tophet was located is here called "The valley of Hamon-gog." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. xxiv. 21. In all this wreckage predicted to come upon the nations at the end of the Gentile period, the true children of God will dwell safely under the wings of the Almighty. Like Noah safe in the ark from the destruction which then overwhelmed and destroyed the world, so the church of God shall dwell safe in Christ when worlds are crumbling into ruin and when the beast and the false prophet and all who worship them shall be turned into the final Tophet of destruction from the presence of the Lord and all his holy angels. "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm." "Through the voice of the Lord shall the Assyrian be beaten down," and not through human means or agencies. "Ye shall have a song, as in the night when a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord,

to the Mighty One of Israel." "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." What blessed promises are these to those whose strength is the Lord and who wait patiently for him. These shall renew their strength and shall soar above as on eagles' wings. Blessed be his holy name, he who causeth us to triumph by Christ Jesus.

H. H. L.

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PSALMS XXVII. 13.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

The above Scripture is the testimony of Jesus in the heart and life of David and therefore must be spiritually interpreted. None can understand it but those who are spiritual. David was a highly favored character, yet he lived under the legal law dispensation and was under its curse, and he found, as all have who have ever been under the law of Moses, that it was a minister of death, and death passed upon all who came under its curse. They groaned under its lash, as did the Israelites under the whips of the Egyptian taskmasters. They were weary and heavy laden and, like Martha, "encumbered with much serving." Therefore the land of Caanan, which was a land flowing with milk and honey, was really the land of the dying and dead, and all who lived under that legal covenant were transgressors and disobedient and under the same condemnation, death passed upon all. This was their heritage from their first parent Adam, and

the second Adam, the Lord of life and glory, was the one and only hope of any of them. Now just as Moses is the minister of death, so Jesus is the Minister of life, and just as the Old Testament is the book of the dying and dead, so the New Testament is the book of the living. We find even now, that this world is full of the dying, so it was in David's time, so it will always be. But David spake of the Lord of the living, and the living, the real living, are those who live unto God. It is written, "In that he died he died unto sin, in that he lives he lives unto God," and Jesus died the death of those that died, and he is the life of those that live, so the land of the living is the people of the living God who are bought with a price, even the precious blood of Immanuel, a people who are experimentally made to know him, whom to know is life eternal. It is this blessed people who can say with David, "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?" He knew if the Lord appear it was life, and heaven; if he depart, one says, "'Tis hell, 'tis more, 'tis endless ruin, deep despair." David's enemies, many of them, they of his own household, were often his fear, and often he cried, Deliver me not over unto the will of mine enemies, and when he by faith beheld the Lord present in the valley of the shadow of death he could say, I will fear no evil, for thy rod and thy staff they comfort me. Perhaps it will not be presumptuous to say that there are some of us who have traveled, and are still traveling

the same path with David and can take the language of our text and say truthfully, "I had fainted." Yes, we know what it is to be ready to give up, especially when we are given a sight of the vileness of our carnal mind, or when we are found rebelling against our loving and gracious God. We have surely learned that it is hard to kick against the pricks. We have been envious at the workers of iniquity and fretted ourselves because of him who prospereth in his way, because of the man who bringeth wicked devices to pass, and but for the work of God enabling us to believe, we had fainted. It is believing that distinguishes a subject of grace from a graceless character, and this is a sovereign act of a gracious God to a graceless sinner. We should not feel the baseness of our rebellion nor the vileness of our carnal heart if we had not tasted that the Lord is gracious. A believer must see Jesus made a curse for him, smitten for his transgressions and for his sins afflicted, and when one sees him thus he knows that he is death of deaths and that in his favor is life. What a blessed favor, to see the goodness of the Lord in the land of the living. The Hebrew children in thinking of the fiery furnace would certainly have fainted unless they had believed, and what goodness there was in the Lord's presence. Yes, that is it. It is his blessed presence that makes the land of the living. It is God manifest in the flesh. Oh what a blessed theme enabling poor sinners to rejoice in spirit and to have no confidence in the flesh. Some time ago we

found ourselves greatly distressed as we thought of the many and varied scenes of distress and suffering in this life. Our thoughts went out to a number of dear friends who were sorely afflicted, some with one disease, some with another, and as we thought of them in their helplessness it seemed to us as though they were in the grip of a terrible monster, who pitilessly held them in his grip. We felt as one standing on the shore seeing them gradually sinking and unable to help at all. While in this mind the January SIGNS came. We turned to the first page and read, "For the Lord God omnipotent reigneth." Those precious words in the hands of the Holy Spirit were enough to break the spell, then we saw the furnace of old (which was a dreadful monster, for what can live in a furnace of fire?), that that furnace was the land of the living while Jesus was there. Then we thought again of our afflicted friends, and we said, What a blessed affliction if Jesus dwells with them there. Yes, though at times it would seem as though they were in the land of the dying, yet they live unto God, and by prayer and supplication they make their request known unto God. Surely it was the goodness of the Lord in the land of the living to us. It is good to see him as the Lord God omnipotent, reigning over all and in all things. We have heard dear friends say, A sparrow cannot fall to the ground without the notice of your heavenly Father. We are glad it does not read that way, but rather, "Are not two sparrows sold for a farthing? and

one of them shall not fall to the ground without your heavenly Father." So to us he reigns in the fall of sparrows, and are not ye of more value than many sparrows? Why are we considered of more value than many sparrows? because of our goodness? No, a thousand times no. Because of God's goodness. It was his goodness that sent his own Son to death that we might live, and all the sweet and blessed comfort of the Spirit, with grace sufficient for all our needs, flow from his sovereignty as the pure river of water of life, clear as crystal, proceeded out of the throne of God and the Lamb. All his mercy, compassion and kindness is a flowing out of his own goodness to his blessed and humble poor. It is the goodness of the Lord that makes the captive's portion sweet, and reconciles man to his lot. It makes prisons palaces prove, and through God's goodness to his afflicted children they are made to rejoice in their portion. They at such times thank their God for afflictions, glorying in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Now David saw the goodness of the Lord in the land of the living. By faith he beheld Jesus as the life of those that live, and he spake of his goodness and talked of his power. It was God-given faith and enabled him to believe. A belief that can stand the test of the fire and embrace the Lord in the furnace of

affliction, and testify that though they walk through the valley of the shadow of death yet his rod and his staff they comfort him. Such a faith is of God, and it will hold the weak believer up in the distressing hours and days one meets with in this life, for wherever this Christ-life is manifest earth and hell will oppose it. As one has sung,

"Earth, hell and sin, that hateful name,  
Together strive to quench the same;  
But still it lives, his power to show,  
In spite of all that hell can do."

"Though but a spark, 'tis heavenly fire,  
'Twill dwindle off, but ne'er expire,  
Till brighter than the solar rays  
It shines through everlasting days."

It was not possible for death to hold him, and by the goodness of our God we have seen it was not possible for death to hold us, and we have joined with that blessed throng to praise him, for as Hezekiah said, "The living, the living, he shall praise thee, as I do this day," and in this day, the gospel day, we praise the goodness of our God, and sing, "My Jesus hath done all things well," for it is of his goodness that we as brethren dwell together in unity; yea, that we esteem the other better than ourselves and speak the same things.

The Lord bless us to rejoice more and more in the goodness of his house, even of his holy temple. G. R.

### NOTICE.

Providence permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in March (30th). All are welcome.

E. M. FORD.

### CIRCULAR LETTERS.

(Written by Elder G. E. Coulbourn.)  
*The Salisbury Old School Baptist Association, in session with the Salisbury Church, to the several churches, meetings and associations with which we correspond, sendeth greetings and love, we hope, in the Lord.*

DEAR BRETHREN:—As is the usual custom in writing Circular Letters, it seems we must have some subject as a basis or foundation of the letter. The Association is drawing near, and the one appointed to write the Letter has put it off for some reason almost as long as possible, not knowing what subject to use, and feeling it seems most of the time void of understanding, so we shall try and use this word "understanding" for consideration.

First, we call your attention to the opposite of this word: misunderstanding, or a lack of understanding, and to consider it first from a literal or natural viewpoint. We all know something about what it means for men not to understand each other, as without understanding there is confusion, difference of opinions, sometimes to the extent of breaking friendships on matters of little import, but this kind of understanding or wisdom is, as James says, "not from above," for where envying and strife are in the heart it is earthly, sensual, even devilish, and as we see it, all such lack of understanding is of the flesh, or carnal mind, for in nature we strive for exaltation. The kind of "understanding" that we have in mind is the kind that Job asked about when he said, Where can wisdom

be found, and what is the price of understanding? Answering his own questions, he tells us that it is without price, all the gold and silver are not equal to it, and it cannot be purchased with any or all the fine jewels of the world, and neither can it be found, much less bought. As the Scripture says further, it is hid from the eyes of all living, even including the eyes of the fowl and the keen eye of the vulture, for, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." This, to our understanding, is the hidden path, or way of real wisdom or understanding. Now since it is hidden from the eyes of all living, and cannot be purchased with gold and jewels, being without price, and out of sight, the question again, Where can it be found? We do not believe this path, wisdom, way or understanding, whatever we call it, can be found by searching, for no man by searching with his natural eye or mind can find God, for he is out of sight, hidden from this kind of wisdom, and his spiritual things also hidden from the wise and prudent, as such, and God was thanked that it was even so, that these things were hidden from the wise and prudent and revealed unto babes. These babes we believe to be the ones in which God works in their hearts this wisdom of his, and to understand something of his secret or hidden way, and this God works by revealing unto them that it is of God himself that they are in Christ Jesus, as Paul explains it. For "of him [God] are ye in Christ Jesus, who of God is made unto us wisdom [understanding], and

righteousness, and sanctification, and redemption." So now in this new condition of heart we begin to realize, to some extent at least, where true understanding begins, where it goes on and that it is in Christ Jesus, the way, the wisdom, the truth, the life and the resurrection itself, for he said he was all this. Unless or until he tells us in our own hearts about this glorious hidden way of wisdom, we will fail to understand it, though it were possible that we could be as wise as Solomon by nature; and indeed this reminds us that Solomon did not get his natural wisdom by studying, but it was the gift of God that he was made so wise in this world, and then the greater gift of God was to follow with this man and show him that all his natural wisdom or understanding was but vanity and vexation of spirit, and so Solomon the wise man, by nature, learned that this wisdom was of no lasting value, and learned that the fear of God was the beginning of real wisdom, and to do as God commands was understanding. His Son, Jesus, had this real understanding, for he kept his commandments, and, if we mistake not, works in us, at times at least, a great desire to follow him, and now if this Letter could only call your attention to the new commandment that this blessed spiritual Man of understanding taught we feel it would suffice. We refer to what he said: "A new commandment I give unto you, That ye love one another." This being with us, that is, his love, then, as he said, since he loved us we should love one another; and when we are in this



condition of heart and mind we hope we understand something at least about so great a love as he had for us: a sacrificed life for the people he loved.

We find it very hard at times to understand the Scriptures. If we do understand at all any of the Scriptures, it is because he opens our understanding that we may do so, for this he did with the disciples before his departure from earth, after eating with them in the mysterious manner he did, we read, "Then opened he their understanding, that they might understand the scriptures." So as we see it, to sum up, if we have real wisdom or real "understanding" we have Christ, or the Spirit of Christ, in our hearts, our hope and our only hope of glory. Then if we understand the Scriptures, he gives us the power of understanding, by working in us to see the Scriptures are simply a testimony of Jesus himself. This the disciples did not see, this we cannot see unless and until he opens our understanding, and with an enlightened understanding we then see Jesus the way, the truth, the redemption, the salvation and the resurrection of lost sinners who could not save, redeem or resurrect themselves. What a glorious and powerful Wisdom is this Jesus we hope in, and therefore since all power and glory are his, let him that glorieth glory not in his riches, or the strong man in his strength, or the wise man in his (natural) wisdom, but let him that glorieth glory in this, that he understandeth and knoweth me, saith the Lord.

May the Lord be to us wisdom and

understanding and our Moderator in this meeting, and glorify himself in it, if it please him so to do, by giving us hearts of understanding and directing us to do his will, and may he and his Son, the blessed Jesus, have all the praise we can possibly render unto him.

G. E. COULBOURN, Mod.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

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### OBITUARY NOTICES.

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ANGUS McCALLUM was born November 18th, 1858, and departed this life October 24th, 1929. He was the son of Zachariah and Jane McCallum, of Iona Station, Ontario, and was one of a family of ten children, five boys and five girls, of whom only one brother and four sisters survive. He was married April 12th, 1905, to Annie Gillis, of West Lorne, Ontario. He leaves besides his widow one daughter, Mrs. Harry Munn, of Neidpath, Sask, to mourn the loss of a loving husband and kind father. His death was particularly sad, as he left home after dinner to go to work, apparently in the best of health, and in trying to fight a fire he was overcome and suffered a heart attack, and was dead when found, with his clothing mostly mired from his body, which goes to show that in the midst of life we are in death. My dear husband never made a public profession to any church on earth, but I have every reason to believe that he had long since experienced a hope in Christ, and was not afraid to die nor was he alone away out there in that field when the call came, as his dear Savior was by his side. His hope was firm, his trust was in Jesus, who doeth all things well. He was a general favorite with both young and old, and his sudden passing has cast a gloom over the entire neighborhood and surrounding district, as he was of a very bright and cheerful disposition, always ready to give a helping hand in time of need. We sometimes wonder why we are called upon to suffer here on earth by parting with our loved ones, but God knows best. He is too wise to err, too good to be unkind, and we trust that he may give us strength from day to day until such time when we, too, shall be called home from this vain world of sin and sorrow to join those who have gone on before, where parting is no more forever and all tears shall be wiped from our eyes. We laid his mortal remains to rest to await the resurrection morn, when all the redeemed of the Lord shall come forth to meet their Redeemer, Savior and Friend.

His wife,

ANNIE GILLIS McCALLUM.

**DEACON W. G. TURNER**, son of J. P. and Nannie G. Turner, was born August 11th, 1857, was married to Mary L. Eddy June, 1879, and to them were born five children: R. O., of Homestead, Florida; Mrs. E. H. Bernard, of Roanoke, Virginia; G. C. and P. H. of Roanoke, Virginia, and C. W. Turner, of Bristol, Virginia. Brother Turner received a hope in Christ and united with the church in Roanoke, Virginia, May 29th, 1921, and was baptized June 26th, 1921, by Elder G. F. Dyer. Soon after the church asked for him to be ordained to the office of deacon, and April 29th, 1922, a presbytery consisting of Elders Lester, Dyer and Helms set him apart as a deacon, which office he continued to fill until October 30th, 1929, when he was called away in death, leaving his companion and children, together with the following brothers and sisters to grieve for him: C. H. Turner, of Richmond, S. E., of Roanoke, Virginia, J. V., of East Falls Church, Virginia, A. P., of Martinsville, Virginia, Mrs. Bettie Woody, of Richmond, Virginia, and Mrs. T. E. Turner, of Richmond, Virginia. Brother Turner was a strong believer in salvation by grace, and was well established in the faith of God's elect. He filled his seat in the church and acted faithfully according to his understanding, therefore he left evidence sufficient for us to say he has fallen asleep as one of God's children and is resting in his love.

Funeral services were held in the meetinghouse at Roanoke and were conducted by Elder Randolph Perdue in the presence of a host of relatives and friends. His body was laid away in Fairmont Cemetery to await the Lord's coming.

J. P. HELMS.

**HILPAH YOUNKER BLOOMFIELD**, widow of my older brother, Levi S. Bloomfield, died at her home, near Meeker, Colorado, October 28th, 1929, aged 84 years and 22 days. She possessed many endearing qualities as a wife, a sister, and, most of all, as a humble and devout follower of Christ, her Savior. She and my brother were married in Coshocton County, Ohio, February 11th, 1879. While previously on a visit to a sister in Illinois she related a beautiful experience of grace to the Mt. Zion Primitive Baptist Church, and was baptized the following day by the pastor, whom she had previously known in Ohio. She remained a member of this same church for more than sixty years, there being no local church near her mountain home in Colorado. During those years of pioneer isolation brother and she were visited by Elders Smith Ketchum and John L. Scott, of Illinois, in order that their children might hear the gospel of free grace proclaimed. She was a constant reader of the SIGNS. While on a visit with us last summer, she declared not a page escaped her eyes in all those sixty years. She leaves a daughter and two sons to mourn their loss. May the God of love comfort the mourning ones. A beloved wayfarer has passed on to rest.

ALSO,

**PETER CAMPBELL BLOOMFIELD** died at his home in Colchester, Illinois, January 22nd, 1930. He was my brother in the flesh, and also in the bonds of the Spirit, I truly hope. He died of heart weakness, after two weeks' illness. He was from childhood devoid of rugged health. He was born on the old Bloomfield homestead, in Fulton County, near Astoria, Illinois, June 1, 1861. Our dear parents gave Elder Peter L. Campbell, many years Moderator of the Spoon River Predestinarian Baptist Association, the privilege of giving my brother his given name. His reply was, "Sister Bloomfield, your baby's name is Peter Campbell Bloomfield henceforth." So it was. Brother was a man of mild and gentle manners. He loved peace, and sought its encouragement throughout his life of nearly sixty-nine years. For thirty years he was Clerk of Union Church, at Fandon, Illinois. He leaves a devoted companion, who vied with her husband in giving their Baptist brethren a welcome to their home. Brother left a request that Elder Clyde E. Webb, of Carthage, Illinois, preach his funeral, using as a text 1 Timothy i. 15: "It is a faithful saying," &c. Surely my brother's walk and conversation proved him a child of God.

ABRAM W. BLOOMFIELD.

**JOSEPH BETHEL PALMER**, our very dear brother, was born April 1st, 1864, and departed this earthly life November 26th, 1929. He was married to Mary Pauline Honeycutt October 26th, 1887. To this union were born seven children; five survive, three girls and two boys: Mrs. Birdie Clark, N. M., Mrs. Florence Tate and Mrs. Nellie Carver, of Cottontown, Tennessee, Hurmon and Virgil Palmer, also of Cottontown, Tennessee. Brother Palmer had been a member of the Predestinarian Baptist Church for more than thirty years, and was considered a watchman on the walls of Zion. Much of the time we had no pastor, but we never had any splits or divisions in our church, for he was able to detect anything that would mar our peace and would give us warning. I was several years his senior, and had known him from boyhood, and he surely lived a true, virtuous and moral life, a good example for any one to pattern after. His membership was with old Friendship Church, Sumner County, Tennessee. He was at the writer's home just a few days before he was stricken with pneumonia. I could not say too much in praise of brother Palmer, for he was honorable and upright, self-sacrificing, loved his church, was a strong defender of the truth and was always ready to take care of the Old Baptists. Brother Palmer leaves six brothers. Four sisters preceded him to the grave.

Elder R. L. Biggs, his nephew, spoke a few comforting words to the large gathering of relatives, neighbors and friends, after which his body was laid to rest in the family cemetery on the old homestead at Cottontown, Tennessee.

Written by request of his son by one who held him in high esteem as a christian and a brother.

(MRS.) HENRY J. (HARDY) DORRIS.

**BROTHER H. C. SLEDGE** was born July 5th, 1851, and died December 27th, 1928, making his stay on earth 77 years, 5 months and 22 days. He was married to Elender E. White November 28th, 1872. To this union were born ten children. He leaves to mourn his widow and six children: Mrs. Augusta Hall, Mrs. Ollie Fuller, Mrs. Nile Edwards, Ernest, Lloyd and Bascom Sledge, a host of grandchildren, two sisters: Mrs. Mary Ann Green and Mrs. Susie Beard, besides the church and many friends. His children and grandchildren all live in the neighborhood where he lived and died. He lived where he settled when he married. To know brother Sledge was to love him. He joined the Primitive Baptist Church at New Providence, and was baptized by Elder Green Thomas. He was ordained deacon of that church April 3rd, 1898.

Written by request by one who knew him for many years and loved him as a brother,

M. E. HAMNER.

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

Elder J. C. Chester, Ky., \$4; Mrs. Lena E. Wilson, Md., \$1; Mrs. L. P. Patterson, W. Va., \$1; G. S. Varnes, Mich., \$1; Miss C. Lilly Buck, Conn., \$2; T. L. Disharoon, Pa., \$1; Unetta Hamilton, Mo., \$1; J. S. Moore, Ala., \$2; H. M. Cox, Ark., \$2; H. M. Bowden, Texas, \$1; Mrs. A. T. Jones, Mich., \$2.

**NOTICE.**

The Primitive Baptist Home in Salisbury, Maryland, opened on May 1st. Those desiring to enter should write to Mr. Cyrus Risler, 904 Ogden Ave., New York, N. Y., for particulars. Members and friends residing within the bounds of the Eastern Associations are eligible.

R. LESTER DODSON.

**MEETINGS.**

The Middleburg Old School Baptist Church expects Elder George Ruston to meet with them the fifth Sunday in March (30th), 1930. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m. Also on Saturday before at 2 p. m. The Albany and Binghamton D. and H. train arrives at and leaves Cobleskill both ways in convenient time for the meeting. All are welcome.

ADDIE LIVINGSTON, Church Clerk.

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

E. A. MORELAND, Pastor.

**E B E N E Z E R  
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 at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

**O L I V E & H U R L E Y O L D S C H O O L  
B A P T I S T C H U R C H**

**A S H O K A N , N . Y .**

Meetings every third Sunday

10:30 a. m. 2 p. m.

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**1315 Columbia Avenue**

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

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

Little Flock Regular Predestinarian Baptist Church of Southern California meets every first and third Sunday at the Sweedish Lutheran church-house, on the southeast corner of Eleventh and Orange Streets, at 1 p. m.

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

O. P. SPEARS, Church Clerk,

143 W. 11th Street, Claremont Cal.

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

JOSHUA T. ROWE, Pastor.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. R. SALLEE, Clerk.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday each month, at High School Building.

E. B. AULT, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 4.

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## CORRESPONDENCE.

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### EPHESIANS II. 4, 5.

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved).”

All buildings must have a foundation, and the stronger and better the foundation the more severe storms of wind and rain it will withstand. To all effects there is a cause, and without a cause there is no effect, so the apostle Paul in writing to the saints at Ephesus lays a foundation, builded upon the Rock, which will stand forever, the gates of hell shall not prevail against it. For example I take a natural figure. A large building is contemplated, for a certain and fixed purpose, the architect will measure, estimate, draw and lay out to scale this building. He may make many changes, but he works until he has it all planned to suit the purpose for which it is intended. Then it is ready for the contractor, who takes the blueprints and specifications. The land may not have been bought,

the timber yet in the forest, the iron in the ore, the stone in the ground. This is the order of the business world, and a system by which we all work; determine before we act, that is natural, and if we did not plan and look ahead we would not be fit to carry on any business whatsoever..

I have been speaking of natural wisdom, now let us turn the page and try and speak some of things pertaining to the wisdom of God. We dare not even think that the wisdom of the omnipotent God is less than the wisdom of man. He who meted out the heavens with a span comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance, he said, As I have thought so shall it come to pass, and as I have purposed so shall it stand. All things in the creation of God are necessary in order to carry out his will, from the smallest gnat to the largest beast; the sparrow, the king, the beggar, all have their part in this wonderful work of God, and we all know that all things

work together for good to them that love God, to them that are the called according to his purpose. This is the one God who is omnipotent, immutable and omnipresent, who has created all things in heaven and in earth, thrones and dominions, principalities and powers, all things were created by him, and he is before all things, and by him all things consist. I have in a brief way laid the foundation, showing the solidity and sureness of him who created all things. It is he who is rich in mercy for us. Mercy, that essential perfection whereby he pitied his chosen people in their lost condition, caused by their transgressions and the disobedience of the first Adam, whereby all have sinned and by so doing transgressing the law. The law showed no mercy. It had no mercy to give. It was an eye for an eye and a tooth for a tooth. You have sinned, and the soul that sinneth shall die. God is merciful and his love was so great for them that at the appointed time he sent his Son into the world to save his people from their sins; his arrangements must be carried out according to the plans and specifications determined by him before he made the world. The world says we must be good and then God will love us, that we must give our hearts to him, for he will not save us unless we do, giving more power to the creature than to the Creator, they can teach each other these spiritual things, knowing not that they are dead, and teaching for doctrine the commandments of men. This is not the doctrine of the Bible, neither does it correspond with

the experience of God's people, whom the Lord has quickened, who were dead in sins. He communicates to them through the Spirit when he leads them beside the still waters and makes them lie down in green pastures, and by the illumination of the Spirit enables them to see their own corruption and sinfulness and ask the Lord for mercy. Why do they ask of God for mercy? Why did the family of Israel go to Joseph for corn? For the reason there was no corn any other place, so his people have no other place to go for this grace, which is free, without any works of the creature. If it were for anything we have done it would not be grace, it would be works. The apostle knew how vain and worthless are the works of man so he added, Not of works, lest any man should boast. It seems the wisdom of the world does not understand the meaning of grace, at least it is seldom spoken of in this day and age. What is grace? The free and eternal love and favor of God, which is the spring and source of all the benefits we receive from him. This free and unmerited love of God is the original mover in our salvation, and has no cause above it to excite or draw it forth, no works of man, or set of men, or nations, or kingdoms below it to command it, but it arises from his own free will that determined the scheme of salvation for his people, the free imputation of Christ's righteousness through the merit whereof true believers became righteous in the sight of God through Jesus Christ. To the Lord's people grace is a charming sound; yes, it is

amazing, for by grace ye are saved, and there are no conditions about it, ye are saved, and as Paul has so aptly said, I am persuaded that there is nothing can separate us from the love of God, which is in Christ Jesus the Lord. He mentions death, which separates us from all our natural ties, principalities, powers, things present, things to come, height, depth, any other creature, for God has said, By grace ye are saved. This saving grace is through faith, and without faith it is impossible to please God. Faith is the gift of God. Faith is the substance of things hoped for, the evidence of things not seen. It assures us of the reality and worth of eternal things and produces a satisfaction and assured confidence that God will infallibly perform what he has promised, whereby the one who is given this faith is confident of these things, and even through tears, disappointments and tribulation in this life can say, Thy will, O Lord, be done. There is one faith, even as there is one God, the Father of all, who is above all, and through all, and in you all.

I have spoken of mercy, grace, faith and love, now a few words on hope and I will be done. Hope, like grace is a back number in this progressive age, but we as a people, who have hope, to us it is precious. Even at times when you complain about your little hope you would not part with it; no, not for the world, for it is the firm expectation of the promise of God to us, the anchor of the soul, Christ in us the hope of glory. This hope is given to his people as an everlasting consolation, reaching farther than this world of sin, for if in

this life only we have hope we are of all men most miserable. But this hope is a lively hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Hope maketh not ashamed. Why? Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. By grace ye are saved. The almighty One has saved you. He has paid your debt. Yes, paid it all, and has promised that he will never leave nor forsake you. Ye are builded together for an habitation of God through the Spirit. Your worship is a spiritual worship, for he is a Spirit, and seeketh such to worship him, not with our hands, as though he needed anything, seeing that he giveth to all life and breath and all things, but with our spirit, for his Spirit beareth witness with our spirit that we are the children of God, and his people are the only ones who in truth can pray to our Father in heaven, for they are joint-heirs with Christ, brethren, yes, born of God our Father, who hath saved us by his grace, through faith, and that not of ourselves, it is the gift of God.

We thank our God for the privilege of having a paper wherein we may express ourselves, and may he uphold the managers of the SIGNS for years to come, and give them ability to carry on for the truth's sake.

**GEORGE L. WEAVER.**

CLEVELAND, Ohio.

HURRICANE, W. Va., Feb. 3, 1930.

ELDER J. W. McCLANAHAN—DEAR BROTHER:—I received my current issue of the SIGNS OF THE TIMES to-day, and was very glad indeed to read your comforting letter in it. You, dear brother, have always held a place in the affections of my heart. Well do I remember yours and brother George's visits to my father's, and to dear old grandmother's home when I was only a child, but how I did love, even then, to hear the blessed truths expounded by God's ministers. I hope, if not deceived, that I was, even in my youth, made to understand some of the truths of the word of God.

Dear brother, I am sending you another package of the corrected Minutes of dear old Pocatalico Association. The Association and the SIGNS OF THE TIMES have been with us a long time, and one can hardly think of having to give up either. It seems to me that our associations would always be peaceful and God-honoring, as it was last year, if we could leave at home the perpetual fault-finders and trouble-lovers who go about trying to build up their preeminence, at the cost of their brethren, and getting mad if they cannot. Then it is plain of which spirit they come, it is not the same spirit in which Jesus came. Surely, brother, you have seen this done before by some who were so straight that they leaned away back in their own idolatries of self-conceit. That was totally lacking in our last session, and I pray that God will keep his people from such presumptuous, self-willed trouble brewers in the future. How glorious to sit and

listen to sound brethren expound the truths of Jehovah when all is peace, but when the tempest is raging and the clouds are dark then are our hours dark indeed.

Brother Jim, I aimed to pen a few of my thoughts on Genesis ii. 17, or perhaps confine my remarks to the subject of predestination. The subject of predestination has been written on more, perhaps, than any other one subject dear to all Old School Baptists, yet, dear brother, it is a dear one to me. I do not begin writing on it for the purpose of stirring up controversy, neither to promulgate some new ideas on the subject which I might have, for all I have I hope has been given me from above. Do away with predestination and you rob me of my God, for it is surely the mainspring in that gospel preached by Jesus and his apostles. Then if you do away with predestination you leave all things to chance or the human free will. Then, my dear brother, where might the end be? It does my soul good, when I am made to view myself as I really am in this tabernacle, to think and contemplate on the sweet thought that God is God; that he is all-wise, knowing all things, whatsoever they be, from beginning to end; a God that has left nothing to chance; a God who speaks and it is done, commands and it stands fast from generation to generation; even a God who has said, and that by himself, that the wicked shall do wickedly. Now if the Lord will give me liberty to write I purpose to try and get down into the meaning of the word "predestination."



On looking up the word and its synonyms in the lexicon, we find the following terms given: Predestinate (from Latin *prae*, before, *destinare*, to determine.) Being rendered in English by our lexographers, to determine or fore-ordain; to appoint or ordain beforehand by an unchangeable purpose or decree; to preelect. Or the purpose of God from eternity respecting all events. Predestinate being a verb and predestination being a noun. Now let us look at the word "foreknowledge." It is rendered thus by our English lexographers: "Knowledge of a thing before it happens, or of whatever is to happen; prescience." And prescience means foreknowledge. Of course some will object to one going to a book of the world to get our definitions, but surely we cannot do otherwise. The Bible is not a book of language definitions. Our lexographers have defined the word "love" to mean love and not to mean hate. If we hear a brother say that he loves so and so we do not interpret him to mean that he hates so and so. We will never do so until the usage of the words by the English speaking race is so altered. So it is with using Mr. Webster's definitions of predestination and foreknowledge, unless explicitly contrary to revealed religion. But I believe his interpretations are congruent with Bible language, and have, in some of my enraptured moments, felt that I experienced some of the same things.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest

thereof thou shalt surely die."—Gen. ii. 17. God had formed man, the first Adam, of the dust of the ground, and placed him in the garden to dress it and keep it. Here it is that God says, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." Then it was by God's unfrustrable foreknowledge that he, before the transgression took place, was aware that it was going to take place, for he adds, "For in the day that thou eatest thereof thou shalt surely die." Did not God know that his command would be transgressed? If he did not, is he all-wise? If he did not, why did he say, "In the day that thou eatest thereof," and then go on and relate what the consequence would be, and say, "Thou shalt surely die"? Surely God's foreknowledge could see this as clearly as though it had taken place already. If not, there was some exterior force existing which he did not yet know about. But that could not be, for he created all things, and I take that to mean *all things*. Then it was by his predestinated plan that it did take place, therefore his holy and righteous will. Do you not think that God could have prevented it if it had been against his predetermined will? Surely an all-powerful God, who could create worlds and hang them upon his own power, could have prevented it if so it had been his will. You will hear it said, Oh why all this suffering? But, dear brother, if we would live we must first suffer and die. Then it is all for the lifting of Jesus on high.

Perhaps I have written too much already and said too little for you to enjoy. I am not able to put into words the thoughts I have, but find I have a desire to come face to face with you so that I might talk, and also have the privilege of hearing you once more so beautifully set forth the doctrine I hope I love.

In closing I will quote some language used by Paul the apostle to the Ephesians, which reads thus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." This is far above my poor weak power to imitate even. Such sweet assurances, but yet, when I am permitted to look upon my Jesus arrayed in spotless clothing and myself in filthy rags, I am made to wonder if I have ever been born again. I sometimes think surely I have not, if so, my heart would be cleaner and my mind would be taken out of the transitory things of this vain world and made to dwell upon the subject of his redeeming love.

When disposed to, write me a few lines.

Your brother in bonds,

OSCAR J. BYRNSIDE.

GRANTVILLE, Kansas, Oct. 24, 1929.

DEAR BRETHREN:—I was privileged to attend the Mt. Zion Association, which convened near Oak Grove, Missouri, October 4th, 5th and 6th, 1929, and was requested to write an account of it for the SIGNS OF THE TIMES, which would indeed be a pleasure to do. But in making the attempt I find human language too weak to describe such a meeting, for it was only one more of the heavenly places in Christ where all were raised above earthly cares and made to sit together in him, and none but those who have lived through such a season can fully realize the fullness of joy that is found in such a place. The business was transacted with unanimity in an evident desire that nothing be done through strife or for vain glory. The doctrine which these dear people love was freely discoursed from the pulpit, without let or hindrance to a blessed people who know and love the joyful sound. Not a jarring, discordant note was heard from the pulpit, nor in their godly conversation among themselves and with their visiting members who came from different States. As I, in my felt sense of littleness, viewed their solemn assembly, I thought, These are they who have come up through great tribulation, for, having their names cast out as evil, for truth and Jesus' lovely sake, only brought them into closer fellowship with the Man of sorrows who was acquainted with grief, and who was despised and rejected of men, and never have I heard a more touching and vivid portraiture of his

life from the cradle to the grave. Christ, and him crucified, was proclaimed throughout the meeting. How sweet to the saints everywhere is the assurance that

"Though the world, and the devil, and all sin unite,  
And bold persecutors may try to affright,  
Yet Jesus, our Leader, is stronger than they,  
Let this animate you to press on your way."

Many dear old saints were there with temples adorned with hoary hair and whitened locks, once more bearing testimony to the unceasing care and omnipotent love and protection of the Captain of our salvation, our dear Forerunner, who says, Lo, I am with you alway, even unto the end. So

"Press on, dear old soldiers, you'll soon be discharged,  
The war will be over, your bounty enlarged,  
With singing and shouting, though Jordan may roar,  
You'll enter the haven and rest evermore."

After the meeting I was again blessed to enjoy some precious visits with several of the members, which will long be remembered as "a green spot in the desert" to me. I was also blessed to attend two of their monthly meetings, and again witnessed their fellowship and forbearing love, which is a token of true discipleship, for by it "shall all men know that ye are my disciples, if ye have love one for another." Oh may the dear Father of us all guide and direct us in the way of truth, and ever keep us in his fear and love until it is his will for us to

"Meet and be complete,  
And long together dwell,  
And serve the Lord with one accord,  
And so, dear friends, farewell."

In that hope I beg to remain your little sister,

MARY ELLISON.

LINTHICUM HEIGHTS, Md., Dec. 14, 1929.

DEAR ELDER LEFFERTS:—You have been much in my thoughts of late, and, I trust, that it is the love of God. We are told that this love is shed abroad; that is, that space or time cannot diminish it, many waters cannot quench it. If I am correct, Jesus said, I am come that they might have life, that they might have it more abundantly. My understanding of this is that there shall be no lack, no shortage, just enough, nothing over, but one glorious fullness of eternal life. With God it is not new, for it was hid in Christ before the world began. Then it is new to the believer only in the sense that he has been made aware that he is the recipient of it. While this life was in the Godhead before the world was framed, yet it could only shine forth in the suffering of death of the blessed Son. Yes, my dear brother, the cursed death of the cross could not stand between him and his love for his people. He must go forward to meet the dark monster death, and by this suffering he has brought in eternal salvation for all the redeemed, and there is no lack in it. But ye are complete in him, in whom it has pleased the Father that all the fullness should dwell. When we are brought to consider this wonderful suffering of our Elder Brother what manner of men ought we to be? He did not say, It is too cold, I cannot go into the garden and pray for you, though all men had forsaken him in the hour of need. If one ever needed a friend surely it would be in the hour of death, yet none stood by him, or with him.

He tread the winepress alone. Of all the people there was none to help. In this sad hour he was made to wonder that there was none to uphold, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me. Here we see the crying out of the flesh against the will of the Father, but in the next breath what do we hear? Nevertheless, not my will, but thine, be done. Oh what wondrous love the Father has bestowed upon us, that we should be called the sons of God. Not long ago I was present at a meeting, and after the service was over the speaker announced that there would not be any meetings during the winter months. Some one asked the reason, and she was told that the weather would most likely be cold in the next two months and the people would not come out. That seemed to bring the sufferings of our blessed Jesus very forcibly to my mind, and his sleeping disciples. How unmindful were they of his suffering, so much so that they could not watch with him one hour, which to my mind means the gospel day. Are we to-day keeping this watch, or are we somewhat inclined to be sleepy? Has he given Zion the eyes of slumber, and will he find her sleeping for sorrow upon his second return, as he did the disciples? I am fearful lest this should be so. Oh that he would grant needed grace, even though it should be for a little space, for revealing to us our duty that we rightly owe to him who has called us out of darkness into his marvelous

light. May he give us the spirit of prayer to this end.

With love to you and loved ones, I am, I hope, your brother in the best of all bonds,

D. L. TOPPING.

HAVANA, Kansas, Dec. 4, 1929.

DEAR KINDRED:—The SIGNS is very dear to me. It was the first religious paper I read after it was revealed to me that salvation is of the Lord. I was often lost in wonder when reading the experience of others, for they told my own better than I could have told it myself, and I have never tired of it since. May the dear Lord comfort and sustain you in your labor of love. We have countless blessings, and many precious promises which are sure; they never fail. How sweet to feel that we have passed from death unto life because we love the brethren and have been drawn by His lovingkindness. Oh the comfort and peace when we are permitted to hear that sweet voice say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and such a sweet rest, which the world cannot give. Flesh and blood hath not revealed it unto us, but our Father which is in heaven. It is everlasting. It brings comfort and encouragement to the sinner saved by grace. There is a sweet rest to the people of God, for he rules in the army of heaven and among the inhabitants of the earth. If I know my heart's desire, it is to praise and honor our dear Redeemer.

I have just returned from Iola,

where I attended preaching over the week end. This is my nearest place now; it is seventy-five miles. They are blessed in having Elder J. M. Preston for pastor. His preaching is precious to his congregation. I attended two associations this fall. One at Crescent, Oklahoma, the other at Oak Grove, Missouri. I enjoyed both very much. At the last named place I met sister Mary Ellison for the first time, also her brother, Elder Schenck, of Topeka, Kansas. My daughter was with me, and we were obliged to leave there on Sunday morning. We regretted we could not stay for Sunday services.

There was a time when I did not care for the SIGNS. If I am not mistaken, our heavenly Father revealed to me the truth as it is in Jesus, unworthy as I feel myself to be of all this blessedness. I believe it. Is this boasting? God forbid. Thy sins are all forgiven, seems to be written indelibly in my heart. "My counsel shall stand, and I will do all my pleasure." All we can do is to be still and know that he is God.

"Have thine own way, Lord,  
Have thine own way;  
Thou art the potter,  
I am the clay."

Brother Lefferts, I received your precious letter, and I thank you; it was very much appreciated. I did what you asked me to, in locating a Primitive Baptist Church in Kansas City for a certain person.

With best wishes for editors, publishers and writers of the SIGNS, your unworthy sister, in hope of a blessed immortality,

(MRS. MARY E. PITTMAN.

GRUNDY CENTER, IOWA, Nov. 6, 1929.

DEAR BROTHER LEFFERTS:—If indeed I can claim such relationship. Your letter received, and very much appreciated, but I feel very unworthy of such a favor from one whose time is so taken up. I thought of you all at the Association, and imagined I saw many of the familiar faces, although many have passed away. The dear ones I loved in my young days are gone. I was the youngest one when I left there and took my letter. I still have it, for I have never found a place where I felt satisfied to put it. I have met a few who I felt were true believers. How I loved the dear old ones who were there at Ebenezer so long ago and who were so kind to and thoughtful of me. I was baptized by Elder J. L. Purington when he was pastor there. Then came Elder J. N. Badger. I have, since moving west, visited there and attended several associations. I am not able to make the trip again. My husband passed away one year ago to-morrow, just as one falling asleep. I do not feel to wish him back, but desire to go, too, and be at rest. I am lonely. I have good, kind children to comfort me, and desire to be patient and await my allotted time to go home. I remember Elders Ker and Hardy. Elder Durand used always to be at the Corresponding Meeting, too, when I was there. The Beebes, father and son, were usually there. They are all fresh in my memory. The last gospel sermon I heard was by yourself, at Hughesville, from the Psalm beginning, "The Lord is my shepherd." I remember some of

it yet. On fifth Sundays I always think of you as being at Hughesville. I enjoy your writings in our paper, the SIGNS, and hope it may continue to be published. My father took it until his death and I have taken it ever since and would not know how to do without it. May you have many precious seasons at your meetings and with loved ones.

Your sister, I hope, in Christ,

(MRS. LAURA LYNN.)

[THE above letter is from one of the members of Ebenezer Church, Loudoun County, Virginia, and is in reply to a letter I wrote her trying to tell her something of our recent session of the Virginia Corresponding Meeting.—H. H. L.]

VAN ZANDT, Wash., Dec. 19, 1929.

DEAR EDITORS:—Inclosed you will please find a money order for two dollars to pay another year's subscription for the dear SIGNS OF THE TIMES, which is all the preaching I get. In looking back over the few short years of my life I find I have been a member of the Regular Old School Baptist Church nearly fifty years (it will be fifty years next November) and what profit have I been to them? None that I can see. I feel that I have been an incumbrance, but there is no other people on this globe I can fellowship beside the old despised "absoluters," and I wonder if Paul did not have this same feeling when he said, The world is crucified unto me and I am crucified unto the world. The older I get the less I see in the world that is desirable, and the more it goes after the pleasures

of the people the more disgusting it becomes, and when we can look into and understand the underlying principles of our officers the more we can see that personal pleasures rule most of them, even the so-called churches no longer hold them. We find them at the dance halls, the shows, or other places of amusement, instead of at some one of the many churches as we used to, and the women, whom we used to look upon as the gentler and more refined sex, leading the men to better morals, have now at this day gone as far into fast and free living as the men. We find them smoking cigarettes, and even smoking cigars, and drinking even to drunkenness, while some have turned highwaymen and some are bank robbers, and it is a very rare thing to find one who has the self-respect of our old mothers, who felt it (as it really was, and is,) the highest office which God gave to woman, to keep the home, raise and govern her children, for of these children are the nations of the world built up, and from them come our statesmen, doctors and lawyers, also our inventors, engineers and craftsmen, as well as ministers of the different churches. Now this is just a sketch of the world, and each one is clamoring for supremacy. But where do the Old School Baptists come in? They are neither reckoned in the world nor among the people, so they must be a separate and distinct people, and all their trust is in the God of the whole earth. They have no other god, nor do they want any other. They feel it is sweet to trust in Jesus, for they do

realize, to some extent, how much Jesus must have loved us to suffer all he did, even the shameful death on the cross, while there was not one who stood by him to soothe his bitter agony, not one who would own him as their friend. Oh how can we ever praise him enough for his wonderful works to the children of men? I sometimes think I will praise him continually, and I will start in, but before I am aware I find my mind has wandered off to some worldly subject, then I find there is no stability in me, and I cry unto the Lord to hold me and keep me from all evil, for unless I am kept by him I know I am lost, for I am so weak that I cannot keep nor control my mind for one moment of time. He alone is my keeper all the time.

I did not call to mind the world and its allurements through idle curiosity, but to show the power and wisdom of God, who is ruling all things by the word of his power, and since he has people here in this world he is protecting them in this way, and the whole world wonders after the beast, and while they are running after the pleasures which the beast supplies they are not paying any attention to these poor and afflicted people who shall trust in the Lord, for they think they are an ignorant, harmless people, and only few in numbers, and so the earth helped the woman, and is still helping her. But it is God who is over all, riding in the heavens in the help of his people, who trust him because he has opened their blind eyes, unstopped their deaf ears and given them a heart that they can

understand; and they know it is not because they are better than other people, and this fact makes them humble and of a contrite heart, which in the sight of God is of great price, because they are his, created in Christ Jesus unto good works, which God has before ordained that they should walk in them. When we sum this all up we are bound to come to the only conclusion: that God is over all, blessed for evermore. Even in our small acts in our everyday life he is ever near us meeting out our changes for us, and oh how thankful we ought to be that he has chosen us out of the world, putting a new song in our mouths, even praises to his holy name, and may he ever be sensibly and feelingly near each one of his little ones, and be their shield and hiding-place from the storms of life.

Written in love.

DAVIS BURCH.

SAN ANTONIO, TEXAS, Jan. 27, 1930.

DEAR EDITORS:—Please say in the next issue of the SIGNS that I would be pleased to get a Minute of all the associations in the country, and more especially those of the southern and eastern States. As I have to be housed up all winter it would give me great pleasure to know how the dear Old Primitive Baptists are getting along. What few churches there are in this part of Texas that are sound are very scattered. I live fifty miles from the nearest church. Any one sending Minutes will please address them to J. B. Bowden, 1047 Ridgewood Ct., San Antonio, Texas.

As ever, your brother in hope,

J. B. BOWDEN.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL, 1930.

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"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Note how carefully the spirit of inspiration surrounds the above exhortations with such qualifying safeguards as to leave no room for the intrusion of human self-sufficiency. All scriptural exhortations in the New Testament of grace are appeals to the believer's better self, to the spiritual nature within him resulting from the work of regeneration. Such exhortations have no attraction for the man of the world nor for that worldly element of human nature and carnal mind remaining in the believer even after

regeneration. "Wherefore seeing we also are compassed about with so great a cloud of witnesses" introduces the exhortation. "Looking unto Jesus the author and finisher of our faith" concludes the exhortation. Between this introduction and conclusion, these two qualifying safeguards excluding any intrusion of human self-sufficiency, lies the exhortation set like a jewel. What a gross misapplication of Scripture to tear this jewel from its setting and use the bare "Let us" to apply to all and sundry regardless whether they are fit to hear it or not. It applies only to believers. Except there be an ear to hear what the Spirit says to the churches, one cannot receive it. The exhortations beginning "Let us" fall into three divisions: (1) to lay aside every weight, (2) the sin that doth so easily beset us, (3) the patient running of the race set, or fixed, before us. No one who runs a race can be unduly weighted down if he is to run so as to win. Literally, when athletes are trained for racing, they undergo special preparation: diet is regulated, superfluous flesh is reduced, daily exercise is taken to harden muscles, to strengthen the heart, to increase lung capacity; sacrifices of personal inclination have to be made, inordinate appetites must be denied, dissipation has to be eliminated. Without such rigorous discipline, the athlete cannot hope to win in competition against his fellows. Everything likely to retard his ease of movement is taken away. He strips to the flesh, wearing no more clothes than necessary. The life of faith is likened



to running a race. In this case, however, it is not the competitive winning of a prize in which some win and others lose; for to those of faith, the goal is assured to all who run, by reason of Christ Jesus in whom the promises of God are yea and amen. Yet, in this race of faith there must be much, very much, of self-denial. The athlete strips to the flesh, but the runner in the heavenly race must be stripped even of the flesh insofar as any confidence or dependence in his fleshly nature is concerned; there must be a continual escaping from hindering weights which clog the believer's running. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." In this race believers do not outstrip other believers, thus robbing their brethren of the goal, but the believer beats himself, or gains the victory over self. Running in this race with the believer and against him are his new man or spiritual nature, and his old man or carnal nature. While it causes one to fear often that the natural man will defeat him, and, like David, to dread that he shall one day fall by the hand of Saul, or, like Paul, to fear lest after having preached to others he himself may become a castaway; yet really the human nature is already beaten as a foregone conclusion. Jesus has seen to that and has himself gotten the victory for his people. When our faith takes that in, we outdistance the flesh and carnal mind and every other adversary. "And every man that striveth for the mastery is temperate in all things." Not mastery or leadership over brethren and over the church is here meant by the apostle, but mastery or discipline over self. Temperance means control of self, keeping one's self in subjection, conquering one's body. This necessity of temperance is essential to the successful running of the believer as he presses toward the mark for the prize of the high calling of God in Christ Jesus. One cannot see how there could be indulgence and satisfaction of carnal lusts and at the same time a successful life of faith. In the experience of believers there is a gracious self-restraint. Jesus said that if any man has really the will to be his follower he must deny himself and take up his cross. The fact, therefore, whether one has a genuine will to be Christ's disciple is proved by whether one is gifted with the grace of temperance to deny self and to endure cross-bearing. The fruit proves the tree, its kind and excellence. So, if there be no self-mastery, no discipline of one's nature with its sins and lusts, what evidence is there that that one is in the path of faith? Usually the runner in a race sees the goal ahead of him. Not so the believer. The Jesus to whom he looks is hidden within the heavens. The goal of his aspirations is unseen. How, then, does he know there is any such goal, any worthwhile eternity ahead of him? Have not scientific men, philosophers and wise men of all sorts put forth strenuously their utmost powers of research to ascertain the certainty of immortality? And have not all such efforts failed? And have not

these failures caused many to recede more and more into the open and avowed atheism and infidelity? Unless there resides in one's soul a positive conviction of the reality of the goal, unseen though it is, the soul will not press on persistently hopeful against odds. True conviction is rooted in faith, not natural or historic faith, but gracious saving faith, that faith which is the evidence of things not seen and the substance of those things for which the believer hopes.

What are the things which hinder, the weights to be put aside? The epistle to the Hebrews was to those Jews who had formerly been under the law of Moses and who had been accustomed to the customs and ordinances, rites and ceremonies of that legal economy, but who had experienced gracious repentance from all that and who had been translated into gospel standing by the Spirit and power of Christ's resurrection. Now, had these Jew believers been altogether changed, in nature as well as in spirit, by this grace experience, no such exhortation as this, to lay aside weights and the besetting sin, would have been needed; but their human natures had not been changed though they had received the ingrafted word. Therefore there clung to these believing Jews the old grave-clothes of Jewish legal traditions and practices from which shrouds they could not escape except as they looked unto Jesus their Overcomer and as their pure minds were stirred up to remember the trials, conflicts and deliverances which their brethren before

them, in the great cloud of witnesses, had been subjected to. The church at Jerusalem, whose membership was converted Jews, could not refrain from enjoining upon Gentile converts the rites of circumcision. Yet this was wrong and a harking back to past and gone legal observances since abolished in Jesus' finished work. The failure of the Jerusalem church to realize this was a hindrance to their gospel purity. The clear, bold preaching of the pure gospel by Paul, which was certainly a genuine looking unto Jesus, soon rid these believing Jews of this hindering weight and brought them to understand that neither circumcision nor uncircumcision availed anything, but a new creature in Christ Jesus; that when one is in Christ Jesus he is a new creature, having no further use for the wornout garment of legalism. "Ye did run well; who did hinder you, that ye should not obey the truth?" asks Paul of the Galatian brethren. Evidently the attempt of false teachers to enjoin upon the church observances which had been in effect under the obsolete legal covenant was a hindrance to the full enjoyment of gospel liberty by those brethren who had experienced by grace freedom from the former yoke of bondage. Failure to understand that Christ is the end of the law for righteousness to them who believe, was a hindrance to their running well. From the days of the apostles until now the travel of God's people has not been uninterrupted; there have been occasional hindrances, many backslidings and strayings away; yet despite all this

the church has moved ahead in proportion as she has been stirred to an awareness of her failures and as she has been enabled through looking unto her great Head, to lay aside every weight. False doctrines have been weights to be set aside. Whenever false things or principles have threatened the church's integrity she has had provided for her ministry God-fearing and clear-minded gifts looking unto Jesus who have been faithful watchmen to warn and exhort with all longsuffering and doctrine, and who have been saviors upon the mount of Zion to judge the mount of Esau. When christianity in the reign of Constantine (306-337 A. D.) realized a respite from persecution through having extended to it the protection of the Roman state, the church became almost at once idolatrous. Then occurred an unholy union of Greek and Roman paganism with the ceremonies of the church. Her services became embellished with all the fascination of painting, sculpture and music, everything to allure and hold entranced the human mind. This weighted the life of sincere believers with heaviness; but even then the true body of Christ triumphed by faith in Christ, a steadfast looking unto him which burst forth some centuries later into the Protestant Reformation. Not for long, though, did the church rest. Following upon the Reformation, whose work was not perfected, there has been through the centuries since, a gradual relapse of Protestantism into those same idolatrous practices against which the Reformation had originally been revolt.

In spite of this apostacy of Protestantism, the true church has been graciously able to maintain her identity of simplicity and purity of faith and doctrine because Christ's life within her has kept her looking unto him. In these present days, doubts and discouragements often clog our steps and weigh us down, so do jealousies and bickerings between brethren, so do dissensions within our borders, so also do contention and strife over matters of no moment, so do selfishness, coldness, worldliness and lack of love. These weights must be laid aside. How can it be done? By looking unto Jesus, by having him always before our faces, remembering his humiliation and the suffering he endured for the joy set before him. Considering him and considering also that all things our eyes behold shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Our affliction, whatever it may be, seems light and but for a moment in proportion as we can, by faith, look away from and beyond things seen which are temporal and behold those which are invisible and eternal. The believer enters upon this race at the start only by reason of an effectual and gracious calling. He perseveres in it by reason of the grace of faith which fixes his soul's eye on Jesus. He successfully wins the goal predestinated for him and all saints, for the reason that Jesus has assured victory. What the struggles of the way, its heartaches, its seeming failures, its dire pitfalls, its painful upclimbs, its slippings down-

wards, no one knows but those who are called unto it and who endure its vicissitudes. All in the cloud of witnesses attest these things and also the overcoming power of triumphant faith. How the soul is lifted up and encouraged when one realizes that nothing comes to us but what has been common to God's children in the ages before us. To run with patience means to endure. The power to endure the discipline and hardness of the way rests in the look of faith unto Jesus. Otherwise, the hardships would be impossible. This is proved by the witnesses enumerated in the eleventh chapter of Hebrews. Faith is proof of things belonging to the children of God, but of those things which are invisible. Abraham achieved Mt. Moriah and the revelation of Jehovah-Jireh only because faith within him wrought denial of his natural feelings for the sake of an unseen goal farther on. The secret of Moses' choice to suffer affliction with his bretheren rather than be called the son of Pharaoh's daughter was because faith produced denial of immediate reward for the sake of him who was invisible. This saving faith is ever and always the fruit of the Spirit and is the gift of God. The believer does not control the faith, but faith controls the believer. Thus the race is not to the swift nor the battle to the strong, humanly speaking. The reward is not of him that willeth, nor of him that runneth, in a natural sense, but of God who showeth mercy.

What is the sin that does so easily beset us? It is unbelief, faithlessness:

a kind of pessimism which hesitates to take God at his word; a fear that the gospel is too gloriously good to be true. So, the soul draws back with hesitation and lack of courage. What is the cure? Naught but a looking unto Jesus. There is no middle ground. Looking unto self, one is in the snare of unbelief. Looking unto Jesus, one triumphs over every obstacle and nothing is too hard to be borne for his sake. Stones of stumbling become transformed by faith into steps of achievement. It was unbelief which beset our first parents in the garden of Eden. In the first chapters of the Bible, no question of doubt was raised until we come to the third chapter of Genesis. There the devil asked, "Hath God said?" Satan was the author of the first doubt ever raised in the mind as to the truth of God's word. This sin has beset the whole family of God ever since. We fail to take God at his word, we fear to accept the Scriptures at their face value, we doubt the reality of religion, we cling to the evidence of our senses rather than to the assurance of faith, all because of our besetting sin of unbelief. It was unbelief which beset the disciples of Christ as stricken in heart, they walked to Emaus gloomily considering the things they had seen at Jerusalem when Jesus was crucified. But Jesus walked with them and chided them for their slowness of heart and for their failure to believe in the Scriptures. As he taught them the meaning of the law and the prophets their fervent heart melted their doubts and fears, the burdening weights fell off them, their

besetting sin was vanquished. It was unbelief which beset the forerunner, John the Baptist, when in prison so that he doubted the divine character of Jesus whom he had baptized. But at the blessed reminders brought him by the messengers from Jesus, assurance awoke again within him. "Lord, I believe; help thou mine unbelief" was the cry of one whose son Jesus had healed. Not a child of God anywhere but who can fellowship that apparent contradiction. That inconsistency of belief against unbelief is a part of every gracious experience. Every subject of divine grace is given to believe on the Son of God, but each one greatly desires to realize that belief more fully and to be less plagued with that unbelief which from time to time rises up within like a disease breeding miasma out of one's fallen nature. So through all the ages, as witnessed by the galaxy of great stars named in the eleventh chapter of Hebrews, there has been a continual conflict and triumph of faith. In all this life of faith there is a communion of fellowship existing between God's people in all ages, so that they are an encouragement to us and are helpers of us in the bearing of our burdens because they suffered as we do, yea, more. To know that one is on the side of the angels is an effectual buttressing of the soul against unbelief and heavy weights. If ever there was a time when those who believe in Christ need to have their souls fortified against doubts and unbelief it is now. That there are weights of selfishness, worldliness and coldness that clog the foot-

steps of the faithful, we know only too well. The remedy is to look unto Jesus knowing that we contend against no more than those in the cloud contended against before us; and as they conquered, so shall we if only we, by faith, look unto Jesus, and only unto him. As the look of faith cured those who beheld the lifted-up brazen serpent in the wilderness, so will it cure our souls if we as faithfully look upon the lifted-up Christ on Calvary who now sits at the right hand of his Father in the heavens. Our need is to rise above material things and to regain the vision of that city whose builder and maker is God. May his grace assist our souls unto it.

H. H. L.

#### PSALMS XXXII. 5.

"I ACKNOWLEDGE my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

David, in the above, expressed his realization in an experimental way, and we note his confession unto the Lord and also the manifested forgiveness to him. These words embrace all the realizations of the power of God to his elect while in this time state. The first sentence is declarative in acknowledging his sin unto the Lord. We wish for a few words to emphasize why one thus acknowledges his sin unto the Lord. We know it is not in the flesh to acknowledge the sin that is in the flesh, but rather to seek to justify and continue according to the lusts thereof, and no one will acknowledge his sin until the power of God humiliates the flesh and takes away the power of him that

leads the flesh, and makes the poor sinner feel his utter helplessness before the just and righteous God, then he, having no way of escape, makes full confession before that righteous Judge. In the second clause he confesses inability to hide his iniquity, and we by experience realize why he did not hide his iniquity, and we feel we can answer for every poor sinner who has felt as the psalmist expresses. The flesh becomes transparent before the searching light of God, which discerns to the utmost, in which the very thoughts and intents of every one's heart is revealed. When such wisdom is given and the exceeding sinfulness of sin is felt, then we can speak as did Job, "I abhor myself, and repent in dust and ashes."—Job xlii. 6. We also call attention to the language of Jesus when he spake in parables unto the scribes and Pharisees, saying, "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my

father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."—Luke xv. 11-22. This parable is often referred to as "The Prodigal Son." The word "prodigal" means extravagant in expenditure; lavish; wasteful; a spendthrift. A poor sinner is unmindful in nature of his ways because of the captivity of sin, as previously referred to, but when the power of God reveals unto him his condition he is made alive. We often come in contact with those who are enticed by the idol gods of this world and go out of the true house of God and all their substance is consumed by listening to deceivers crying, Lo, here is Christ, and when they come to the end and find no virtue in all they have been holding up as life, and realize there is nothing but death surrounding, then they cry, Lord, save or I perish. All who have life have virtue and are made to crave for such food as will give strength. This was the realization of the prodigal son. Every child of grace

will surely realize the same experience as the young son of this man in the parable. We note another beautiful figure relative to these two sons, the elder and the younger. The elder son is figurative of the first Adam, who is of the earth earthy and of himself can do nothing, and will never come to the knowledge of the lost and ruined condition of himself in nature. We hear Jesus declaring, I will call my sons from far, and my daughters from the ends of the earth. This younger son could not have wasted the goods of his father unless the father had delivered them into his hands, and the far country represents, to our mind, the association of those who are given to know the truth and go after the things of this world. They could not go after the things of this world if the Father had decreed otherwise. But in God's own appointed time he sends the famine into the land so no man can give to his hungry son, hence the repentance is wrought and the power of God is manifested and his name glorified. In his riotous way the thoughts of association and fellowship of his father's house were not considered until the famine was so prevalent and no one gave him to eat. We know very well we cannot bestow unless we have treasures to draw from, which calls up the testimony of the word of God that we must have the preparation of the heart as well as the answer of the tongue; it must be of the Lord. Those who keep swine have food supply for swine, and no one in nature would even think of getting food to nourish the human body from

the stores of swine food, as swine are classed as unclean. In all these experiences he is realizing the blessings of his father's house, which makes him feel unworthy to be called a son of a righteous father, so he asks to be a servant. The righteous father does not take away that relationship, nor is the son allowed to dispose of it. The son's heart is prepared by his suffering to confess his sin to his father. The father does not require his servant to go and persuade him to return, but he saw his son coming a great way off. His father had compassion, and ran and fell on his neck, and kissed him, which expresses heart's greeting; then the best robe from his father's house by his command to his servant is brought and put on him. This robe, to our understanding, is the fellowship of the house of God. We are persuaded to believe that there has never been one of the children of God who has walked disorderly but received the chastening of the Lord and was made to repent and confess his transgressions before the pilgrimage of this life was ended.

The ring put on his hand expresses oneness, unity, a tie embracing the entire relationship. The bands of sovereign grace embrace the sinner and saves him with an everlasting salvation. In comparing these Scriptures the pronouns "I" and "thee" are the sinner's acknowledgment unto the Lord, and in the parable it is as though a natural son were speaking to his father. The iniquity that he had not hid was the following after the lusts of the flesh. We do not find where the father

forgave the son until he saw him coming back, hungry for the food from his father's table. Blessed are they that hunger after righteousness, for they shall be filled. Blessed are they which mourn, for they shall be comforted. We read in the parable that the elder son was angry because of the merriment in his father's house over the return of his brother, or kinsman after the flesh, which is continually being manifested among brethren and sisters striving to be favorite ones and the highest favored. If we could only feel to be as the servant in the house of God there would be more service and less strife. Strife always comes from relations of the flesh, and cannot please God. We find in and of this world malice, hatred, backbiting, evil speaking, corrupt communications and many other things, which are the fields in which swine are kept, and, brethren, sisters and friends, if we find ourselves in these fields we know what our labors are, and surely if we have been washed we do not want to be made filthy by these pollutions. What joy and feasting there is in our Father's house when we acknowledge our sin unto our Father and confess our transgressions unto the Lord. We would not infer that one can accomplish these things in the flesh, and if there is no repentance there is no spiritual relation; but, on the other hand, the Spirit humbleth and bringeth the sinner to repentance. So if one is led by the

Spirit and in weakness causes offense he will beg forgiveness and humility will be manifested; otherwise malice, hatred and envy, with every way to bring destruction upon the offended. Oh that we could always cry unto the Lord and beg him to guide our ways that we may keep his statutes still, and that he would grant us grace to know and do his will, and work in us both to will and do of his good pleasure. When trials and afflictions come think it not strange concerning the fiery trials that shall try us, as though some strange thing had happened, but rather rejoice, for your Savior has overcome the world. The son has been shod with the preparation of the gospel, which is the power of God unto salvation to them that believe, which shields from the thorns and fiery darts of Satan that pierce the tender body, and when the gospel is given out of a pure heart there is no adversary that can prosper against it, as it shields in such a way that no weapon can prosper against it.

C. W. V.

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#### NOTICE.

WE request our subscribers when sending in subscriptions or changes of address to be sure and give the *exact name and address* to which the paper is now coming; otherwise we are liable to give the credit to the wrong person, as we may have two subscribers of the same surname at the one post office.



## OBITUARY NOTICES.

**ELDER A. J. LUTHER** was born February 28th, 1850, near Dickson, Tennessee, and at the age of four years he removed with his parents, Mr. and Mrs. Jacob Luther, to the southern part of Graves County, Kentucky, near Cuba. He was married to Miss Rosebille Roberts in November, 1872, and to this union were born three sons: Arthur, Frank and Willard, and two daughters: Bettie and Nettie, twins. The Lord wonderfully blessed brother Luther and his devoted wife with obedient children who helped their parents to build a prosperous and comfortable home in the southern part of Graves County, Kentucky, where they gladly welcomed and entertained their many friends, who were won by their many noble traits of character. The Lord blessed brother Luther with a knowledge of salvation when he was a young man and he was soon shown the church in her beauty, wherein he demanded admittance into her fellowship, and was received into the same at South Mt. Zion in 1886. Soon it was manifested the Lord had laid his hand on him to be a mouthpiece unto his people, so the church liberated him, then ordained him a minister to take the oversight of the flock over the which the Holy Ghost had made him to feed the church of God, to reprove and rebuke with all longsuffering and doctrine. He served churches as moderator for many years, and was also moderator of the Bethel Association for a number of years. Brother Luther was "conscripted," as he would express it, as a soldier of Jesus Christ, and enlisted as a captain of her forces about the time the time salvation heresy sprang into Israel's camp. This valient soldier was ever alert and ready to pour forth the death volley to any such false theory, by declaring that salvation is by grace through faith, and that not of ourselves, it is a gift of God, first, last and all the time. As time went on with brother Luther his ambitious personage called for so much hard labor, both in the natural and spiritual kingdom, his manly form began to decay, and his children having married and left his home, excepting Willard, he and his aged companion thought best to sell the home, which they did, and located in Mayfield, Kentucky, where his companion, sister Luther, was taken from him, after considerable affliction. His daughters Bettie and Nettie having died he was left lonely in the home with Willard and his wife Inez, who did what they could to make him comfortable and happy. He was married a second time, about six years ago, to sister Jennie Gilbert, and all seemed to move on well until the Lord saw fit to remove Willard by death, which was a great shock to all, especially to brother Luther, whose frail body was being ravaged by disease, and he in a measure weakened and died daily until February 6th, when the Lord called and this brave soldier of the cross grounded his arms and departed in peace. Yes, we believe he fell asleep in Jesus, for God has said, By their fruits ye shall

know them. No one I have ever associated with was more ready and willing and delighted to talk about God and his goodness.

Elders T. J. Prince, O. W. Perkins, W. J. Shaffer and I were summoned to the home to conduct the funeral, which was held February 8th, at 10:30 a. m. Elder Prince delivered the principal sermon from Revelation xiv. 13, after which Elders Prince and Perkins went with the family and friends to the Dobson Cemetery, in the southern part of Graves County, Kentucky, where they deposited his mortal remains to await the final resurrection, when the Lord himself will bring the sleeping dust forth a spiritual conqueror with the glorified image of our Redeemer. We can but grieve at parting with such a noble, true and lovely yoke-fellow, brother, companion, father and friend, yet we sorrow not as those who have no hope, being assured that our loss is his eternal gain. After eighty years of labor he rests, while his works do follow him. May the God of all grace comfort the bereaved family and sorrowing churches of his charge, and raise up others to go in and out before his people according to his will, is the desire of one who loved him.

J. C. CHESTER.

**CORNELIA ROSALTA (BORTHWICK) ANGELL**, youngest of twelve children of James and Dalinda (Dickerson) Borthwick, was born November 6th, 1839, near Middleburg, Schoharie County, New York, and died at the home of her daughter, Mrs. W. J. Belknap, at Cooperstown, Otsego County, New York, December 25th, 1929, while eating her Christmas dinner, as the result of a heart attack and infirmities of age. She had passed her ninetieth milestone a few weeks before, and was the last of her father's large family. She was married to Elbert Angell January 1st, 1861, and moved to Milford, Otsego County, New York, where they lived on a farm until the death of her husband, November 7th, 1910, after which she went to live with her only child, and her husband, Mr. and Mrs. W. J. Belknap, in Cooperstown, New York. Aunt Rosalta received a hope in Christ and united with the Middleburg Old School Baptist Church, Schoharie County, New York, and was baptized by Elder Moore July 18th, 1869. Distance and other unfavorable circumstances hindered her from meeting with the church and brethren very often, but her faith remained the same. I think in a wonderful manner God was her daily companion, comfort and strength in her lonely declining years. Her eyes had failed so she was unable to read for several years. Besides the daughter and husband, she leaves one grandson and wife, Mr. and Mrs. E. A. Belknap, several nephews and nieces and the church of which she had been a loved member for sixty years, but we mourn not for her, as we feel sure our loss is her great gain.

Written by her loving niece and sister in the church,

ADDIE LIVINGSTON.

**JAMES HAGAN WEBB** was born in Jackson County, Missouri, November 18th, 1837, and departed into the great beyond from whence none returns March 14th, 1930, aged 92 years, 3 months and 26 days, having lived and died within a few miles of where he was born. He married Mary Elizabeth Owings about the year 1860, and to that union were born eight children. Charles, Lovejoy and Elizabeth died in early childhood. James B., the eldest, died in 1916. Those living are: Lee J., William C. and Mrs. E. E. Perry, of Oak Grove, Missouri, Eugene E., of Grain Valley, Missouri. His wife passed on about the year 1898 or 1899. December 1st, 1900 he was married to Josephine Force. He was made to believe in Jesus as a complete Savior when a young man and was blessed to go to the church about the year 1865, and was soon set apart as Deacon, which office he filled as well as any man could while in this world of sin. He was well established in the doctrine, a good defender, a man who went much to visit nearby churches, a good provider, had the love of young and old and was ever ready to help the poor. We feel the little church has lost much, but that "Uncle Jim" has gained more. I tried to comfort those who mourn by using the words recorded in Romans fourth chapter, beginning at the twentieth verse. He was nearing one hundred years of age, but did not stagger at the promises of God, for he believed that he who promised was also able to perform. May the God of all grace be with us in all our tribulations.

ALSO,

**FRANCIS MARION WEBB** was born October 17th, 1844, and passed to the great beyond February 3rd, 1930, aged 85 years, 3 months and 16 days. December 21st, 1873, he was married to Miss Jane Phillips, and to this union were born twelve children, three of whom died in early childhood. Those living are: David M., of Kansas City, Missouri, Lewis S., of Buckner, Missouri, Elmer, of Oak Grove, Missouri, Ellis and Stone, of Lone Jack, Missouri, Mrs. C. C. Stayton, of Mississippi, Mrs. R. L. White, of Oak Grove, Missouri, Mrs. G. L. Gosney, of Oak Grove, Missouri, and Mrs. C. E. Mitchel, of Oklahoma. These, with the aged wife and mother, are left in loneliness to mourn for a good husband, father and a safe counselor, who by hard work and carefulness had by him plenty for their declining years. Brother Webb joined the church August 6th, 1887, and was soon ordained Deacon, which office he filled until age hindered him. He was well established in the doctrine and a good defender of the same, often affirming the SIGNS OF THE TIMES as the standard bearer of the truth for the Old Baptists. We feel that our little church at Oak Grove has lost a good member and a strong supporter in every way wherein their natural welfare is concerned. Brother Webb said that he had faults, that he could not live and do as he thought a child of grace should, and I expect he had, for he was good company for me, and I know this condition in myself causes me to mourn often. I shall miss

him much, for often in my worrying he has said, God still rules, he will make these things right. Brother Webb was born and spent his life in Jackson County, Missouri.

His funeral was held at Oak Grove Church, where he joined, Elders Hall and Attebery speaking, we hope, to the comfort of those who mourn, trying to set forth Jesus the resurrection and the life. May the Lord keep, guide and deliver us from the power of sin unto his glorious kingdom.  
T. E. ATTEBERY.

**IVA ANN DUNNICK NEWTON**, wife of Edwin Newton, a pioneer farmer near Ashville, Ohio, died March 13th, 1930, at the age of 82 years and 7 months. Death was due to heart failure. She leaves, besides her husband, five step-children: C. E. Newton, of Columbus, Ohio, E. W. Newton, of Pittsburg, Pennsylvania, G. M. Newton and Mrs. C. M. May, of Circleville, Ohio, and Urban J. Newton, at home. Also two brothers: H. H. Dunnick, of Lancaster, Ohio, and Benjamin Dunnick, of Grove City, Ohio, one sister: Mrs. Amanda Reber, of East Ringgold, Ohio, and many other relatives to mourn her death. She was married January 1st, 1908, and lived a happy and prosperous life on their farm in Walnut township for over twenty-two years. She received a hope when about eleven years of age, but never felt to join the church here on earth. Her spirit has returned to God above, where some day she will join the church triumphant.

The funeral services, which were very largely attended, were conducted at her late residence by Elder Levi V. Hite, of near Marion, Ohio, who took for his text Romans viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Interment was in Reber Hill Cemetery. May God bless brother Newton.

L. V. HITE.

**MRS. FANNIE JOHNSON** died February 8th, 1930, at her home, Clover Hill Farm, near Manassas, Prince William County, Virginia, after a brief illness of pneumonia. She was born at Union Mills, Fairfax County, Virginia, November 8th, 1852, and was the daughter of James H. and sister Emily Simpson. In the early 60's she moved to Texas with her parents. October 15th, 1883, she was married to the late Joseph B. Johnson, and lived all their married life at the old homestead, right near the Bethlehem Old School Baptist meetinghouse. Her husband died in April, 1921. She leaves five children: Emily J., Joseph H., Wheatley M., Elizabeth F. and J. Benjamin, also five grandchildren and one sister, Mrs. Helen Tomlinson, of Texas. She was a wise, good mother, a kind neighbor, a sweet and lovely woman, one who will be greatly missed. Their home was a pleasant place of entertainment for the Old Baptists. While she never united with the church, both her husband and herself loved the people and the preaching.  
H. H. L.

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

Mrs. J. A. Hurley, Mich., \$3; Mrs. Grace E. Jones, Iowa, \$1; Isaac L. Kipp, N. J., \$1; Elizabeth Rittenhouse, N. J., \$4; Mrs. Sarah J. Clegg, Pa., \$1.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, &c.  
REQUIRED BY THE ACT OF CONGRESS OF  
AUGUST 24, 1912.**

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for April 1st, 1930.

State of New York, County of Orange, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Gilbert Beebe, who having been duly sworn according to law, deposes and says that he is the owner of the SIGNS OF THE TIMES, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publishers, editor, managing editor, and business manager are: Publishers, J. E. Beebe & Company, Middletown, N. Y.; Editor, H. H. Lefferts, Leesburg, Va.

2. The owner is, Gilbert Beebe, Middletown, N. Y.

3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE,

Owner.

Sworn to and subscribed before me this 24th day of March, 1930.

(Seal)

FRANK P. COX.

(My commission expires March 31, 1932.)

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

The Lord willing, the next session of the Baltimore Primitive Baptist Association will be held with the Ebenezer Church, of Baltimore city, Maryland, May 14th, 15th and 16th, 1930. All lovers of gospel truth are invited to meet with us. We hope a goodly number will attend.

JOSHUA T. ROWE, 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 at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

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

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are cordially invited.

**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 First and Third Sundays

At 10:30 A. M.

**ALL WELCOME**

The Middleburg Old School Baptist Church expects Elder George Ruston to meet with them the fifth Sunday in March (30th), 1930. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m. Also on Saturday before at 2 p. m. The Albany and Binghamton D. and H. train arrives at and leaves Cobleskill both ways in convenient time for the meeting. All are welcome.

ADDIE LIVINGSTON, Church Clerk.

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

E. A. MORELAND, Pastor.

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

Little Flock Regular Predestinarian Baptist Church of Southern California meets every first and third Sunday at the Swedish Lutheran church-house, on the southeast corner of Eleventh and Orange Streets, at 1 p. m.

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

O. P. SPEIRS, Church Clerk,

143 W. 11th Street, Claremont Cal.

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

JOSHUA T. ROWE, Pastor

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. R. SALLKE, Clerk.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday each month, at High School Building.

E. B. AULT, Church Clerk.

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# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 98.

MIDDLETOWN, N. Y., MAY, 1930.

NO. 5.

## CORRESPONDENCE.

“GET THEE OUT.” GEN. XII. 1-5.

“COME.” ACTS VII. 2, 3.

It has pleased our God, the high and lofty One that inhabiteth eternity, whose name is Holy, to give to his people, in the person of Abraham, an example of his eternal, electing, covenant grace. Abraham was called, and led and taught of the Lord, and faith was wrought in him to confide in God; he was taken into such nearness, such amiability with the Lord (though Abraham confessed himself to be but “dust and ashes.”—Gen. xviii. 27) he was called the “friend of God.”—James ii. 23; Isaiah xli. 8. Our precious Christ declared, “Abraham rejoiced to see my day: and he saw it, and was glad.”—John viii. 56. Thus, by the graciousness of the Lord he lived and walked, and died in this precious faith. (Heb. xi. 13.) Who, and what was Abraham? Before the Lord called him by his grace he was by nature a child of wrath even as others of Adam’s

race. He did not know God, but was with his fathers, a worshipper of idols in Ur of the Chaldees. (Joshua xxiv. 2.) All the particulars of what he was in his darkness, ignorance and alienation from God need not here be portrayed, but look yourself, child of God, unto the rock whence ye were hewn, and the hole of the pit whence ye were digged, and that will suffice. (Isaiah li. 1, 2. Oh the heights and depths of the sovereign graciousness of God to us vile, wretched transgressors, who walked according to the course of this world. Oh the corruptions in the hearts of Adam’s race! The hole of this horrible pit is deep and foul, the heart is deceitful above all things and desperately wicked, who can know it? Poor sinners quickened by the Holy Ghost are in a measure feelingly made to know how vile they are, and to cry out, “O wretched man that I am! who shall deliver me from the body of this death?” The Lord hewed Abraham from the rock, and digged him out of the hole of the pit, and established his

goings. Others who lived in Ur of the Chaldees were left in their abominable idolatries, dead in their trespasses and sins. "I called him alone, and blessed him."—Isaiah li. 2. "God caused me to wander from my father's house."—Gen. xx. 13. His journeying, then, from his father's house was not of his self-determination, but God moved him to go. The Lord was the gracious cause. So it is with all Zion's pilgrims who are journeying to the better country, that is a heavenly, to the city which hath foundations whose builder and maker is God. The very first step in this path, and all the steps of our faith, are wrought and caused by the gracious operations of the Holy Ghost. The Lord called Abraham alone and blessed him, and he obeyed and went out, but he did not go forth alone. For Stephen, just before he was stoned to death, declared, "Men, brethren, and fathers, hearken; The God of glory when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and *come* into the land which I shall shew thee."—Acts vii. 1, 2. What power was in this voice! How kind, how assuring was this voice! Abraham knew this voice was not the voice of any devils, the idol gods, (Lev. xvii. 7) which he had been worshipping, but a voice of gracious, commanding, persuading power. It took hold of his heart, and he obeyed and went forth with the invisible, blessed God of glory. For that word "Come" signified, I will be with thee, I will show thee the way, and show thee the land. "And I will

make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan; and into the land of Canaan they came."—Gen. xii. 1-5. God brought him to see the land and was his upholder and defense, his counsellor and friend. The Lord was mindful of his gracious covenant with him, and as he went from one nation to another he suffered no man to do them wrong. Yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm. (Psalms cv. 13-15.) Abraham walked by faith in fellowship with God. And if we are of faith and walk in the steps of the faith of our father Abraham (Rom. iv. 12) then truly our fellowship will be with God our Father, and with his Son, Jesus Christ, our Lord.

As we remember all the way wherein thus far we have come surely we must acknowledge that his abounding mercies have been our sufficiency. We have been poor sinful mortals all the way, frail and worthless nothings, often wayward, inconstant, backsliders in heart. I need not attempt to tell the

story of our sinfulness and nothingness. Our father Abraham confessed unto the Lord that he was but "dust and ashes."—Gen. xviii. 27. But, by the gracious operations of the Holy Ghost, we have continued to cleave to the Lord, to yearn for his presence to be with us in our pilgrimage to the heavenly country, the promised inheritance of eternal glory with our dear Savior, our much loved and worshipped Head and Husband, our Lord Jesus Christ. Abraham went forth not knowing whither he went, and we do not see what steps we are to take to-day, or what shall be on the morrow. But to the end of our journey our path will only be as our all-wise God and Father has ordained; this we know that the Lord hath said, "I will never leave thee nor forsake thee." That sweet word "Come" tells us so. The Lord said to Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. xxviii. 15. There will doubtless be rough places before us, temptations and afflictions. It is not the purpose of the Lord to carry us to the skies on flowery beds of ease, and it is not for us to determine how it shall befall us. But if to-morrow there are floods for us to pass through, or fiery trials to endure, no strange thing will have happened unto us, for tribulations have ever been the lot of God's elect and redeemed people while in this world. Jesus saith, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John xvi.

33. Our gracious God saith, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." Jonah, when in the belly of the whale, exclaimed, "I am cast out of thy sight," but he was mistaken. Ah! how many mistaken thoughts of God have arisen within us. But though the Lord may be often out of our sight, and we may be saying with Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him," yet we are never out of his sight. The Lord sees us in the deepest, darkest dispensations of his providences that we are passing through, for the darkness and the light are both alike to him, and all our portion, our lot, is such as is ours in the counsel of his own will. Truly it is wonderful, the love of God our Savior unto his chosen. They are accepted in the Beloved, and in him have obtained an inheritance incorruptible, undefiled and that fadeth not away.

And now, believers in Christ Jesus, we are journeying unto the place of which the Lord hath said, I will give it thee. (Num. x. 29.) We can only endure and hold on our way as we are found leaning upon our Beloved. (Solomon's Song viii. 5.) Christ, in his espousal of us unto himself, said, "Come," and we were so drawn to Christ crucified, so leaned upon him, that we went after him in the wilderness. (Jer. ii. 2.) And it is our comfortable hope that he will bring us

home to our Father's house on high, we shall enter into the King's palace in eternal glory. Oh, we shall be like him in immortal beauty, our whole spirit and soul and body glorified, and so shall we ever be with the Lord.

**FREDERICK W. KEENE.**

501 Cleveland Street, RALEIGH, North Carolina.

ST. ALBANS, W. Va., Jan. 28, 1930.

DEAR BRETHREN AND SISTERS:—As I have not written for the SIGNS for a long time, I have a little mind to write a few lines on the one hundred and thirtieth Psalm, first verse: "Out of the depths have I cried unto thee, O Lord." It is plainly taught in the Bible how sorrow and sin came into this world. Romans v. 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In the creation of man he was made upright, so it is written in Ecclesiastes vii. 29, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." There is not an upright man on the earth to-day, except those whom grace has made upright. The man sinned and brought death on all his unborn posterity. After man had transgressed God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns and thistles shall it bring forth to thee." Because of his sin. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." In the sweat of his face he should eat bread "till thou return unto the ground." Out, out

into darkness, down, down under the inflexible law of God, condemned to die, a prisoner of Satan, to serve him as a slave, and blind, deaf and dumb to all spiritual things and enjoyments. So Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Clothed in filthy rags. Isaiah lxiv. 6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." In love with Satan and a lie. So Paul says, "Ye walked 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: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. ii. 2, 3. Again, Paul says in 2 Thessalonians ii. 11, 12, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Going further and further away into sin and darkness. So we find in Genesis vi. 11, 12, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way from the earth." Again, Psalms liii. 2, 3, "God looked down from heaven upon the children of men, to see if there were any that understand,



that did seek God. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one." If God had created them filthy they could not have become filthy. It says in Genesis, "All flesh had corrupted his way upon the earth." Then it was not God that corrupted them. 2 Timothy iii. 13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." These Scriptures prove positively that man has continued to sink down into sin and degredation ever since the transgression. The whole church in her relation to the earthly Adam was debased and degraded, sinful and as polluted as it was possible to be except as time carries her on to a lower plane. No wonder David said, "Out of the depths have I cried unto thee, O Lord." Low down in sin and as black as sin could make her is where she was when Jesus came down to redeem and cleanse her. The poet says,

"Naked, come to thee for dress,  
Helpless, look to thee for grace;  
Black, I to the fountain fly,  
Wash me, Savior, or I die."

I know that I am black, sinful and polluted. It seems to me there is not a sinner on earth blacker than I am, and as far as our flesh is concerned all of Adam's posterity are equally wicked. All are flesh and blood, all alike, and that is the reason when by the light of the Spirit of God the children of God see that "In me, (that is, in my flesh,) dwelleth no good thing." They cry out, I saw the Lord high and lifted up, and his train filled the temple. "Then said I, Woe is me! for I am undone;

because I am a man of unclean lips: for mine eyes have seen the King, the Lord of glory."—Isaiah vi. 5. It looked to him like the temple was full and he left out, and no place for him. How often have I said this. There is no place for me, I am too sinful and polluted, God will have no mercy on such a black, hell-deserving creature as I am.

"If my soul were sent to hell,  
Thy righteous law approves it well."

Sometimes I have seen my flesh so black and so low down in sin that I have seen the hogs sleeping quietly and have thought, I wish I was a hog, made to be killed and cut up for meat. I would gladly have exchanged places with them. Job in his distress when Satan was permitted to torment him, said, "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." God has done this. All your sorrows are caused by the flesh. Think of the many awful diseases the flesh is heir to. How terribly the people of God suffer. Can anything good come out of this? Let Paul tell it. He says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17. Again, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18. It is not only given you to believe on his name, but also to suffer for his sake. Again, That ye may know him and the power of his resurrection, and the fellowship of his suffering. Again, "If we suffer, we shall also reign with

him." Again, In the world ye shall have tribulation, but in me ye shall have peace. Then if Paul knew, it is certainly true that the suffering, both natural and spiritual, causes the children of God in the end to rejoice. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Worketh for us." That is, it produces the glory. How terribly do the people of God suffer in their flesh. Cancer, tuberculosis, neuritis, how awful these are. One suffers terribly and at last is set free to go home shouting. How often do we hear our aged brethren say, I want to go; I am afraid I am getting impatient. The light affliction causes them to want to go. Light affliction only for a moment. A hundred years is only a moment compared with eternal glory. If you were to suffer terribly for a hundred years it would amount to nothing compared to going away into everlasting punishment. All that keeps any one from going away to live in everlasting darkness is the obedience of the dear Savior. So Paul says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many [not a few] be made righteous." Not by your obedience, nor the obedience of a thousand, nor for anything you have done, but by the obedience of one, and that one is the blessed Jesus. "Clothed me with skin and flesh." The apostle tells how awful this flesh is, and he says, "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence

in the flesh." I do not wonder he has no confidence in the flesh, when he says, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Gal. v. 19-21. This is you, and all men, and myself. No difference how refined you seem to be. It does not matter how God has watched over you and kept you from putting these awful sins into practice, and when God by his Spirit has given you to see that all of this catalogue of crime is a part of your being no wonder you cry out, Unclean, unclean, for you see this is you, and you are not then hunting for faults in some one else, but you say, There is no one on earth worse than I am, not even the blackest murderer, for one of the awful things he sets forth in what I have written, that is, the works of the flesh, is murder. We are all alike in our flesh. Paul says, speaking of the Jews and Gentiles, "Are we [the Jews] any better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, There is none righteous, no, not one."—Rom. iii. 9, 10. Then he goes on and tells how bad all are. Then as this is true it would be very foolish for any one to say God causes any man to commit sin. No sound intelligent absoluter has ever said so. You might just as well say it takes a boy with a paddle to cause the water to run over Niagara Falls as to say God causes

man to sin, but if you will all come up here and stand by me, and look at these great Falls you will see that it is the nature of this water to flow over this precipice, and it would take some wonderful power to cause this river to turn back and run up the other way. If you stood there and looked with amazement at this wonderful sight, and saw this water as it plunges down over the precipice and goes on down over the rocks, foaming, rushing on and on down the river, and then all at once you saw the water coming back up the river, and when it got to the falls it climbed right on up and continued on up the river, you would be much astonished, and would say that some mighty power had taken hold of this water and caused it to do that. So it takes the power of God to cause a man or woman to turn from their sinful ways and keep to the strait and narrow road. So it is written in the thirty-sixth chapter of Ezekiel, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ephriam said, "Turn thou me, and I shall be turned."—Jer. xxxi. 18. Isaiah says in the thirtieth chapter and twenty-first verse, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." When you hear this word you turn right around and walk the other way, for Jesus speaks and it is done. Peter says, You are kept by the power of God through faith unto salvation. When any one says that after one is born again he is just left to do right or wrong he is mistaken, and

surely he has no experience. Peter said, Though all men forsake you, yet will not I. The Savior left him to himself and he lied and cursed and swore. So would you if God ceased to keep you by his power. It is Jesus that delivers you from this present evil world, or Paul was mistaken. Listen: "Who gave himself for our sins, that he might deliver us from this present evil world." Then give him the credit and do not be trying to steal his glory. Give him the praise. The poet says,

"Then give all the glory to his holy name,  
To him all the glory belongs;  
Be yours the high joy to sound forth his fame,  
And crown him in each of your songs."

Paul says again, "Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ."—Heb. xiii. 21. Peter says, It is God that worketh in you both to will and to do of his good pleasure. Then with these texts before us how could we say we are passive in regeneration and active in obedience? Yes, I am sure we will obey when God makes us perfect in every good work to do his will. Paul says, "I labored more abundantly than they all: yet not I, but the grace of God which was with me."—1 Cor. xv. 10. Again, "Whereunto I also labor, striving according to his working, which worketh in me mightily."—Col. i. 29. Now, poor, dear, precious child of God, take a look at these Scriptures and see if you do not think it is God that causes you to obey and to do his will.

"Out of the depths have I cried unto thee, O Lord." Yes, sunken down as black and filthy as sin could make us.

But, wonder of wonders, Jesus loved us notwithstanding our awful condition. The prophet Jeremias says, "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." Such love! No wonder we sing, What wondrous love is this, that caused the Lord of bliss to bear the dreadful curse for my soul. Paul says, For this great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Yes, no one ever heard of any such love. Quintus slew the fiercest lion the Romans turned in on the slaves, risking his own life for her, his love, but she was very intelligent and uncommonly beautiful. Jesus loved us when we were black, polluted and sinful, serving the devil and delighting in his service. Blind, deaf, hating him and hating holiness, enjoying sin and wickedness. "If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." "If when we were enemies." When we loved and obeyed him? Again, "The carnal mind is enmity against God." Then we were his enemies. Still he loved us, and because of this love he bowed the heavens and came down. Think, oh think, what he has done for you. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." —2 Cor. viii. 9. There he was in glory with the glory he had with his Father before the world began. He had never known pain in experience,

had never realized in himself sorrow, had never grieved, only as he bore his people before he was manifest. But before the world was there was none of his people for him to suffer with. So there he was in glory, rich, incomprehensibly rich, so wondrously rich we cannot conceive of what it was; and to think of his glory, yet he left all to come to our rescue. He said, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John xvii. 5. There he was in incomprehensible glory, so wondrously powerful no mortal man could stand the wonder of it. How do I know? Because once I put my head down to try and pray God to give a preacher light, and the power came with such force I had to take my head up. This is what he left for you. After he came see the difference. Go to the fifty-third chapter of Isaiah and read. Hear the prophet: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." The poet says,

"To hear the sorrows thou hast felt,  
O Lord, an adamant would melt;  
But I can read each moving line,  
And nothing moves this heart of mine."

So it is. It pleased the Lord to bruise him; he hath put him to grief. Yes, little one, he was bruised for you, and though we hated him, and hid our faces from him, he never wavered, he never turned back, he kept right on, with his

eye fixed on one thing, and that was your deliverance from Satan, and your cleansing, and the joy that would come to you, and the love you would have for him after you learned how mean you had treated him, and how God had bruised him for your sake. So it is written, "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." Despising the shame. Yes, he knew all about your sinfulness, your pollutions, how you were in love with the devil, and how you delighted to serve him, still he loved you. Loved you so much he went down into hell and fought the battle and delivered you from Satan. Listen, precious little one, hear him, "The sorrows of death compassed me, and the pains of hell gat hold upon me."—Psalms cxvi. 3. Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. Then he went down and met Satan face to face and destroyed him and delivered you. It is written, "He that descended is the same also that ascended up far above the heavens; that he might fill all things."—Eph. iv. 10. He did not love you because you were beautiful, for you were as black as sin could make you; nor because you were finely dressed, because "all our righteousnesses are as filthy rags;" nor

because you loved him, because "the carnal mind is enmity against God;" nor because you were so smart spiritually, for Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Not because you were rich, for you were ten thousand talents in debt and not a farthing to pay. Then why did he love such hell-deserving creatures as we are? "Even so, Father, for so it seemed good in thy sight." Wonder of wonders, he came redeemed, washed, purified, gave an understanding, made you as white and clean as he is, clothed you in royal apparel and made you intelligent and beautiful as he is. So it is written, "The Son of God is come, and hath given us an understanding." Then opened he their understanding. "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." "I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. "We shall be like him; for we shall see him as he is," and he is going to change your vile bodies and fashion them like unto his own body. Then you will be wondrously beautiful and gloriously happy. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

The most unworthy of all the people of God, if indeed one at all,

ISAAC R. GREATHOUSE.

**EDITORIAL.**

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**PSALMS XIX. 13.**

"KEEP back thy servant also from presumptuous  
 sins; let them not have dominion over me: then  
 shall I be upright, and I shall be innocent from the  
 great transgression."

The children of God have an advocate with the Father, Jesus Christ the righteous. (1 John ii. 1.) Is He not gloriously sufficient to fully fill this place of advocacy, with no necessity on our part to seek a Daysman elsewhere? To whom else can believers seek without doing despite to his grace? Did not David ask the Lord that he might be kept from presumptuous sin, and is it not presumptuous sinning for those who truly believe, to fall in line with vaunting human vanity when it seeks to present its own case before God, with no use for Christ? Such queries as these have thrust themselves into our

mind, especially at this time when apostate christendom here in America is appointing nation-wide days of prayer for the purpose of interceding before the Almighty for the persecuted people in Russia. This human presumption is as evil as the atheism it professes to combat. Think of the irony of the situation, when antichrist, who has itself in centuries past not hesitated to spill the blood of the faithful, now takes to itself the presumptuous right to counsel the Almighty as to how it thinks he ought to manage affairs touching the present persecution in Russia. Has not God covenanted to care for his own? Will he in any wise fail to keep his covenant? Surely, he is not slack concerning his promises. Every hair of their head is numbered, and not a sparrow can fall without him. The foundation of God stands sure, being sealed with his perfect knowledge of all them that are his. Who touches a single one of God's elect, does so to his own condemnation. God will avenge his little ones most terribly upon the heads of those who do them harm. Better for that man had he never been born, than that he should touch the Lord's anointed. Their angels do always behold the face of their Father in heaven. Who touches one of them touches Christ's body. Are not the tears of those who cry unto him, written in God's book? (Psalms lvi. 8.) Those who took part in crucifying the Lord and nailing his body to the cross did not know they were crucifying the Lord of glory, but their ignorant blindness did not exempt them

from the calamity which befell their unhappy nation a few years later. Neither, at this time, will ignorance exempt from punishment those who are now shedding the blood of God's children in Russia or elsewhere. As Abel's blood called unto God from the ground, so does the blood of the martyred dead call out to God; and is far better heard by him than all the concentered prayers of united christendom rendered up in obedience to the summons of man-made prelates and earthly priests who presumingly take to themselves in their pride that right which belongs exclusively to the eternal priesthood of Christ: the right of intercession for God's people. Christ alone is the great High Priest of our profession. He alone knows intimately and thoroughly all his children, who they are and where they are, how they are and why.

Jesus, the glorious Head of grace,  
Knows every saint's peculiar case.

He is an High Priest who is touched with the feeling of our infirmities. He has himself been tempted in his own person, in all points like his people, yet without sin, so he is abundantly able to succor them in all their temptings and trials. The great heart of Jesus, as he now sits in the heavens at his Father's right hand, feels with loving sympathy and tender compassion the trials of his suffering saints here below. He knows our frame and remembers that we are dust. "And shall not God avenge his own elect; which cry day and night unto him, though he bear long with them? I tell you that he will avenge them

speedily."--Luke xviii. 7, 8. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying; How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."—Rev. vi. 9-11.

At the marriage in Cana of Galilee, when even Mary his own mother sought to intercede for the assembled guests, that Jesus might provide wine, did not Jesus say to her: "Woman, what have I to do with thee?"—John ii. 4. Who had appointed Mary to intercede thus? No one. It was presumption on her part, and he rebuked her. Just so always, it is presumptuous sin for human self-sufficiency to try to intrude itself between Christ and his people, to attempt to represent their case to him. Such intercessions are not true prayers; they are not born of the Spirit, they are not heard in heaven, they do not ascend above the heads of those who utter them. Did not this whole country, at those times when some of our former presidents were lying wounded from assassins' bullets, plead with God to spare their lives? Did not God utterly ignore their intercession? Not one prayer of faith in all that multitude; for had there been one true prayer in

all of it the presidents would not have died. The intercession of faith is invariably in harmony with God's will and he heareth it. Hereby know we when we have prayed by faith, because we receive that which we have asked of him. (1 John v. 14, 15.) The answer of prayer is God's certificate to the genuineness of prayer. As the true prophet is known by the fact that his prophecy comes true, so the true priest is proved in that the Spirit grants him what he prays for. If there are any of the real children of God being persecuted anywhere in the world to-day, God is taking care of and providing for them. He needs not puny men to point out his sheep to him, nor to counsel him how to deliver them. To do this, is to sin presumptuously. "For who hath known the mind of the Lord? or who hath been his counsellor?"—Rom. xi. 34. We hope no genuine Baptists have fallen on their knees at this universal call to prayer in obedience to the summons of antichrist. Dead fish float with the current, live fish stem the tide and struggle against its sweep. Likewise living souls, as Daniel in Babylon, cannot bow the knee at the behest of self-styled priests. They will assert their faith in God by not falling in line with popular religion. As the Jews thrust Jesus aside and would not have his rule over them, so does christendom now ignore his teachings and arrogantly assume to itself the role of priest, savior, king, etc. Can such things go on forever? No. Antichrist will, at the proper time, reap the judgment already in store for it. Who

dare say that on such a day, at such a time, we will pray thus and so? The apostle Paul, so spiritually great yet so humble, said, "We know not what we should pray for as we ought." Evidently, these modern priests have no such infirmity. They can arrange their time-table for prayer days ahead, and can arrange the subject-matter, too. We note where one bishop has already written out the prayer he intends to use when the day comes, which he advises others to use also. Surely all such, no matter what their height of intelligence, are blind leaders of the blind headed for a fall. God will have none of such prayers. Such things are under the law of sin and death, and fall to the ground of their own weight. Without faith, nothing can be done unto God acceptably. Whatsoever is not of faith is sin. Faith is not within the control of the individual. It moves the soul, but the soul cannot exercise the faith. The angel which John saw stood with one foot on the land, one foot on the sea, lifted up his hand to heaven and swore that time should be no longer. (Rev. x. 5, 6.) There is no time in gospel things. Time belonged to legal things, not to gracious things. All the rites and ceremonies of the Mosaic covenant were prescribed for certain times and seasons. Metes and bounds cannot be set to the service of grace. Gracious matters are fraught with eternal duration and significance which cannot be limited to or in time. Thus, how foolish to say we will at this or that time, on this or that day, go here or there and do thus and so. "Whereas



ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil."—James iv. 14-16. It altogether depends on the Spirit whether we do ever really pray or not. Prayer is the Spirit's breathings within the child of God. Adam was not a living soul until God breathed in him the breath of life; nor does a persecuting Saul become a praying Paul until the Spirit breathes living intercession within him.

"God judgeth not as we;  
The bruised reed will he not break, but heal  
With utter gentleness, that it may be  
Beautiful in his service. Heavenly Might  
Sets on weak, foolish man His royal seal."

All real prayer can be resolved into "Thy will be done." What savors more than this is error. The blessed Savior, in the crucial moment of his life, could ask no more, no less, than "Thy will be done." Certainly, then, no true believer when led by the Spirit can desire other than this. Naturally, our human nature does not want God's will. It wants its own way; but this "own will" of ours must be laid on the altar, must be crucified with Christ. Grace causes the crucifixion of our old man, and that we put on the new man: which after God is created in righteousness and true holiness. (Eph. iv. 24.) When thus clothed, we sincerely desire that God's will be done. How many who engage in prayer for Russia will really say and feel, "Thy will be done"? Will

they not instead seek to inject into the matter, their own will and judgment as to what they deem the Almighty ought to do? But it shall go for naught. God's own sovereign will which fixes the destinies of nations shall go on to triumphant and complete fulfillment. Vital religion has never yet been damaged by persecution. Persecution does it good. The blood of martyrs has ever furnished the fertilizer for the soil from which has sprung ardent and loyal defenders of the truth. If in the early ages of the church martyrdom could have been stopped because men thought it should be stopped, the whole subsequent history of true religion would never have run the course it has, and would not have achieved the victories which have been its crown. The kingdom of heaven has won its way through great tribulation. Strait is the gate and narrow is the way that leads unto life, and few find it. No one of the western nations, not even our own, understands or sympathizes with what is going on in Russia. The news from there is unreliable, censored and distorted. The facts are hard to discover. The Almighty has, however, perfect knowledge of it all. He is controlling the situation there, as he does in all other places of his dominion. Far be it from the pure heart to tell him what to do or how to do it.

History shows that wherever the people are unduly oppressed they will seek to rise up and overthrow their oppressors. Excess in anything always ends in prohibiting that thing. Over-indulgence of appetite usually ends in

one's not being able to gratify the appetite at all. The excesses of earthly monarchs in the abuse of their powers have cost them their crowns and kingdoms. The people of Russia have, for centuries, been cruelly oppressed, kept down in abject illiteracy, poverty and wretchedness. Under the tyranny of the Czars the head of the state was also the head of the church. Priests were spies for, and the tools of, the political power. No such thing as religious liberty existed in Russia. Politics and religion were wedded in unholy union. The people, generation after generation, had it ground into them that the Czar ruled by divine right and that God was on the side of their oppressors. This in time bore down upon the people so severely that they rose in their blind might and rebelled. The earth trembled and shook, the throne tottered and fell. The monarch and the nobility, patriarchs and priests, went to prison, to death and into exile. Naturally, religious persecution has followed because the people are resolved to destroy utterly the monster that oppressed them. Religion stinks in their nostrils and they will have none of it. In their fury against religion, the ignorant people cannot be expected to discriminate between the precious and the vile. God, however, does and will discriminate and he will safeguard his elect. No more shall touch his true children than is for their good and for his own glory. Nor does he need us to remind him of this. Conditions in Russia are, perhaps, similiar to those in France more than a hundred years ago. That reign

of terror and its horrors arose from oppression. Church and state were together then in France. Liberty was dead. Hunger and disease were rife. In 1685 Louis XIV. had cancelled the edict of Nantes, and from that moment no protestant's life was safe in France. Thousands were put to death, many fled to America if they could get away, many were hacked down as they tried to escape. Many a true believer suffered martyrdom. Just a century later, in 1789, came the judgment and vengeance of God upon France for its persecutions of the century before. The revolution burst forth, with its accompanying reign of terror. The people rose up in their wrath, overthrew their oppressors, put the crowned heads and their aids to the guillotine, the Bourbon monarchy fell. Churches were looted, services forbidden, religion outlawed. The Goddess of Reason was enthroned instead. Then there came upon the scene one of the most remarkable men ever raised up in the providence of God. This was Napoleon, the chastiser of Europe. As in former time, God had raised up and called that "ravenous bird of the east," Cyrus called the Great, whom he had used to overthrow Babylon, that Babylon which had held Israel captive, (Isaiah xlv. 11), so in the early part of the nineteenth century did God use Napoleon to chastise modern Babylon which had shed the blood of the saints in modern times. Before Napoleon's invincible onslaughts all Europe trembled. Crowned heads and dynasties fell before him like grass before a sythe. He invaded Italy, besieged the

vatican, took the pope prisoner and carried him to France where, at Valence, he died in exile. In 1809 Napoleon declared the temporal power at an end. Thus was the fifth vial, as John saw it, poured out upon the seat of the beast. (Rev. xvi. 10.) All Europe was scorched with the heat of battle as though the sun's heat had been intensified, and men blasphemed because of it. (Rev. xvi. 8, 9.) When, in 1812, Napoleon invaded Russia, his ambition was curbed. Russia's time had not yet come. He could not do to Russia what he had done elsewhere. God, who sets the bounds of tides in their ebb and flow, that they may surge thus far and no farther, now stopped Napoleon. His retreat from Moscow was his undoing. The terrible winter of 1812, the bleak frozen stretches of Russia and its deep snows, were too much for his army. It straggled back broken, ragged, hungry and dispirited. From then Napoleon's power waned and he came at last to his solitary end, an exile on St. Helena island. God was through with him, as God had centuries before accomplished his purpose in Cyrus, and cast him aside as a worn-out tool is cast aside that has served its usefulness. From that day, church and monarchy have never regained their former supremacy in France, nor in the greater part of Europe. But the awakening of Russia, from which Napoleon was stopped, is reserved doubtless for this our day. Who knows but that influences now gathering strength in Russia may become a scourge to whip modern babylon out of its hypocritical self-

satisfaction and complacency? One thing is sure: the truth cannot suffer eclipse, but may receive a new baptism in the blood of its martyrs. Shall we then implore the Almighty to withhold himself from his purpose? No, perish the thought.

A poor colored woman, old and infirm, poured out her soul to me some days ago in telling the many sorrows and trials that had recently been hers. In her distress, she had tried by every effort and means to have things come out as she wanted them. Every door of relief and deliverance was shut to her. At last, one night in the depth of her sorrow, she cried out unto God: "O Lord, work it your way." At once her distress was gone. Peace and rest were hers. May all who truly love the Lord be given to truly desire that he will work things his way, not their's. "It is the Lord: let him do what seemeth him good."—1 Sam. iii. 18.

By the time this appears in the SIGNS the date set for intercession for Russia will have passed, but that will not render out of date anything here written, because the principles involved are continually cropping out in the affairs of modern apostate christianity.

H. H. L.

#### NOTICE.

ANY one having the First and Second Volumes of Elder Gilbert Beebe's Editorials, who is willing to dispose of them, will please communicate with brother Milton M. Absher, Station B Post Office, Atlanta, Georgia, as he is very anxious to procure a copy of both volumes.

## GALATIANS II. 20.

"I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

It is not strange that those who have been called to contend for and maintain the standards of truth should be criticised and persecuted. All manner of ridicule and abuse were heaped upon our Lord and the apostles. Let us remember the words of Jesus when he said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."—Luke vi. 22. The enemies of the truth are only doing to-day what they have always done, and will continue to do. History is but repeating itself. David was speaking for his Lord when he said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." This reference was to Judas, and there are still, and no doubt always will be, Judas Iscariots in the church. Our worst enemies are not outside of the church, but within the ranks of the Old School Baptists. They pretend to desire peace, but are constantly attacking the SIGNS and the doctrine for which it has contended for almost a century. We are told that the SIGNS' brand of predestination, "absolutism," etc., etc., are of recent origin, "new things" and man-made, and that not more than ten per cent. of the Old School Baptists throughout the country believe the doctrine of the "predestina-

tion of all things." Any honest seeker after the facts can with more or less ease discover what has been the position of true Primitive Baptists on this point of doctrine since the very earliest settlers came to America. Perhaps, one of the most authenticated sources of information available on the subject is Hassell's Church History. Elder C. B. Hassell, the senior author, apparently foreseeing what was in store for the church, left on record facts which cannot successfully be gainsaid in his "History of Kehukee Primitive Baptist Association, and of the Primitive Baptists of America." He took great pains to show that this association and all true Primitive Baptists stood with their brethren in England and Wales, by adopting the London Confession of Faith, which was formulated by ministers and messengers representing upwards of one hundred of their churches, as far back as the year 1689, now over two hundred and forty years ago. It was only about fifty years ago that Elder C. B. Hassell declared, "As 'Black-Rockism' in the middle and northern States has become a by-word of reproach in the mouths of religionists, so has Kehukeeism in the southern States been regarded as a synonym of all that is heretical and immoral by many who profess to love God and his people, and especially by those who claim the ancient and honorable name of 'Baptists,' but who are nevertheless endeavoring to substitute human inventions for the church of Christ, and the rudiments of the world for the principles of gospel truth." Continuing,

he said, "To the end that their good name may be vindicated, that a fungus growth may not be substituted for the tree itself, that another gospel (which is not another) may not be substituted for the gospel of Christ, and that the descendants and successors of the present Baptist family may have evidence at hand in all time to come to show conclusively that their fathers were Primitive Baptists in truth, continuing steadfastly in the apostles' doctrine and fellowship, the present history has been undertaken, with the fear of God, we humbly trust, before our eyes, and his love shed abroad in our hearts." The subject of Predestination is dealt with more or less extensively in the London Confession of Faith, published in said Church History, so that there would seem to be no ground for ignorance and but little excuse for any one misrepresenting the facts on this fundamental point of doctrine and the place it has occupied in the true church in all ages of the world. The fact, if such it be, that only about ten per cent. of those professing to be Old School Baptists believe the doctrine, runs parallel with the Biblical history of Israel in departing from the truth. The "majority" doctrine is opposed by the Bible. If we may be pardoned for the use of the word, it is "absolutely" contrary to the record. In the outset, Israel was not chosen because she was more in numbers than any people, for she was the fewest of all people, and even then there were too many to take them all when the Lord was ready to select his army to be led by Gideon, lest

they should boast of having won the victory themselves, so the Lord commanded Gideon to take only those who lapped water like a dog as soldiers to fight in the battle of the Lord. One must be brought low and humbled in the dust, and made to know that in his flesh there dwells no good thing, before he is qualified to represent the Lord. When the Master was on earth, on one occasion there were ten lepers cleansed, but only one "turned back, and with a loud voice glorified God." Here we have our ten per cent., that despised number, but God grant that we may be among them. Jesus asked, "Were there not ten cleansed, but where are the nine?" God forbid that we should presume to sit in judgment. It is enough to know that the Judge of the whole earth will do right, and we pray that he will have mercy upon the nine, whoever they may be. Again, Jesus said, "Many are called, but few are chosen." The "few" were typified by Gideon's small army, and as the Lord fought Israel's battles in that day, so he fights the battles of the church in this age, and only such characters as he is pleased to call and qualify are to be found declaring the generation of Jesus Christ in this, the gospel, dispensation. The Scripture abounds with proof that "a remnant shall be saved." God, who will not leave himself without true witnesses, will see to it that "a remnant shall be saved," to stand upon the house-top, who cry aloud, and spare not, proclaiming the way of the Lord, whether ten per cent. hear or ninety per cent. forbear. He will keep alive an

army sufficient for his glory, to bear true testimony in his name.

As to "absolutism," he stamped this so indelibly upon his work of creation in the beginning that eternity will not be long enough for all who oppose to eradicate it. The record is, "In the beginning God created the heaven and the earth." That this God was "free as to condition; perfect in himself, and unlimited in power," which we understand to mean "absolute," all his creation and works, of whatsoever kind and nature, attest. Man, whom he endowed with reasoning powers of more or less high degree, was the last to be created, so that he of all creatures has the least ground for taking away from the Lord that which rightfully belongs to him. When Moses was called to lead the children of Israel out of Egypt, he inquired to know the name of him by whom he should tell them he was sent, "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Exodus iii. 14. Is this not "absolutism?" The Lord said to Isaiah, "I am he: before me there was no God formed, neither shall there be after me." John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Paul says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or prin-

cipalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Again, Paul says he "worketh all things after the counsel of his own will," "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." If such Scriptures disturb the peaceful mind of some, we would suggest they skip over and leave them for those who verily do feed upon them and are nourished and built up on their most holy faith by them.

In coming, now, directly to the language heading this article, we find the great apostle declares, "I am crucified with Christ." This precedes and must of necessity go before that which follows. In the church one must die before he lives. When the Lord commanded Jeremiah, the prophet, to "arise, and go down to the potter's house," he showed him that the vessel which he had made of clay was first "marred in the hand of the potter" before he made it again another vessel, as seemed good to the potter to make it, and the summation of the whole matter was, "Cannot I do with you as this potter," O house of Israel, saith the Lord? Therefore, Paul said, "I am crucified with Christ." As an apostle of the Lord Jesus Christ, he was called to suffer the afflictions of the righteous, and while they might crucify him, head downward, as we are told, which may have been at the request of the apostle, feeling unworthy to be crucified in like manner as his Lord, nevertheless he

lives, and will ever live in the heart of spiritual Israel. They might crush the life out of the literal body, but his undying faith will but shine brighter and brighter, until the perfect day. God has predestinated that his people should be conformed to the image of his Son, therefore, they must be crucified with Christ. "Nevertheless," says Paul, "I live; yet not I, but Christ liveth in me." It was because he realized that it was not him, but Christ in him, that he was made to declare so emphatically that it is "by the grace of God that I am what I am: and his grace which was bestowed upon me was not in vain." In this connection, he goes on to say, "I labored more abundantly than they all: yet not I, but the grace of God which was with me." It was this same apostle who said, "For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Is not this a manifestation of the life of the true vine, Christ, in the branch, which was bearing forth fruit to the honor and glory of God? How careful the apostle was to show that "the branch cannot bear fruit of itself." Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." If he has chosen his people, and ordained they should bring forth fruit, and that that fruit should remain, as he tells us he has, and, further, if he has all power both in heaven and in earth, as we are told he has, is there any in heaven, earth or hell who will prevent the accomplishing of

his pleasure and purpose? We say, No. "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Paul knew by bitter experience that "all that will live godly in Christ Jesus shall suffer persecution," yet, in the fiery furnace we shall walk by faith and bear record to the fact that there is none like unto the God of Jeshurun. He that loved us, and gave himself for us, will preserve and keep us, despite all that men can do. We must handle and taste the Word of Life for ourselves, however, in order to be able to say with Job, "For I know that my Redeemer liveth, and that he shall stand at the later day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." The life that Job lived in the flesh was by the faith of the Son of God. It is recorded, The just shall live by faith. There is but the one way, even Jesus; Christ and him crucified. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait [difficult] is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

We have endeavored to write, not with a view of opening the eyes of any one's understanding, or to convert even one to our way of believing, for this is the work of God that ye believe on him whom he hath sent, but the desire of our heart has been, we trust, to honor

and glorify our Father which art in heaven, by setting forth the truth as it is in Christ Jesus our Lord; and, second, we hope that what we have said will cause those who are faint-hearted to take courage; we would strengthen the weak hands, and confirm the feeble knees, and say to them that are of a fearful heart, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you."

R. L. D.

### OBITUARY NOTICES.

**ELDER L. H. HARDY** departed this earthly life March 29th, 1930, while attending a union meeting near Mullins, South Carolina. He had just preached a sermon from the texts, "We know that we have passed from death unto life, because we love the brethren," and "We know that all things work together for good," &c. He had stood one hour, and those who heard him say it was a powerful sermon. Just at the close, he said, "I saw Christ crucified for the whole house of God and for me, for me." As he said, "FOR ME," he laid his hand on his heart. With his hand still on his left side, he said, "I have a pain here." His wife, who was in the congregation, waited a moment, and when she saw him still suffering she hastened to the pulpit and administered a heart stimulant which she had with her for just such emergencies. He became a little easier. The brethren improvised a pallet out of two benches put together, and laid him on it. A doctor was summoned, who administered a hypodermic, but to no avail. In an hour and a half after preaching the above sermon he had passed away. Before falling asleep, he took his wife's hand and said, "My dear, I have preached the truth, I know I have preached the truth." All those present will never forget the scene. He died as he had wished, at his post declaring the truth of God; and with his beloved brethren to minister to him. He and his wife were on a two-weeks trip in South Carolina, a trip he had greatly desired to take, to churches among which he had baptized a great many, and especially to the above union meeting. This place was forty miles from an undertaker and from the railroad, but loving brethren took matters in hand and aided sister Hardy with the body of her dear companion, to the train and on her way home, arriving at Atlantic, North Carolina, on Sunday. Funeral services were held

Monday. Elders Cobb, Mewborn and Hutchens officiated.

Elder Hardy was 77 years and 12 days old. He was baptized in July, 1873, into the church at Mewborn's, North Carolina. His father was Lemuel H. Hardy, his mother Themesia Mewborn. His first wife, Bettie J. Hartsfield, died in February, 1925. Two children of this union survive: L. H. Hardy, Jr., of Reidsville, North Carolina, and Mrs. A. M. Fulcher, at the home in Atlantic, North Carolina. He has one brother living: George M. Hardy, 79 years old, of Aurora, North Carolina, and one sister: Mrs. Patsy Adams, of Selma, North Carolina. Another sister, the oldest of all, preceded him to the grave last January. His present wife, who survives him, was formerly Anna M. Ison, of Atlanta, Georgia. Since their marriage she has gone to every appointment and on every trip with him. She says, "His memory will always be a sweet spot to me, and oh how I will cherish his many, many words of comfort and edification in the gospel." In his home he was never known to speak a harsh or unkind word, and whenever reviled by an outsider, he reviled not again. During his preaching life he had served six churches as pastor. At the time of his death he was pastor of two churches: one at Hunting Quarters, where he preached twice a month, the other at Kingston, North Carolina. Hunting Quarters was his home church, and he had served that since a month after his ordination. He was ordained to the ministry in July, 1877. The Elders composing the presbytery which ordained him were Bryan Whitefield and Archibald Jones. He was buried by the side of his first wife in Atlantic cemetery. He had requested these words to be placed above his grave: "Go tell my brethren I died at my post." He had so often said that he wanted to die preaching the sovereign electing love of God, and that if he were favored to do so his brethren might know he died satisfied. The world had no charms for him. To do the will of the Father was his life, yet he could see the vile corruption of human nature and longed for that purity which is in Christ Jesus. In his last years his eyes had failed, yet he could read with his left eye a text, if on a bright day. His spiritual understanding was undimmed, indeed it shone clearer and brighter the nearer the end came. All the churches and associations of our northern and eastern correspondence will greatly miss the visits of dear brother Hardy. He cherished deeply the fellowship and love of his northern brethren with whom he was in accord doctrinally. He said he loved to visit up north because the churches there were all of one mind. In 1927, when he suffered a slight rupture on the brain, his wife insisted he was not able to make the trip north that year. He replied, "My dear, I may not be able to talk to my brethren, but I do want to see them once more before I go home, and if I should die while up there, let my brethren bury me and it will be all right." The church, its doctrine and



order, and his brethren, were the supreme things in his life. His work in his Master's vineyard has been done with many hardships and trials, often walking miles to carry the comforting messages to the flock of his keeping. Whenever he felt an impression to go, nothing short of providential hindrances could prevent him. He served his county one term in the State Legislature, but refused to accept reelection, or even to run for the office a second time. With reference to his accepting the care of Hunting Quarters Church, which church he retained to the end of his ministry, I have heard him more than once tell the following: He saw a vision from the Lord, in which he saw a pasturage destitute of both grass and water. In this place there were thirteen old sheep and two lambs. These came bleating after him. When he opened his mouth to talk to them they became satisfied and chewed the cud contentedly. When the church of fifteen afterward called him, he saw the meaning of the vision. Another good and faithful father in Israel has gone from us. He was clear and sound in doctrine, fearless in his declaration of the truth. May the Lord reconcile all sorrowing ones to his will, may he supply the needs of the destitute churches, and grant resignation to the bereaved widow and members of the family.

ALSO,

**MRS. JENNIE COLE**, our sister in Christ, passed from this earthly life April 13th, 1930, at the home of her sister, Mrs. P. G. Shoemaker, Silcott Springs, Virginia. She was born September 8th, 1847, daughter of John and Maria Lynn Hixon. There are four sisters and one brother living: Mrs. Georgia Carruthers and Mrs. Shoemaker, of Silcott Springs, Virginia, Mrs. Aubrey Swart, near Middleburg, Virginia, Mrs. W. S. Tiffany, of Washington, D. C., and Nelson Hixon, near Washington. Among these sisters and brother, the going of sister Cole is the first break in seventy-eight years. She is survived by nieces and nephews. Her husband, Mr. K. B. Cole, of North Fork, Virginia, died some years ago. They had two daughters: one died in girlhood, the other lived to womanhood, but died several years ago. Sister Cole was a follower of the church for many years and we feared she might never be brought into its membership, but she came forward in July, 1926, and was baptized by the writer into the Mt. Zion Old School Baptist Church. She never failed in her gratitude to God for his mercy in granting her this privilege to come within his house. She had been in failing health for a long time, but grew much weaker the past few weeks. Death came gently and she departed as one falling peacefully and restfully asleep. Before her death, she made choice of the hymns to be used at her funeral, and also the text she wished her pastor to use, the fourth verse of the twenty-third Psalm. Services were held in the North Fork meeting-house, burial in the graveyard there. May the blessed Comforter abide with the mourning church

and family circle. Her life as a true christian was marked by that meek and quiet spirit, that abiding faithfulness, which is the gracious ornament that becomes the profession of the saints of God.

H. H. L.

**ELVESSA CHILTON CLAGGETT** was born February 7th, 1846, and died March 14th, 1930, making her stay on earth 84 years. She was married to James Claggett in the year 1861, and to this union were born ten children, two daughters and eight sons. The husband, two sons and one daughter preceded her in death. There are seven children living, all in the vicinity of the home. They are Mrs. Anna Tingle, Robert, Joe, Smith, George, Edward and Noble Claggett. In the summer of 1885 our sister received a hope in her Savior, and upon relation of her experience to the Cane Run Predestinarian Old School Baptist Church, of Turners, Kentucky, was received, and was baptized the second Saturday in August, 1885, and remained a steadfast member, always filling her place in the church, and her home was always open for the entertainment of the brethren. Sister Claggett could truly be called a mother in Israel and an example to the flock, never wavering all through the forty-five years of her membership in one church. She was baptized by the late Elder Humpston, then pastor of the church. After him Elder P. W. Sawin was pastor for several years, and for the last six years the writer of this notice has been pastor. Her faith seemed to grow stronger and her sight keener in spiritual things as she advanced in age, and it may well be said of her, Well done, thou good and faithful servant, enter thou into the joy of the Lord. Our loss is great, but it is her gain, and may the Lord reconcile the family and the church, and enable them to say, Thy will, O Lord, be done. The Lord hath taken, blessed be his name.

The funeral services were held in the meeting-house at Turners, Kentucky, conducted by the writer, and were attended by a large number of relatives and friends, after which the body was laid to rest in the cemetery nearby. May the Lord comfort us in our bereavement, and reconcile us all.

GEORGE L. WEAVER.

**ZERUAH ANN ZINN**, our dear sister in Christ, died in Christ Hospital, Topeka, Kansas, February 20th, 1930. She was born in Iowa, December 20th, 1878, being at the time of her death 51 years and 2 months old. She was the daughter of Jesse L. and Sarah J. Darland, and came with her parents to western Kansas in childhood, and later settled near Lebo, Kansas. February 14th, 1894, she was married to Willis Ivan Zinn, of Meriden, Kansas, and most of her married life was spent in that vicinity. They were the parents of five sons: Jesse F., of Meriden, Charles Wesley, who died

in infancy, Ambrose W., of Chanute, Kansas, Everett I., of Grantville, Kansas, and Arthur D., who was still at home with his parents. Besides these she is survived by her husband, brother Ivan Zinn, one sister, Mrs. John Rodecap, and two brothers, Wm. Darland, of Shearville, Kansas, and Duane Darland, of Buhl, Idaho, and a host of warm friends, the undertaker saying it was one of the largest funerals he ever had. Services were conducted by Elder L. L. Schenck, and her body was laid to rest in Rochester Cemetery to await the trump of God, when the Lord himself shall descend from heaven with a shout, and the dead in Christ shall arise first. Sister Zinn had been a member of the Old School Baptist Church more than forty years, having joined very early in life, and never wavered in her belief of the truth as held by the First Kansas Association, and we feel our loss to be very great. In the church, as in her home, she was, like her blessed Master, among us as one who served with loving heart and willing hands, ready at all times to minister to the comfort of those about her. The meetings of West Union Church had long been held in her home, and the Association was appointed to be held there in September, but how little we know what a day may bring forth. Brother Zinn and son being now left alone, we took our baskets and went the next Sunday as usual. It was a sweetly solemn time, and I thought I never heard a more comforting sermon, and brother Zinn requested the meetings to be continued at his house as long as he remains there. May the God of Israel sanctify this afflicting dispensation of his providence to the good of the bereaved family, and to us all, and to his own glory. Though we walk in the midst of trouble, thou wilt revive us.

MARY ELLISON.

**SERENA MONICA MILES**, my dear mother, was born in Fayette County, Alabama, September 15th, 1849, and fell asleep March 2nd, 1928, at her home, near Lakeland, Florida, aged 78 years, 5 months and 17 days. She was the daughter of Anthony F. and Elizabeth Bell. She married Robert Miles December 19th, 1866. She was the mother of twelve children, eight of whom are living; they are, Misses Maggie and Carrie Miles, Mrs. J. M. Isom, A. J. and J. H. Miles, of Lakeland, Florida, Mrs. J. B. McClure and Mrs. A. L. Anderson, of Ft. Meade, Florida. She had four sisters and five brothers, of whom only one brother survives, he is H. M. Bell, of Fayette, Alabama. She united with the Primitive Baptist Church at Hopewell, Fayette County, Alabama, when a young woman, and lived a consistent christian the remainder of her life. She was a devoted wife and mother, and a true friend. A more patient person I never knew. She bore her afflictions and sufferings without a murmur. Elder M. L. Gilbert, of Dade City, Florida, conducted the funeral, after which her body was laid in its last resting-place, to await the glorious resurrection.

ALSO,

**ROBERT MILES** was born in Tallapoosa County, Alabama, March 1st, 1847, and died February 18th, 1930, at his home, near Lakeland, Florida, aged 82 years, 11 months and 17 days. He was the son of Robert P. and Palmira Miles. In 1863 he joined the Confederate Army and fought as a brave soldier for two years in defense of the South. He never united with the church, but was a strong believer in and advocate of the doctrine contended for by the SIGNS OF THE TIMES for nearly ninety-eight years. He used to attend meetings regularly, and seemed to enjoy them as well as most members of the church. He was a man of strong convictions and had the courage to contend for the truth and right at any time, and in the presence of any one. He was the last of a family of nine, and lived to be the oldest of any of them, although his health was poorly for over sixty years of his life. I think he suffered more pain than any person I ever knew.

Elder M. L. Gilbert conducted the funeral, and we laid his body to rest beside that of my mother, to await the summons at the last day.

J. H. MILES.

**ESTHER POYLE BRIMSON** died January 13th, 1930, at the home of her daughter, Mrs. R. May Jones, in Remsen, N. N. She was the daughter of Henry and Dianna (Kingsworth) Poyle, and was born June 18th, 1845, near Trowbridge, England. At the age of five she came to this country with her parents in a small sailing vessel. They continued their voyage inland by water to Syracuse, where they had relatives. Later her parents moved to Delphi Falls, where her father engaged in farming. April 14th, 1872, she married John Brimson, and after a few years moved to Whitesboro, N. Y., where they lived for many years. Brother and sister Brimson were members of the Ebenezer Old School Baptist Church, at Utica, N. Y., where sister Brimson was baptized September 30th, 1880, by Elder S. H. Durand, and ever remained a faithful member of that church, until Utica and Otego churches consolidated, in 1899, when her membership was moved to Otego Church, which she had visited each year and where she was highly esteemed for the truth's sake. Sister Brimson was one of a family of nine children, of whom only two survive: Fred Poyle, of De Ruyter, and Mrs. Hattie Elmore, of Delphi Falls. She is also survived by her daughter and two granddaughters: Geneveive Brimson and Mariam Esther Jones, all of Remsen, N. Y. Brother and sister Brimson moved to Remsen in 1903, where brother Brimson died September 7th, 1923. Sister Brimson's illness was of several months duration, due to a general breakdown and the infirmities of age.

Her funeral was held January 15th, at Remsen, with burial in the family plot in Grand View Cemetery, Whitesboro, N. Y.

Written by request.

ROSE T. LEONARD.

**MARTIN D. FISHER**, my father, was born in Accomack County, Virginia, June 22nd, 1849, and died April 11th, 1930, in Gardiner Maine, where he had lived since mother's death, a year ago. He was my care (a pleasant service) and my companion, especially so during the last year of his life. Many good talks have we had of the hope that is set before us. His last expression in words of these things took place one evening one week before he died, and in a few words gave us who are left a reassurance that this faith in the finished work of Jesus is not only fit to live by, but a sure and safe support in the hour of our departure from the transitory scenes of this life into the realities of the great beyond. His last expression was, "There is no rest or peace in this life, or the next, outside of Jesus, only Jesus." He was given a hope in the early part of the year 1870, and was received into the fellowship of the Old School Baptist Church in August of this same year, and baptized by Elder Thomas P. Dudley, in the State of Missouri. I shall not attempt to extol his many virtues, if he knew it he would not approve. His life was lived in several different States; it speaks for itself. He was zealous of good works, the kind that God hath wrought in, and manifested it by his godly walk and conversation. His remains lie in Libby Hill cemetery, four and one-half miles from Gardiner, Maine, on the Brunswick road.

HIS SON.

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

Elder W. W. Slaughter, Texas, \$1; J. P. McMullan, La., 50 cents; John F. Davis, La., \$2; Mrs. Mildred D. Gordy, Mich., \$1; Mrs. Serena Bowen, Ill., \$1; Mrs. W. G. Thompson, Ontario, \$1; Mrs. C. E. Smith, Ore., \$3; Miss Sadie T. Nicoll, Md., \$3.

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

The Lord willing, the next session of the Baltimore Primitive Baptist Association will be held with the Ebenezer Church, of Baltimore city, Maryland, May 14th, 15th and 16th, 1930. All lovers of gospel truth are invited to meet with us. We hope a goodly number will attend.

Persons coming to the city on Tuesday p. m. go to the meetinghouse, on Madison Street, near Calvert Street, where they will be met from 2:00 to 5:00 p. m. and cared for.

JOSHUA T. ROWE, Pastor.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Church, at Philadelphia, Pa., in Park Avenue Hall, 1315 Columbia Avenue, commencing on Wednesday, May 21st, and continuing the following two days. Any one arriving on Tuesday, please call

at 2659 North Douglass Street (near 33rd Street and Lehigh Avenue), or telephone Columbia 1514. All lovers of the truth are cordially invited to meet with us, especially ministers of our faith and order.

T. C. KOCH, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (4th, 5th and 6th), 1930. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street or Chambers Street for train leaving Jersey City. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario & Western train from Kingston. Get tickets for Winterton, N. Y. Trains will be met and friends cared for. Time of trains will be announced later, when new schedules will be effective. Those coming by automobile will go to the home of Mr. F. P. Engle, one-half mile from the meeting house on the Otisville road. The Old Homestead is not open this year. A cordial invitation is extended to all brethren, sisters and friends to meet with us.

R. LESTER DODSON, Moderator.

A Union Meeting is to be held at the home of the writer June 13th, 14th and 15th, 1930, and we wish to extend an invitation to all Predestinarian Baptists to meet with us. Should there be any Baptists touring the west we would gladly welcome them. After arriving in Yakima phone 4073-L; and you will be directed how to find us.

(MRS.) LILLIE BLYSTONE,

R. F. R. 1, Box 335, YAKIMA, Washington.

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

IN

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

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11:00 A. M.

2:00 P. M.

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

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At 10:30 A. M.

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ASHOKAN, N. Y.

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are  
cordially invited.

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

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

JOSHUA T. ROWE, Pastor.

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# SIGNS OF THE TIMES.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 98.

MIDDLETOWN, N. Y., JUNE, 1930.

NO. 6.

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## CORRESPONDENCE.

HARDING, W. Va., Dec. 5, 1929.

DEAR READERS:—As time speeds swiftly on, carrying us nearer each day to the eternal shore, I wish to say a few words of encouragement, if the Lord wills, to all those who uphold our family paper and the cause of Christ in general. I enjoyed Elder Lefferts editorial in the September number very much and am glad he was moved to write as he did. My heart has been stirred to its depths by the cold and sleepy condition of our churches, and I feel it was very appropriate for the present editor of the paper that has upheld the cause of Christ for almost a century to rouse them a little, and I sincerely hope that our ministers all over the land will echo his admonitions and exhortations to their congregations with all love and kindness.

The children of Israel were chosen by God as a type of his spiritual Israel, and his wonderful power was displayed in bringing them out after he showed wonders and signs in Egypt, and at the

Red Sea, and in the wilderness forty years. After bringing them into the promised land he fought their battles and drove back their enemies, but when they turned from him to worship idols he left them in the hands of their enemies until they were sorely punished and were glad to return to his protecting care. The way he led, protected and fed them was typical of how he ever has and ever will care for his spiritual Israel. The coming of Christ was foretold by the true prophets of the Lord, showing positively that God had predetermined not only Christ's coming, but also the coming of John the Baptist as his forerunner. Although the people of God according to holy writ were chosen in Christ before the foundation of the world, John's mission was not to prepare, but to make ready a people prepared for the Lord. While he was preaching repentance and baptizing, Jesus must also be baptized by him to fulfill all righteousness. "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungered," but was able to overcome the tempter by the power of his eternal Godhead, and thus entered upon his ministry. Though he was Lord of lords and King of kings he became a servant of the people and went about doing good and healing all who came to him, preaching his gospel to the multitudes who followed him, both rich and poor, and taught his disciples to follow in his footsteps. In some instances he restored the dead, alive, to their friends, and publicly forgave the sins of his people. After suffering terrible agony for the sins of his people he told the disciples who were with him the spirit was ready but the flesh was weak. Then he must be nailed to the shameful cross and shed his precious blood to redeem them from death and the grave. With his expiring breath he cried, It is finished, meaning, as I believe, that the law was now fulfilled, his suffering in the flesh was done. Redemption was now completed but he must lie in the tomb three days and nights, then arise for the justification of all those for whom he died, and must ascend to his Father, where he ever liveth to make intercession for them and to be a Prince and a Savior for to give repentance to Israel and forgiveness of sins. Shortly before his crucifixion, according to St. John, thirteenth chapter, he told his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." In chapter fourteen he tells them, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." After his resurrection, in St. John, chapter twenty-one, he told Peter to feed his lambs and his sheep, those lambs and sheep being scattered through every nation. Therefore he being with the eleven when Christ appeared to them as they sat at meat, as recorded in Mark xvi. 15, 16, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." On the day of Pentecost, as recorded in the second chapter of Acts, Peter preached repentance and baptism to his Jewish brethren, who were pricked in their hearts when they realized that they had crucified the Lord of glory. In chapter three, verse nineteen he said to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Thus Peter was feeding the flock of God by preaching repentance, forgiveness of sins and baptism through the name of Christ. Saul was so zealous of the law that he persecuted the follower of Jesus into prison and to death. After the light from heaven shined around him and Jesus spoke to him he was completely turned about, and asked the Lord what he would have him to do. When he received his sight and was told that he was a chosen vessel to preach the gospel

to the Gentile nations he was baptized, and straight way he preached Christ in the synagogues, that he is the Son of God. He preached predestination, election, salvation by grace through faith in the blood of Christ, and wrote more about those things, perhaps, than any of the other apostles, but through all his preaching and epistles he exhorted and admonished the people of God to good works and an upright daily walk. The twelfth and thirteenth chapters of Romans are mostly taken up with it. In his epistle to the Ephesians he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Verse eleven: "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." After making this broad declarative statement, which includes the whole of the predestination, election, redemption, forgiveness of sins, adopted as children, given an inheritance according to his will. Dear children of God, what more can we ask? This is wonderful

beyond description. After giving this description of God's wonderful love and care for his children the apostle goes on and tells them how to live up to this holy calling, that they may be worthy subjects of their heavenly King. In Ephesians v. 14-18, he exhorts, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." In chapter six he exhorts the children, fathers, masters and servants, and says in verses ten to eighteen, inclusive, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer

and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." In 2 Peter i. 12, 13, he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance." In the epistle of James he exhorts the people of God, saying, But be ye doers of the word, and not hearers only, deceiving yourselves. Also he says to show your faith by your works, as faith without works is dead. In 1 John iii. 18, he tells them, "My little children, let us not love in word, neither in tongue; but in deed and in truth." One of the apostles said that the gifts and calling of God were without repentance, meaning, as I believe, that the calling was before repentance. Therefore the apostles preached repentance and baptism and those who were called or quickened to life heard them. If the minister of Christ in this day would follow him and the teaching of the apostles he must preach as they did and exhort and admonish with all longsuffering and doctrine, and as Paul wrote in 1 Timothy ii. 1, 2, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." When the supreme power of God, his sovereign will, grace, love, mercy, forgiveness of sins through the blood of Christ and his power to save to the

uttermost all who come unto God by him are preached, with exhortations and admonishings to them to help support their ministers as the Lord has prospered them, and to an upright and daily walk with good works and deeds of mercy and kindness to all people, especially to those of the household of faith, it make a well balanced food for the hungry lambs and sheep. Their hope is strengthened and they go forth strong in the Lord, with a great desire to serve him more, and to be faithful in all his house. On the morning of the resurrection Christ will acknowledge their labors of love, by saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." When the righteous said, Lord, when saw we thee thus and administered unto thee? "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I would say to those whom the Holy Spirit has quickened into divine life and made their sins a burden, to them the words of Christ are addressed when he said, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Rest through the forgiveness of their heavy burden of sin. A rest that remains to the people of God. In the next verse he says, Take my yoke upon you, and learn of me; for I am meek



and lowly in heart, and ye shall find rest unto your souls. To bear the yoke of Christ you must walk by his side, and learn of him to be meek and lowly enough that you will not be ashamed to confess him before all the world as your Savior, and be buried with him in baptism and be raised to walk with him in newness of life, thereby finding rest to your soul. As he says in the next verse, For my yoke is easy, and my burden is light.

I would also say to those who have not been awakened to feel the exceeding sinfulness of their sins, that the Lord is longsuffering and merciful, by no means clears the guilty, but he will, through the precious and atoning blood of his own dear Son, forgive and abundantly pardon all who feel their need of him.

Since writing the above I have received the December number of the SIGNS OF THE TIMES, and enjoyed brother J. W. McClanahan's letter to brother Lefferts. The whole paper is filled with things that edify and comfort the children of God. I appreciate the publishers' new arrangement to have two editorials in each number, for when we cannot get out to preaching it is a great comfort for us to read the deep things of God as explained by the editors. May the Lord bless and comfort all those who read the SIGNS or write for its columns, also those who publish it, and the people of God the whole world over.

Humbly submitted.

(MRS.) E. E. WORKMAN.

SPRINGFIELD, ILL., March 6, 1930.

DEAR EDITORS:—I am inclosing a letter from Elder C. W. Bond, of La Grande, Oregon. Though not written for publication, I have his consent to send it to you if in my judgment it would be of interest to others of like precious faith who are readers of the SIGNS. There are, at least, some in Kentucky who remember some of the incidents that brought him to Little Flock Church, which I was at that time serving, temporarily, as pastor. I also assisted in his ordination. Since his removal west, many years ago, I have had no direct communication with him until now, and I am living over again those interesting days thirty-six years ago. Brother Bond is now serving the church at Elgin, Oregon, having succeeded the late Elder G. E. Mayfield, who contributed many articles for the SIGNS during his life.

The grace of our Lord Jesus Christ be with and bless the publishers and editors in their labors of love for the scattered flock of like precious faith, is my sincere wish and prayer.

J. G. SAWIN.

LA GRANDE, Ore., Jan. 20, 1930.

DEAR BROTHER SAWIN:—I have just read your article in the January SIGNS on the text, "The Lord omnipotent reigneth," and it suits me so well that I want to write to you. It is like good news from a far country, or a letter from home, and you as one of the fathers of Israel speaking assurances and good counsel to the children which will do well to consider in every trial

and exaltation they may experience in this life. But to me it comes as from a father to a son, since we stand in that relationship in the church. I recall that thirty-six years ago (the fifth Sunday in October, 1893) you baptized me into the fellowship of the Old School Baptist Church, at Little Flock, Anderson County, Kentucky. When I now look back to that time and try and see myself as I was then, and to find my reason for leaving the Missionary Baptists, who had respect for me, and taking up my place with a new congregation who were all strangers to me, it surely was not a selfish motive, or for temporal gain, for everything was quite to the contrary. It was simply for the love of the truth, which was so strong that all earthly ties were as nothing when compared with it. This love and the joy it afforded seemed to transform the old brethren into real saints and I beheld them as a special people with a perfection about them far exalted above other professors of religion. To me at that time they were perfect, and their conversations on spiritual things and the simplicity of church worship were food to my hungry soul, and their congregations were resting-places. In my exaltation of joy I have often thought, Who is like unto thee, O people preserved of the Lord? As you know, I soon began telling these things to the satisfaction of the brethren, and later they put me forward by ordination to the full work of the gospel ministry. When I look back to that time and think on the ideas set forth in my efforts to preach it is to me now as the

ideas and prattle of a child, and I feel that I was esteemed in the church about the same way that children are esteemed in the homes where the honored positions are not because of the value to the family welfare so much as the relationship which connects them to the family. There must be babes in Christ before there are men strong in the warfare for the truth. As my ideals of the perfection of the saints in this present life must be overthrown and another perfection realized, which is of God and the salvation wrought by his Son, which is the true and only perfection which distinguishes the true saints from the others, so must I be taught the growth in grace which is so plainly set forth by Paul in his declaration, When I was a child I thought as a child, understood as a child, but when I became a man I put away childish things. I know that you realize this to be true, and now you take the strong meat of the doctrine and declare it without any doubts, for you have often found the consolation of the flesh to be but vanity and less than nothing. What could be more consoling to an old soldier of the cross, as you are, having fought the battles of life almost a century, and now standing on the edge of your time pilgrimage, than to be fully assured that "the Lord God omnipotent reigneth"? What sort of conditionalism will answer the needs at this time? or what sort of limitations would you put on the sovereignty of God to be filled in by the acts of man? I have found to my sorrow many times that the perfection I saw in the saints in my early

life is lacking, and even God's people are permitted to go to the very door of destruction, and if Jesus, who has declared that he is alive for evermore and holds the keys of hell and of death, did not stand as their surety and righteousness at all times they would even enter into the dark abyss from which they never could return. We are such strange creatures that we do not know ourselves, or know what we would do when tried, and now I see only one avenue of safety and one sure word of victory, and that is our faith. Paul says that will overcome the world. The faith which overcomes the world is the God-given kind, it is not the sort which men manufacture by the teaching process which underlies all modern religion, but it is the kind that Peter had in recognizing Christ to be the Son of God, even a revelation from God, and so impresses that its power is not lost under any condition, and even in death itself this vital connection between God and his saints exists. When the Master told Peter that "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not," he set forth the firm foundation upon which every saint stands. In Peter's denial he did his utmost to separate himself from every connection with the Master, but the prayer that his faith fail not was heard by the Father, as all his prayers are, and because of this alone Peter was able to confess to the Master afterward that he knew all things, and he knew that he loved him. How can persons stand in their own conceit so much as to require a human condition necessary to make the salvation of God's people sure? All such surely have never realized the deceitfulness of their own hearts. When God's faithful ministers set forth his perfections in every way, and base the final preservation of the saints on this alone, they proclaim his eternal truth, but, alas, some will object to it, for fear man's responsibility may be destroyed. Man's responsibility is a sort of lever by which he may be pried loose from some of his temporal means to provide for the needs of the teachers of those man-serving ideas of religion. It is a common occurrence for such preachers to desert their congregations when the salary gets too small for their needs, and their call to service is always construed by the amount of salary connected with it. I think, or rather I know, there is a people who are not moved by such considerations, and they are not afraid to proclaim God's eternal truth. To them there are assurances of better things than worldly wealth and worldly favors, and they stand boldly and faithfully upon the walls of Zion upholding the majesty and sovereignty of their King. I believe that you are one of them, and I hope I am, and that I shall never see any need for worldly means to strengthen my testimony concerning sovereign decrees. While I feel to be sure of these principles of truth now, and as I get older they are more precious to me and I have fewer doubts as to the perfections of Jehovah and his finished plan of salvation, I can look back to times in my life when I was not so sure of them, and

when I might admit some part of human efficiency. Can you not do the same? Was perfection in the knowledge of doctrine and its application as firmly established in your mind in the days of your youth as it is now? Has there not been a growth in grace and knowledge all these years, line upon line and precept upon precept, here a little and there a little, until you have come to know in deed and in truth that "the Lord God omnipotent reigneth"? It seems to me that much confusion in the church is caused by our brethren who forget that the Lord is known only as he reveals himself in all his attributes, and they too often require perfection in knowledge of mere babes in Christ. The strong meat of the doctrine is for those prepared to receive it, while the babes need the sincere milk of the word. Oh that our ministers could discern the needs of the family more, and properly feed both sheep and lambs upon the gospel food suited to their spiritual health and development.

In love and reverence, as of a son to his father, I remain yours in hope,

C. W. BOND.

ROXBURY, N. Y., Nov. 6, 1929.

DEAR EDITORS:—Having meditated somewhat upon the last five verses of the eleventh chapter of Revelation, I am submitting my views with a fearfulness lest I have failed to divide aright the word of God, and yet with a hope that the same may be found of comfort to those who have tasted that the Lord is gracious. To clarify somewhat the Scripture under consideration, I will first present some pre-

liminary thoughts regarding the book of Revelation, and the tenth chapter of the same, as the last five verses of the eleventh chapter have an important bearing on the preceding chapter. Like the rich coloring necessary to portray in harmonious beauty the important details of a master painting, the various sixty-six books of the Bible each serve a distinctive purpose in the design of the glorious and eternal God for the comfort, edification, instruction in righteousness, and establishment in sound doctrine of the heirs of that incorruptible inheritance of eternal life and fadeless glory for whom only they were written. The great final book of the New Testament is the revelation of Jesus Christ and particularly the presentation of his person; and if the faultless canon of Scripture be likened to a perfect pyramid, Revelation is its necessary complement and climax. The inspired author, John, was in the isle of Patmos on the Lord's day, the gospel day, for Jesus had arisen from the dead and become the first-fruits of them that slept. John being in the spirit saw the events recorded, that belonged to the gospel age as Jesus Christ became from time to time spiritually manifest as the Savior, Redeemer and Preserver to, and of, all those who are in that age the Israel of our God.

In the tenth chapter of Revelation Jesus as messenger or angel of the new covenant descends from heaven in the form of a mighty angel clothed with a cloud of humanity, concealing from natural man his divinity and eternal sonship, and having about his head the

rainbow of promise, and his face shining as the sun, proclaiming him indeed as the very Sun of Righteousness whose radiant beams, illuminating the heart of the poor sinner, give him the light of the knowledge of the glory of God in the face of Jesus Christ. In the hand of the angel, who swore that the time of the legal dispensation should be no longer, was the open book of the New Testament, proclaiming the breaking down of the middle wall of partition between Jew and Gentile and also the abolition of the handwriting of ordinances against the children of God, and giving John the assurance that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." John, responsive to a voice from heaven, ate the little book in the angel's hand, which represents feeding upon the word of God and assimilating and experimentally applying the promises and prophecies, which are yea and amen in Christ Jesus, thus tasting that the Lord is merciful and also enduring the bitter and ceaseless warfare between flesh and spirit, between the old man and the new creature. John was also bidden again to prophesy before many peoples, nations, tongues and kings, which shows in this gospel dispensation that in the flesh God is no respecter of Jew or Gentile, bond or free, male or female, tribe or nation, but that Jesus is manifested as the end of the law to every one that believeth, even as many as the Lord our God shall call. This

takes place at the sounding of the seventh angel spoken of in both the tenth and eleventh chapters of the book of Revelation.

The fifteenth verse of the eleventh chapter of Revelation begins with the announcement of the sounding of the seventh angel and the kingdoms of this world becoming the kingdom of our Lord and of his Christ in a reign that has no end. Seven is a perfect number and signifies the perfect work of Christ accomplished by his stainless life, shameful death, glorious resurrection, triumphant ascension and continuing priesthood after the order of Melchizedek. It is interesting to note the many times the word seven is used in Scripture and the completion denoted by it, whether the perfect condemnation signified by the seven thunders uttering their voices when the righteous wrath of an offended God because of man's transgression demanded the death of the Son of God if divine justice was satisfied and fallen man made free from the curse of the law of sin and death, or whether the seventh day, in which God rested from his work of creation, signifies that perfect rest that remains to the people of God who rest their hope in the finished work of Christ.

A beautiful reference is made in the sixteenth verse of the eleventh chapter to the twenty-four elders which sat before God on their seats and fell down upon their faces in worship. These elders represent the saints of the Old Testament and of the New Testament times, there being twelve tribes of

Israel under the law in the old dispensation, while the twelve apostles of the New Testament in each headship of gospel ministry are the counterpart of the heads in figure of the twelve tribes. Thus the number twenty-four shows that the people saved by grace are a complete set number and belong to every age where the application of the shed blood of the crucified Lord of life and glory was made effective. The fact that these elders were clothed in white, as stated elsewhere, proves their character, for white linen is the righteousness of the saints, and grace reigns through righteousness to eternal life through Jesus Christ. It is a significant fact that the twenty-four elders sat before God, for under the legal dispensation the priests always ministered standing, as the eleventh and twelfth verses of the tenth chapter of Hebrews declare in the statement: "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Because of the one offering and finished work of our Redeemer on the cruel cross, the blood-bought saints of God in this gospel day sit down in the kingdom of heaven with Abraham, Isaac and Jacob, for no salvation by creature effort or carnal works is necessary, and in humble, soul-felt adoration and thankfulness they bow down and worship God in spirit and in truth, realizing that in their flesh there dwells no good thing. Also in this

present dispensation the prince of this world is judged and the nations of the world, comprising the impenitent, are angry in the wrath of God as judgment is meted out to them, as the separation between the righteous and the ungodly continues until the last heir of glory is gathered into the gospel fold by the great Shepherd.

In the nineteenth verse it is stated that the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail. In this striking and beautifully symbolical language is portrayed the spiritual experience of the child of God in regeneration and walk in newness of life. The temple of God is the true church and is seen in the gospel heaven because the veil is taken away from the hearts of God's little ones, just as the parting asunder of the veil in the temple at the death of Christ revealed the ark in the holy of holies in the temple. When Jesus bowed his head in death there was a great earthquake, with the rending of rocks and the opening of graves as the bodies of dead saints arose. So in becoming dead to sin and alive unto God there is in the heart of the quickened sinner a consciousness of having come unto the mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, so that trembling and sinking deeper and deeper in despair, the guilty, justly condemned individual shakes with fear as though

an earthquake had shattered his earthly being, and then like the lightning out of the east shining unto the west, the east wind of the Spirit of God gives life to his dead soul and he stands upon his feet and rejoices with unspeakable joy in the God of his salvation and finds himself delivered and saved and free from condemnation. He beholds the ark of the testament through Jesus the door of heaven and finds the law kept in Christ and the mercy-seat covering all his transgressions. He has come unto Jesus, the mediator of the New Testament, and to the blood of sprinkling that speaketh better things than that of Abel and enters into a kingdom that cannot be shaken or moved and serves God with reverence and godly fear.

ARNOLD H. BELLOWS.

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### CIRCULAR LETTERS.

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SAN ANTONIO, Texas, Nov. 5, 1929.

DEAR BRETHREN:--I will try to write a few lines in the form of a Circular Letter, or an Associational Letter of the fourth annual meeting of the San Marcos Association, which was held Friday, Saturday and fourth Sunday in October, 1929, with Bethlehem Church, Martindale, Texas. This old Association had not held their associational meetings for several years, until four years ago, but have remained sound in doctrine and order all these years, believing in the grand old doctrine of salvation by sovereign grace for time and eternity, having no patience with any form of conditional, time or any other salvation depending upon the merits of man. They desire to be kept

by the power of God faithful to the end, as is spoken of by the apostle Peter, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 4, 5. It would seem to us that there could be nothing more erroneous than the idea that man, either before or after regeneration, could independent of the leading of the divine Spirit of God, keep himself, for it is elsewhere stated, "The Lord is thy keeper; the Lord is thy shade upon thy right hand." "The Lord shall preserve thee from all evil: he shall preserve thy soul." All our life, from our first existence to the end of our days, we are kept from evil, preserved, protected, and at the time appointed of the Father are given a hope in his mercy, for all the heirs of promise are set apart, sanctified by God the Father, preserved in Christ Jesus and called, and Paul said they are called with a holy calling, not according to their own works, but according to God's own purpose and grace. It seems foolish to argue creature merit in either time or eternal salvation, when the Scriptures are so positive in their explanation as to how we are saved and cared for here in time, and how we are delivered into the eternal bliss prepared for us by our Lord and Master.

I will close by asking the brethren to remember us few when it goes well with them.

J. B. BOWDEN, Moderator.

E. B. AULT, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE, 1930.

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**J. E. BEEBE & CO.***Middletown, Orange Co., N. Y.***HEBREWS X. 23-27.**

IN the April SIGNS we endeavored to set forth the superiority of the life of faith over every other way of living, using the first part of the twelfth chapter of Hebrews as a basis. Since then a brother has written, requesting us to present some thoughts on the above portion of the tenth chapter of Hebrews.

Verse twenty-three reads: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." "Our faith" means the doctrine. The word "faith" in Scripture sometimes signifies the doctrine or body of truth held by believers, again it signifies the operation of the Spirit in the soul to bring about belief.

"Doctrine" means not the arbitrary dogmas taught by men, but the principles of truth set forth in the Scriptures of inspiration and certified by the Holy Spirit in the experience of believers. The profession of the doctrine must be based on one's being in experimental possession of the life of the doctrine. Any profession of faith without one's being a possessor of that faith means being religious in form only. Being a possessor of faith is the fruit of being a subject of grace. Many professors are not in reality possessors, and therefore render only lip service to the truth. If one is through grace a possessor of the life of the doctrine his service is of the heart, his religion is a vital matter with him. Wavering means being unstable. One who wavers bends first this way, then that. He is like a reed bending in obedience to every shifting wind that blows. If one is not experimentally convinced of the truth he professes, he will drift uncertainly, being much like a ship without a pilot, lacking steadiness. Even the best of saints are at times assailed within themselves by doubts concerning the validity of their hope and concerning the truth of the doctrine they profess. But such temptations within the soul do not constitute the wavering meant in the text unless the outward life becomes affected by the inward temptations to uncertainty. There is not one of us but who sins in our thoughts and imaginations, but usually grace restrains these inward errors from affecting the outward life. If grace did not save us in



this way, there would never be one of us able to maintain a godly walk and conversation. So if the doubts and questionings which assail us so terribly at times within us, should be allowed to affect our outward life, the result would be wavering and instability. Grace saves the believer in this as in all other exigencies of the life of faith. Therefore "holding fast" proves whether one is really a possessor or merely a professor. If one is in vital, experimental possession of the truth, his internal soul doubts and fears will not lead to wavering in the outward life and walk. If one is merely a professor rendering lip service to the truth, he will soon or late waver and fall away, because he lacks experimental gracious conviction to hold him. Thus it must follow that any successful holding fast of faith on the part of believers is because grace holds them fast. Just as we love God because he first loved us, so we hold fast the faith because faith holds on to us. Otherwise the saints of God never could, of themselves, hold to the doctrine. That man whose soul is gripped by the power of the truth will of necessity hold fast to the truth. We must not lose sight of this fundamental truth: every spiritual act on the part of believers is the effect of the Spirit. The act does not produce the Spirit, but the Spirit the act. If we choose God, it is because he first chose us. Had God not done great things for his people there would never have been any response from them to him. He says within them, "Seek ye my face." Their hearts reply, "Thy face, Lord, we will seek."

If he draws us, we will run after him. Without that divine drawing there can be no running toward him. Saints by the power of God are kept. This keeping of them by the power of God through faith is the ability by which they hold fast the profession of their faith. The "let us" is equal to a prayer on our part that God may see fit to graciously keep us to the faith so that we may hold fast to it. Such prayer he will not ignore, because God, who has promised his people all sustaining and keeping grace, is faithful and will never go back on his word. He has pledged his sovereignty to the keeping of his elect in the way, therefore true soul-breathings to him for his power to keep us will not be in vain. Hence, let us look within ourselves and see if we have a real desire to keep the faith. If we have such desires they are prayers to which the Spirit is not deaf, petitions which he will heed, and he will bless us with grace to keep us so that we may thereby keep the faith.

Verse twenty-four reads: "Let us consider one another, to provoke unto love and to good works." Again, it takes love to provoke or incite love. God's people are a household who love one another because the love of God is shed abroad in their hearts, thus showing they have passed from death unto life. Where this love is, they will not stir up one another's jealousy, malice or anger; they will not provoke one another to wrath: they will incite each other to love and to the good works of the Spirit. Works, to be really good, must be the fruit of the Spirit. Other-

wise, however fair works may seem, if they lack the Spirit for a foundation, they are not good. Gentleness, peace, temperance, brotherly love, patience, longsuffering, faith and all such are the fruit of the Spirit, hence are good works. If these things be in us and abound, they will make us fruitful in the work of the Lord. Without them, we are barren and desolate. Love begets love. God loving us causes us to love him. When one loves the brethren, it incites them to love him. When one is a man of peace and gentleness toward the household of faith, it provokes them to show peace and gentleness toward him. On the other hand, if we criticize and find fault with our brethren, they will likely do the same to us. Whatever yardstick we use to measure others, we must not complain if they in turn use our own measure whereby to judge us. We must conclude, therefore, that for one to be possessed of a carping, bitter, jealous tendency toward the brethren argues an absence of love in the soul of that one toward the brotherhood. With what judgment we judge, it shall be meted to us again. Hence, the proper conduct on the part of the saints of God is by love to provoke love, by peace to incite peace, by gentleness to stimulate others to be gentle. Also, it is right that brethren should be reminded to minister to the needy among them in a substantial way; so that if God has blessed some of us with a goodly share of the benefits of this world temporally, we should be encouraged to show our love and fellowship by contributing to

the relief of those less fortunate among us. This, and such like, is provoking one another to good works.

Verse twenty-five reads: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Even in that day, as now in ours, there was a tendency on the part of some to remain away from the meetings of the church. We every one of us need all the others, no one of us can live a healthy or full spiritual life away from the brethren. If God's people could get along just as well alone to themselves as in the company of their fellows in Christ, He would not have brought into being the visible church and maintained its continuity through the centuries. The meetings of the church occupy a very important and God-designed place in our lives. We suffer loss apart from them. One of the worst tendencies of our people at the present time is to stay away from the meetings of the church when the pastor is not present. We contend that the church should always maintain its regular meetings, pastor or no pastor. The blessing comes in our being in the way, not out of the way. Too much stress to-day is put on the importance of the preaching gifts to the exclusion of all other gifts. The pastor is not the head of the church and the order of the house should not be thought of as depending solely upon him. He is the servant of the church, not the hub about which the church revolves. There are other and valuable gifts in the church aside from

the preaching gifts. It used to be that our churches held at stated times what were called conference or prayer meetings, in which all the brethren, including the sisters, were encouraged to take part according to their several abilities. These of late years have been much neglected and some churches now meet only when the pastor is present. From my own personal experience, I can say that in the days of my youth in the church these conference meetings were blessed to my comfort and peace of mind. Might it not be also in the case of others? Might it not be that some of Zion's little ones are starving to-day for lack of the openings which these conference meetings bring to them? Some of our present gifts that have been ordained to the ministry were first discovered in these conference meetings. Why should the pastor consume the whole time at all the meetings of the church? Should not the other gifts have the privilege to exercise as well as he? We do not mean that some brother should time after time monopolize all the time, thus making himself obnoxious, but each and all of the membership who feel to speak in these meetings should have the privilege of doing so. We are commanded in the above text to "exhort one another" to this effect. If members of the church repeatedly stay away from the meetings they should be visited, not in order to berate or to scold them, but to lovingly exhort them to their privileges in the church. "And so much the more, as ye see the day approaching." As the church in that

day recognized from the signs of those times that the end of that former dispensation of the Jewish nationality was fast approaching, so do we to-day from the signs of our times recognize that the times of the Gentiles are drawing to a close, be it in our lifetimes or not, and that it behooves us to cherish the things really worth while and not to hug too closely to ourselves the things that must inevitably perish and be taken from us. The day is coming that will prove every man's work whether it be of wood, hay or stubble, or whether it be gold, silver and precious stones. Only that will stand the judgment of God which is founded on Christ and rooted within him. The assemblings of the saints are on that sure foundation. Let us, then, not forsake them. This life which we live with our brethren in Christ is the only really worth while and abiding life, after all. All other relationships end with time and are dissolved in death.

Verses twenty-six and twenty-seven read: "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." There is, then, such a thing as a believer's transgressing even after he has received the knowledge of the truth. Yes, there is. Now, one cannot transgress a law unless the law is over him. Believers are not, spiritually speaking, under the law of sin and death. Their mortal bodies may still be under the law of sin and death, but the believer is

in soul and spirit passed from under that law by regeneration. Neither are believers under the Mosaic law. Are not they, therefore, under any law at all? Indeed they are. They are under the law of God's grace, under the law of the spirit of life in Christ Jesus. And they do at times sin against grace. There is such a thing as grieving the Holy Spirit of God by which we are sealed unto the day of redemption. We do, at times, grieve the Holy Spirit in the hearts of our brethren. This we do when we offend one another. This we do when we transgress the law of our mother, the church, going against her counsel and setting at defiance her order and rule. The willful sin is the sin of the believer after receiving knowledge of the truth. It is sin full of one's own selfish will. Have you not sometimes seen willful children in families? They are generally children not liking to be controlled, wanting to have their own way. It has occurred at times in the experience of the church that brethren are left to themselves to have their own way, thus furnishing a warning example to others. Such brethren are "willful." They want to be independent, to be a law unto themselves. They are impatient of restraint, even though it be a loving restraint. Now, what is the remedy for this willful sin? Did Jesus die for such sin as that? Indeed, he did. He died for all the sins of all his people, whatsoever those sins have been or may be. He is the complete and perfect atonement for them all. Thus, if one sins willfully, what shall one do? Well, he

cannot offer a sacrifice for that sin, because he is no more under the legal covenant under which bloody offerings were made for sin. That age has passed away. Neither will Christ descend to earth to suffer afresh for that sin. That is not necessary, Christ having already once for all made a finished and complete payment to divine justice for all sins of all his people. No, there remaineth no more sacrifice for this willful sin. What then? There remains a certain fearful looking for of judgment and fiery indignation. It is not the judgment and fiery indignation which remains, but the certain looking for it. This is a "certain" and sure experience following upon the willful sin. There is no uncertainty or maybe so about it. Just so surely as one sins willfully after having been taught the truth, just so certainly will that one look for judgment and for fiery indignation. He will know in his own conscience that he has done wrong. Knowing that, he will be certain to look for some manifestation of the judgment of God and for some appearance of his fiery indignation, knowing full well that his sin merits punishment. Now, what will this certain looking for of judgment accomplish? It will destroy the enemy, that is, the adversary. Oh, what a mercy is this! It is not the believer who is destroyed by the willful sin. No, never. But, thanks be to God, the adversary which caused one to sin, he it is who is destroyed by this sure expectancy of judgment. In other words, all these things work together

for good to them who love God, to them who are the called according to his purpose. A burnt child dreads the fire, is an old saying. Nothing so well drives its lessons home to the soul as does one's own experience. So by experiencing what it means to be full of one's own will and to be led astray thereby one really finds out deliverance from that accursed enemy, one's own fleshly nature. The experience of surely looking for some evil to come because one has done wrong, leads to one's being more and more fearful about doing wrong. Thus, does this sure expectation of judgment deliver the believer from the power of the adversary, the flesh, and makes one more and more aware of the treachery of one's own fallen nature, so causing us to beware of it and correcting us from giving ear to evil counsel. These things we can speak of from our own personal experience, having handled ourselves the testimony of that which we here set forth. If it will help or comfort some other poor stumbling soul by the way, let God be praised.

H. H. L.

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WE request our subscribers when sending in subscriptions or changes of address to be sure and give the *exact name and address* to which the paper is now coming; otherwise we are liable to give the credit to the wrong person, as we may have two subscribers of the same surname at the one post office.

### ISAIAH XLIII. 10.

"Ye are my witnesses, saith the Lord."

The above sentence came to our mind a few days ago when journeying from one of our appointments, and with it we experienced a deep humiliation, while considering what manner of men we ought to be in all holiness of conversation, yet along with that, a holy gladness that the Lord had so bestowed his abundant grace upon us that we should be a living witness of his blessed truth in this dark and cloudy day. A true witness is one who cannot be turned aside either by flattery or the fear of displeasing others, and the witness of God testifies to the truth as much in his life and conversation as in the pulpit. God's witnesses are monuments of grace, living epistles known and read of all men, in them God is glorified, for they show forth the praise of him who has called them out of darkness into his most marvelous light. A doer of the word is a witness of the truth, and we are commanded to do all things without murmurings and disputings, that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life. We are his workmanship, and it is written, God's works praise him. Man's words spring from a source that is polluted, and vanity is stamped upon them, God's work is perfect. Thus the dying thief was through sovereign grace a witness, for when all the disciples forsook Jesus and fled the thief cried, "Lord, remember me when thou

comest into thy kingdom." When priest and rabbi were laying snares and traps for Jesus the little children cast palm branches before him, and cried, "Hosanna; Blessed is he that cometh in the name of the Lord." They were witnesses, as also was the woman at the well, for she said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" In the eleventh chapter of Hebrews Paul gives us an account of some of the many witnesses of God: an innumerable cloud, compassing us about as a great army, the army of heaven, for our comfort and instruction, witnesses that loved not their lives unto death, of whom the world was not worthy, and to-day where are we? We are either witnessing to the truth or to a lie, to God or to mammon. Paul was told by Ananias that he was chosen of God to know his will and see that Just One, and hear the voice of his mouth. "For thou shalt be his witness unto all men, of what thou hast seen and heard." John also was a witness and as such he tells what 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. In the courts of this world a witness is one who has seen or heard or handled, and heaven demands these qualifications. When so many ceased to follow after the Lord Jesus because of his hard doctrine Jesus said to Peter, "Will ye also go away?" Peter said, "To whom shall we go? thou hast the words of eternal life." No life or comfort but from him, and Peter knew it. As he spake, the blind received their

sight, the lepers were cleansed, the dead were raised and to the poor the gospel was preached. The brethren in the primitive church were enabled by grace to preach Jesus and the resurrection before a wicked and gainsaying people. To do so, with many of them, meant prison and death, yet in prison they witnessed, and in Rome, where many of them were slaves, they were cruelly treated, yet in those trials of cruel mockings and scourgings they were witnesses wherever they were, even to the very palace of Cæsar. If they were forsaken and alone, they were not alone, for the Lord stood by them, but while he was witnessed by them to their comfort, their persecutors saw him not. To-day the world sees him not, neither does it know him, but he has not left himself without witnesses. John the Baptist bare witness of Jesus, he who was the faithful and true witness, went to John and was baptized in the river Jordan, and to-day there are witnesses who have received of the word of Life and have been shown by the Spirit's witness within what is the ordinance of God, and though man has sought out many inventions which have no truth in them at all, and sprinkling is one of them, yet they, as witnesses, go down to the watery grave as their Lord did before them. While those who cling to their sprinkling witness that they prefer the invention of Rome, the mother of harlots, to the pattern God's witnesses have seen in the mount. In this blessed ordinance they witness, not only that they are dead to the world by the body of Christ, but they are also

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. They witness by their walk and conversation that they have been with Jesus and learned of him. Should it be their lot to lie upon a bed of affliction, yet they will be his witnesses there. If it should be the will of their heavenly Father that they shall have reproach heaped upon them, they will witness even there. What a wonderful blessing to be a witness of Israel's God in this dark day. It makes the face to shine, yet the world sees it not. Confess Christ as a present help, and the world says how foolish, and while to us it is just as wonderful that God's people live, swallowed up by this wicked world, as ever it was that Jonah lived in the whale's belly, yet if we declare it as a fact unshaken by science, falsely so called, it is laid to our ignorance. But what does the opinion of man, who has not seen, heard, handled, tasted or felt of the word of life, amount to? It is of no account. While we have for many years enjoyed hearing the witness of men and women who have tasted that the Lord is gracious, and have believed that their witness was true, yet the witness of God is greater, and the Spirit of God is in each and all of his witnesses, and the Spirit itself beareth witness with our spirit that we are the children of God. Thus it is a blessed and holy calling to be a witness of God and his truth, for it is the result of the effectual work, wherever seen, produces children that will not lie, of

whom God has declared that *no* weapon that is formed against them shall prosper, and every tongue that shall rise against them in judgment they shall condemn. Paul tells Agrippa, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." He witnesses before Agrippa and Festus, and then must witness before Cæsar at Rome, and when he was about to seal his testimony with his blood he wrote, I have fought a good fight, I have finished my course, I have kept the faith. The lives of the brethren associated with Paul in Rome must have stood out clearly like stars in a dark night. To-day darkness has covered the earth, and gross darkness the people, and the church of God stands alone, yet the Lord is with her, but she is alone as a witness of the truth, contending earnestly for the faith once delivered unto the saints. She is despised and rejected of men, yet honored of God, she stands now a witness that God does indeed dwell with man. Where is there any other people that love one another as they do? for they witness that they are his disciples, for they love one another. While other organizations progress with the world, they are satisfied and happy to build upon the foundation, Jesus, the same yesterday, to-day and forever, and they will stand secure when this vain world in ruin lies. May God bless us with grace to enable us to witness to what we have handled, tasted and felt of the word of life, and

may he so bless those that see our good works that they may glorify our Father which is in heaven. This work of faith and labor of love is much seen in God's humble poor, who have a thorn in the flesh, yet witness that God's grace is sufficient for them, and who, though sorely afflicted, have the good will of Him that dwelt in the bush. They confess that in them, that is, in their flesh, there dwells no good thing, and they stand not in the wisdom of men, but the power of God. These declare plainly that they seek a city that has foundations whose builder and maker is God, and God is not ashamed to be called their God, though many and many are the times that they are ashamed of their poor returns, and their life is one confession of poverty, sin and shame when speaking of themselves, and of glory, praise and power being unto their God forever, for he has redeemed them, they are his, and they witness to his presence, what it means to them here, and what it will be to them in a world that will never end.

G. R.

#### NOTICE.

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

E. M. FORD.

#### MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Maryland, March 15th, 1930, Russell George Davis and Annie Louise Thom, both of Salisbury, Maryland.

#### OBITUARY NOTICES.

**E. MURRAY BETHARD** was born April 19th, 1869, and departed this life October 22nd, 1929, in his sixty-first year. He was the son of Adam P. Bethard and Isabel Burbage Bethard, and at the age of twenty-one years he was married to Miss Rowina B. Brittingham, both of the same neighborhood of Powellville, Maryland, and near the Indiantown Old School Baptist Church, of which church Mr. Bethard was a very good friend, and his wife a member. Mr. Bethard, although a good friend of the church, being much interested in its welfare, always ready to entertain its members and friends in his home, in his very hospitable manner, yet he was not given to ask for a home in the church, although strong in the belief of its doctrine, or teaching. It was the writer's privilege and pleasure to visit his home many times, and always enjoyed the visits, and hearing him talk, and at times talk of the things of the kingdom, or church, in which he was much interested. I recall that a few weeks before his death I visited Mr. Bethard with Elder Vaughn, who he was so glad to see that he pulled him over and gave him a hug. He talked clearly and rationally to us, with sweet expressions, as to his condition, showing his hope, and I am sorry I cannot recall and quote his conversation, as he said much of interest and comfort to us, although we were told by sister Bethard on entering the home that he was very ill, she said he did not have his normal mind and might not recognize us, but to her surprise and joy he knew us instantly and talked freely and rationally, as above stated. That was the last we saw of him living, but Elder Vaughn and the writer were at his funeral a few weeks later, each trying to speak to the comfort of those of his family and friends he left behind to mourn their loss, which we hope is his eternal gain. He left his widow, who had borne him six children, two now dead and four living. Those living are Mrs. Oscar Powell, of Powellville, Maryland, and Mrs. Lawrence Adkins, of Wingo, Maryland, two sons, Lloyd W. Bethard, Philadelphia, Pennsylvania, and Dean Bethard, Wilmington, Delaware, also four grandchildren and one half-brother and two sisters in his immediate family. May the God of all grace be with them, and all of us, to comfort us in tribulation.

ALSO,

**MRS. LIZZIE E. WHITE** died September 22nd, 1929, at her home, near Salisbury, Maryland, and also near Forest Grove Church, of which church she had been a member for about twenty years. She was born September 23rd, 1857, making her age 71 years, 11 months and 29 days. She was the wife of Edward M. White, who although not a member of the church was, and still is, a faithful attendant, and loves the same truth she so much loved. Mr. White is left alone, so far as the immediate family is concerned, there having no



children been born to them, but while alone in this sense we hope and believe the Lord has and still is sustaining him in his great loss of such a devoted wife as sister White was to him, and such devotion he also had for her, so much so that he gave up his work the last year of her illness that he might be with and help nurse her until the end. She was a great sufferer for several months, but did not murmur under her suffering and bore it patiently, awaiting the time when she should be taken away from the earthly tabernacle to where suffering would be no more. The writer recalls a visit to her when she was in much physical pain, but all was glory within, and she said she wanted to go home, but dreaded to leave "Eddie," her husband. I left with the feeling that if she had gotten as much out of the visit as I did that it was a good visit indeed, as it was for me.

Her body was buried in the Forest Grove Church cemetery, in which church-house the funeral services were held, Elder H. C. Ker and the writer conducting them. We who knew her miss her, but could not wish her back, hoping that our loss is her eternal gain.

G. E. COULBOURN.

**MRS. NANCY HUTCHISON**, our sister in Christ, passed away from this earthly life May 8th, 1930, at the home of her daughter, Mrs. Lena Burton, Herndon, Virginia. She was born in Fairfax County, Virginia, where all her life was spent, October 27th, 1843. She was the daughter of William Ward Cockrill and Julia White and was one of eight children, all of whom have now passed away except one sister, Mrs. William M. Smoot, of Occoquan, Virginia. She was the mother of six children, three of whom are living: Mrs. Effie Averill and Mrs. Sue Heitmuller, near Washington, D. C., and Mrs. Lena Burton, Herndon, Virginia. Two sons died in infancy. The third son, Frank, died in 1927. Her husband was the late Manley A. Hutchison, who died May 2nd, 1911. They have twelve grandchildren and three great-grandchildren living. It was my privilege to baptize sister Hutchison the second Sunday in September, 1913, into membership of the Frying Pan Old School Baptist Church. Funeral services were held from Mrs. Burton's home Saturday afternoon, May 10th, by the writer. Elder J. E. Herndon being present offered prayer. Interment in the cemetery at Herndon. The apostle exhorts the saints to adorn their profession with the ornament of a meek and quiet spirit. This, by grace, she did. She always preferred her brethren above herself, esteeming her own self least of all in her Father's house. She was gifted with the discernment of the Spirit to discriminate clearly between the true and the false in doctrine, was unwavering in her belief in the sovereignty of God and in salvation for sinners wholly by grace from first to last. As her pastor, I can truly say she was always loyal to my best interest and welfare. In the church, our loss is more than words can

express, but we believe for her the change has been a glorious one. In the family, a mother's place never to be filled, leaves its blessed memories in the hearts of the sorrowing ones. May God reconcile us all to his good and wise will, granting us patience to abide yet a little while until the summons comes for us to join the host of the redeemed in glory, through Jesus Christ the Lord and only by him, as we hope.

H. H. L.

**JOHN MCPHAIL** died Tuesday, March 4th, 1930, at his late home, east of Wallacetown, Ontario. He was a son of the late Mr. and Mrs. Hugh McPhail. In the year of 1892 he married Sarah Campbell, daughter of Malcolm Campbell and Janette McColl, and to this union there was born one son, Elmer. Mr. McPhail was 76 years old, and spent many years on the farm where he died. He was a highly respected man in the community where he lived and for many years was a constant attendant and supporter of the Covenanted Baptist Church. He was a man of good judgment and was worthy of the name of brother, although he felt himself unworthy of such a name, and while he was as faithful as a brother could be, yet he was never given strength to unite with the church. His home was always open to the brethren and he delighted to show kindness unto them, and he was loved dearly by all of us. We miss him very much, but have an abiding comfort in our sadness, that he is resting in the Lord. For some time he had not been in the best of health, having bronchial asthma, yet his end seemed to come suddenly. He leaves to mourn their loss, his wife sister McPhail, and son Elmer, who resides at Livingston, New Jersey; also one brother Hugh McPhail and one sister, Miss Minnie McPhail, both of Iona Station, Ontario.

The funeral was held at his late home, where a host of friends and relatives met to show their respects. The interment was in Fairview Cemetery, Dutton, Ontario. The Lord enable those he has left behind to say, "Thy will be done."

ALSO,

**EMILY DOYLE** died March 30th, 1930, at her late home, in Brantford, Ontario. She was the daughter of Joseph and Rebecca Wells, and was born in Ryarsh, Kent, England, August 24th, 1849. When she was twenty-one years of age she united with the Strict Baptist Church of Ryarsh, Mr. John Jull being then the pastor. Some time after that she came to Canada and in the year 1893 was married to Thomas Doyle, in the city of Montreal, and they for many years made their home in Hamilton, Ontario. About nineteen years ago they came to Brantford to live, and it was there her husband died in 1913. She leaves one daughter, Violet, also one brother, Alfred Wells, of Seattle, Washington, and a sister, Mrs. Bertha Ardes, of London, Ontario, to mourn their loss. Mrs. Doyle was a gracious person, one who had often walked in the furnace of affliction. Her only

darghter, Violet, was an invalid and needed constant and patient care, which she received from a loving and devoted mother. It was hard for her to leave the afflicted one, yet the Lord enabled her to say, "Thy will be done. The promise was given to her, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Her sister, Bertha Ardies, was with her for a few days before she died, and all that loving hands could do for her comfort was done, but the Lord took her home. The writer was called to the funeral, and the interment was in the Brantford Cemetery.

G. R.

"The Lord gave." On October 12th, 1912, **ELINORE McCONNELL STRYKER**, the youngest of my four children, all girls, was born to me. Her birth, which occurred several months after her father's death, made her coming seem to be the promise of a great consolation in our desolate lives; and so it was. Unconsciously to us, as she grew she came to be to her sisters and to me the joy and pride of our lives. Quiet and gracious in manner, unusually kind and thoughtful, with a keen sense of humor and a conscientious devotion of duty, she won the respect and love of all who knew her. Her short life of seventeen years, though marked by limitations in health, was a joyous and happy one. Last June she was graduated from our local High School, and in the fall entered the Katharine Gibbs' Secretarial School in New York, making her home with her sister Catherine, in East Orange, New Jersey.

"The Lord hath taken away." During a week-end visit at home she suffered an attack of appendicitis, and was taken to the Homeopathic Hospital, in East Orange, where the last eleven days of her life were spent. The first operation was followed by pneumonia, and later by another operation. During these days of such intense suffering that the wonted smile was driven from her face, although her gracious courtesy never failed, we watched and hoped, until Friday, November, 29th, 1929, we saw her go smiling and singing out of our presence, back to the One who gave. Not only her family and nearest friends were broken with sorrow, but the whole community seemed to stand still in awe and grief at her unexpected end. Because of the illness of our pastor, Elder H. C. Ker, our good friend and brother, Elder R. Lester Dodson, conducted the funeral services in the New School Baptist meetinghouse, in Flemington, speaking comfortingly from the words, "Shall not the Judge of all the earth do right?"—Gen. xviii, 25. Her beautiful form was then laid away in the plot with her father in the cemetery at Somerville, New Jersey. Words cannot tell the emptiness that has come into the lives of her sisters Catherine, Ida and Elizabeth, and of her mother. Pray for us that like the one of old we may say from our hearts, "Blessed be the name of the Lord."

(MRS.) WILDA R. STRYKER.

Our dear brother in Christ, **WM. HOBENSACK**, departed this life at his home, in Ivyland, Pennsylvania, April 11th, 1930, after about four months' illness, during which he was a great sufferer, but when the end came he passed peacefully away, surrounded by his family. May 10th, 1885, he was baptized by the late Elder S. H. Durand, in the fellowship of the Southampton Old School Baptist Church, at Southampton, Bucks County, Pa. He was born May 17th, 1862, making his stay on earth sixty-eight years, less a few weeks. March 2nd, 1887, he was united in marriage to Miss Mary A. Stout, who, together with six children, two sons and four daughters, all of Ivyland, Pa., survives him. Ten or twelve years ago a daughter, Mrs. Mary Hobensack Cornele, died, and several years later a son, William Hobensack, Jr., died. I think they lost another in childhood. He was devoted to his family and his family devoted to him. The night before the funeral three hundred and forty passed the casket, and fully as many attended the funeral services. It required three automobiles to convey the flowers to the cemetery. The funeral services were conducted by his pastor, the writer, assisted by Elders H. H. Lefferts and C. W. Vaughn, interment took place in the Southampton Cemetery, adjoining the meetinghouse. Brother Hobensack was faithful and loyal to the church, being clerk and treasurer he had charge of all the business affairs, and managed same with credit to himself as well as for the welfare of the church. He was for many years a prosperous business man. His home was always open to his brethren and friends, where all found a hearty welcome. We shall all miss him, but have the blessed assurance that he has entered into everlasting rest. His family seems lost without him, as his judgment was always relied upon, and having been at home much of the time, he is much missed in the home by his family. May the dear wife, children and grandchildren be blessed with strength and grace as their day.

By request.

H. C. KER.

**LOUISE HUNTON COX**, our sister, was born June 22nd, 1851, at "Waverly," near New Baltimore, Fauquier County, Virginia. She departed this life at Charlottesville, Virginia, April 29th, 1930. She was the daughter of Thomas E. Hunton and Jane Carrington Hunton. She was baptized into the fellowship of Upper Broad Run Primitive Baptist Church March, 1870, by Elder A. B. Francis. At the time of her departure from this life to be with Christ, which is far better, her membership was with the "Gilliams Church," North Carolina. She is survived by her daughter, Mary J. Cox, and Frederick H. Cox, her son, Laura Hunton and Margaret Coffey, her sisters. For a number of years this dear sister and myself had been in frequent spiritual correspondence, and all her letters were upon the one sacred and all-important subject of Jesus Christ and him cruci-

fied, and how the Lord, as we hope, had called us by his grace, revealing the blessed Savior, our Lord Jesus Christ, in our hearts our hope of eternal life and glory. She frequently referred to her soul's first experience in these things, and how desired, how all-essential it was that he who had begun the good work in our souls should perform it until the day of Christ. It was the one theme of her letters, the preciousness of Christ and his precious blood, and how that the hope of the resurrection of the dead to immortality and incorruption was her soul's expectation.

Elder H. F. Hutchens preached at her funeral the gospel of Christ to the consolation of her sorrowing relatives, followed for a few minutes by myself declaring the consolations of Christ. There was quite a gathering of neighbors and friends assembled at the services to pay their last respects to her.

FREDERICK W. KEENE.

**ROSE ANN ELEY**, daughter of Martin and Sarah Ann Eley, was born in Fulton County, Illinois, December 19th, 1857, and died April 22nd, 1930, at her home, in Astoria, Illinois, aged 72 years, 4 months and 3 days. She and brother Lot were married February 15th, 1857, and to that union were born four daughters and two sons, all of whom were present at their mother's funeral, which was held April 14th, Elder A. J. Coulee, of Roodhouse, Illinois, preaching a very comforting discourse, giving sound proof of the resurrection of the body at God's appointed time. Sister Rose had been a great sufferer many months, but was given a sweet reconciliation to the will of God to bear all to the end. She chose Elder Coulee to conduct her funeral, and requested her nephew, Carl Hughes, to assist in reading and prayer. Brother's home was located between the station and the meetinghouse, and sister could always feed and lodge any belated Baptists reaching their house day or night. She walked and talked the truth, and remained steadfast unto death. She had been a member of Mt. Zion Church since 1895.

ABRAM W. BLOOMFIELD.

**MARY LOUISE RINGO** was born in Washington County, Arkansas, March 1st, 1843, and died at her daughter's home in Estacada, Oregon, January 17th, 1930, making her stay on earth 95 years, 10 months and 16 days. She moved with her parents to Cassville, Missouri, in 1847, where she was married to William Garrett Horner in 1854. To this union were born three sons and two daughters, all having passed away except Mrs. Martha Tucker, of Estacada, at whose home she spent her last days. Her husband, Mr. Horner, and one son died in Missouri. She, together with the four living children and her parents, came to Oregon by ox team, in 1867, and took up a homestead near Highland, in Clackamas County. In

1875 she was again married, to Judge Joseph Ringo, who passed away a few years later. Sister Ringo and her two sons, Amos and G. W., were members of the Primitive Baptist Church, sister Ringo being in the constitution of Cedar Creek Church, at Oregon City, Oregon. Brother Amos was ordained a minister in this church. Sister Ringo and her brother, G. E. Mayfield, first joined the Missionary Baptists, but becoming dissatisfied came to the Primitive Baptists and were baptized by the late Elder J. P. Allison, and brother Mayfield was ordained to the work of the ministry about the year 1875, being a member of Cedar Creek Church. Sister Ringo was the last of a large family of children, being the daughter of Andrew Jackson Mayfield. Her mother's maiden name was Dicie Roberts. She was laid to rest at Springwater, Oregon, where others of her relatives are buried. The funeral services were held at Estacada, being conducted by Mr. C. C. Cook, a Methodist minister. Her membership was with Liberty Church, in Los Angeles, California, at the time of her death.

S. B. MOFFITT.

### RESOLUTIONS OF RESPECT.

WHEREAS, God in his wisdom and mercy has removed from our midst our much beloved brother and pastor, **ELDER L. H. HARDY**, who was born March 17th, 1853, and died March 29th, 1930. He lived as a true and faithful servant of God and died as he wished, at his post of duty, preaching the unsearchable riches of Christ. Therefore be it

RESOLVED, first, that we bow in humble submission to God, who doeth all things well, believing that our loss is his eternal gain.

Second, that the church at Hunting Quarters has lost a loving brother and a most faithful pastor, one who was a true watchman on the walls of Zion, always standing fearlessly for the truth as it is in Christ Jesus our Lord. The family a loving father and most faithful husband.

Third, that a copy of these resolutions be sent to our church papers, one to his wife and one spread on our church book.

Done by order of conference assembled this Saturday before the second Sunday in April, 1930.

W. W. STYRON, Moderator.

JOHN D. SMITH, Church Clerk.

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

"A friend," Ky., \$1; Mrs. Frances Hand, Texas, \$3; A. B. Bickers, Kans., \$2; L. Z. Ross, N. Y., \$1; Mrs. W. E. McGregor, Ky., \$1; Lucie Holloway, Md., \$1; Mrs. I. H. Evans, Md., \$1.

## MEETINGS.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (4th, 5th and 6th), 1930. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street at 3:20 p. m., or Erie R. R. Ferry foot of Chambers Street at 3:30 p. m., for train leaving Jersey City, N. J., at 3:45 p. m. on Tuesday, June 3rd, or Erie R. R. Ferry foot of Chambers Street at 6:10 a. m. on Wednesday, June 4th, for train leaving Jersey City at 6:30 a. m. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario & Western R. R. train leaving Kingston at 12:32 p. m. on Tuesday, June 3rd. Get tickets for Winterton, N. Y. All trains mentioned are operated on Eastern Standard Time. Trains will be met and friends cared for. Those coming by automobile will go to the home of Mr. F. P. Engle, one-half mile from the meetinghouse on the Otisville road. The Old Homestead is not open this year. A cordial invitation is extended to all brethren, sisters and friends to meet with us.

R. LESTER DODSON, Moderator.

A Union Meeting is to be held at the home of the writer June 13th, 14th and 15th, 1930, and we wish to extend an invitation to all Predestinarian Baptists to meet with us. Should there be any Baptists touring the west we would gladly welcome them. After arriving in Yakima phone 4073-L, and you will be directed how to find us.

(MRS.) LILLIE BLYSTONE,

R. F. R. 1, Box 335, YAKIMA, Washington.

The Middleburg Old School Baptist Church expects brother Arnold Bellows to be with them the fifth Sunday in June (June 29th, 1930), services to be held at the home of brother James E. Livingston, 64 East Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All welcome.

ADDIE LIVINGSTON, Church Clerk.

## OLIVE &amp; HURLEY OLD SCHOOL

## BAPTIST CHURCH

## ASHOKAN, N. Y.

Meetings every third Sunday

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited.

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

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

The Ebenezer Primitive Baptist Church of Balti-  
more, Md., meets every Sunday at 11 a. m. in the  
meetinghouse, 210 E. Madison St., near Calvert St.  
An invitation is extended to all who desire to meet  
with us.

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

Mt. Zion Church, Weslaco, Texas, invites all lovers  
of the truth to meet with us on the fourth Sunday  
each month, at High School Building.

E. B. AULT, Church Clerk.

# SIGNS OF THE TIMES.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 98.

MIDDLETOWN, N. Y., JULY, 1930.

NO. 7.

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## CORRESPONDENCE.

MUIRKIRK, Ontario, Aug. 14, 1929.

DEAR BRETHREN AND FRIENDS:—If you can bear with me for a short time, there are a few things in my mind I desire to tell you. I spoke of some things last Sunday in Dunwich, but forgot to mention many that were sweet to me while visiting our dear brother Young. Last night I was so exercised in spiritual things that I could not sleep, so got up at midnight to write some of the things I am about to tell you. There are a few in the church to whom I have told some of my first exercises and reason of my hope.

About the year 1889 I felt myself to be a great sinner, and tried hard to do something to merit the Lord's favor, but found all my righteousness as filthy rags in his sight, and often went about my work shedding tears of repentance for the wicked thoughts and desires of my mind, but am thankful I was kept from acting them out. I could no longer indulge in the foolish and

frivolous things of this life. I felt I deserved all the trouble I was passing through, and if my soul were sent to hell God's righteous law approved it well. I went to my dear mother and tried to tell her some of my troubles, and her answer was, "Go tell it to the church." I did not feel there was any hope for me, until in 1898 I went down to Dunwich, and dear brother Eubanks took for his text, "Why art thou cast down, O my soul?" and said it was because the Lord's work was going on in our souls. I felt to rejoice for the first time in years and could hardly refrain from crying out aloud. I then felt a desire to come to the church, but was so unworthy. This Scripture came to my mind, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." In May, 1899, I went before the church and was received as a candidate for baptism, and was baptized the fourth Sunday by Elder Pollard. I thought my troubles were then at an end. About a year after Elder

Wyman, who was visiting at our place, said to me, How would you feel if the church would appoint you a deacon? I said, They would never do it if they knew me as I know myself; I do not feel worthy of the place I now fill as a member. His words troubled me, and when the business meeting was called Deacon McIntyre said he felt the church should appoint another deacon, and said I was on his mind. I asked them not to go any farther in the matter, as I was not worthy to be a member. Brother Scates said he felt they were not making a mistake, and seconded the motion. After being appointed I suffered for many days, as I felt I had no qualifications. This Scripture came to me with much comfort, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." I said, "Bless the Lord, O my soul; and all that is within me, bless his holy name." I was made willing to be anything or nothing for the welfare of the church, and I feel to say that the church has borne with me all these years. Elder Ruston is my fifth pastor, and I hope my last. I well remember the first trouble I experienced in the church and how deeply it worried me, and dear old sister Crawford said not to worry, as there had always been trouble in the churches and always would be. I felt my second pastor was an able expounder of the truth and an eloquent speaker. We were proud of his ability, and one good friend said, If we searched the United States we could not find his equal. This Scripture came to me in my own bed, "My house

[the church] shall be called the house of prayer; but ye have made it a den of thieves." I felt we were guilty of robbing the Lord of his glory and giving it to puny man. I hope, dear brethren and friends, we will look beyond the watchmen who are placed on the walls of Zion and give God all the glory for all the comfort and edification we receive from our pastors. When the Lord shuts none can open, and when he opens none can shut. May we all be given a desire and prayer that our dear pastor may be enabled to draw from that great storehouse of knowledge and grace to satisfy and comfort his waiting people, and may we all be given ears to hear and hearts to understand what will be for our good and the dear Lord's glory.

During my sickness this spring it seemed the tempter was let loose and told me all I had passed through was a delusion of the mind, and that I had grasped the shadow and missed the substance. I had to go back to my early experience, and reason: Would I have done the things if only the flesh was in it? My hope seemed very small, but I would not part with it for all the gold of this world, and I was made to say with the psalmist David, "Before I was afflicted I went astray." As it drew near the time of our May meeting I felt a desire to be there, as two of our deacons were not able to officiate. Abraham's answer to Isaac, "The Lord will provide," came into my mind and I could see by the eye of faith Abraham journeying with Isaac to offer his only son on the altar, and Isaac asking his father where the sac-

rifice was, and the ram was caught in the thicket: a type of our dear Savior, who shed his precious blood for the sins of his people, and not one of that multitude, which no man can number, can be lost. I was reconciled and the way was opened up for us to be at the meeting on Sunday, and it was surely a feast to us. A way was again provided for us to attend the Ekfrid meeting all through, and I felt to say with David, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Psalms cvii. 8.

While visiting at brother Young's summer home in the Berkshire Hills, I was thrilled with the scenes of nature, and felt to say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," and in the early morning and late evening as I listened to the sweet notes of the birds of that part of the country it seemed they were praising God for their protection, and I thought, Not a sparrow can fall to the ground without the Father, and ye (his people) are of more value than many sparrows. I felt to say, Praise God, from whom all blessings flow, and also felt that his strong arm was underneath and around us and that not a single shaft can hit until the God of love sees fit.

In conclusion I would say,

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name."

"On Christ, the solid rock, I stand;  
All other ground is sinking sand."

DUNCAN M. GILLIS.

BENTON, Ky., Dec. 29, 1929.

DEAR BRETHREN EDITORS:—I am sending to you for publication a sermon that brother J. C. Chester, a servant of the Most High, sent to me the other day. It is such a wonderful letter that I feel sure the readers of our dear old family paper will enjoy it. Such letters, or rather sermons, should never be destroyed, but given to others that they, too, might feast upon the same.

I have asked several during the holidays to subscribe for the paper, but such a few that we meet are interested in the truth that it is discouraging, as their answer is always, We cannot. The truth is, they do not understand the doctrine the paper sets forth and do not want it. But they "can't help it," so "they know not what they do." We who feel like we have been brought out of darkness into the light "can't help it" either, for it was not by works that we had done that caused us, as we hope, to see, but through the mercy of God, wherewith he loved us, even when we were dead in sins, he quickened us together with Christ and raised us up and made us sit together in heavenly places in Christ Jesus, for he is our peace, and it is by the effectual working of his power we are saved. So we have nothing wherein to boast or brag about, but all glory belongs to the blessed Trinity. If we could always feel that we were walking worthy of the calling we hope has been ours we, or at least poor sinful me, would not have so many doubts and fears and so many hours to complain. But in me, in this flesh, dwells no good thing, so I am

made to cry unto the Giver of all good and perfect gifts to lead me in paths of righteousness, and to make me to lie down in green pastures. Without him I can do nothing, for I am as a lump of clay in the potter's hand. But the Potter can mould us into the shape that pleases him, and that fits perfectly into the building, the temple, the bride that will be adorned to meet the Bridegroom in that great day of the Lord.

EFFIE BLAGG.

BREWERS, Ky., Dec. 15, 1929.

DEAR SISTER EFFIE:—The text, "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts," is found in Psalms lxxv. 4, and it continues to run through my mind. The sweet singer of Israel seems to picture the real life of the child of God. The purpose he would give for this choosing and causing to approach unto God was for the delights the children enjoy while pressing on to God. Two pictures might be drawn from this text that would fit the poor, lost, condemned sinner and the one who is traveling home to God and can sing,

"Salvation! oh the joyful sound!  
'Tis pleasure to our ears;  
A sovereign balm for every wound,  
A cordial for our fears."

Hymn 471 (Beebe's collection). Read it all and you will gather a glimpse of the two pictures I shall try and draw, the Lord being my helper. First the Lord looked down from heaven upon the children of men, to see if there were any who did understand, that did seek God. Read Psalms liii. 23, and

Romans iii. 1--18, and with your own consciousness of sin, and your very depraved nature, you will see the kind of creatures God in his infinite mercy and love did set apart in the annals of eternity to be holy and without blame before him in love. When manifestly taken out of this fallen state, while others are left to perish in their sins, it is an act of mercy bestowed upon a hell-deserving wretch, for no other reason than for his own purpose and grace given in Christ Jesus before the world was. First picture: the poor criminal as he is brought into court to be tried before the great supreme Judge. The Spirit, or Holy Ghost, arrests the fleeing criminal, brings him before the Judge, the witness testifies, the client is found guilty. The Counsellor presents the case. What does his pleading say? Father, forgive; I suffered, groaned, bled and died in his stead. Yes, I met all the demands of a broken law. By this testimony Wisdom is justified of all her children. Here the judgment-seat and the mercy-seat are joined together in the suffering body of Christ as the poor sinner is caused to approach unto God, and Christ is made unto his people all they need in this world and prepares them for heaven and immortal glory. This great work, yes, glorious and wonderful work, is going on, as our Savior said. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God [not the preacher]; and they that hear shall live." He did not say they may live if they will.

Second picture, or court. This work



is going on here, while we are in this world, and we often wait in the outer court; yes, at the entrance to the temple we must wait our Maker's nod. We cannot approach him at all times, but must wait until we be chosen again and caused to approach him by faith and hope. It is truthfully said, No man can come unto me, except the Father which sent me draw him. Have you not seen others of the dear children feasting upon the drippings from his sanctuary, while you must sit and look on with a heart which seemed to be untouched by his love, or at times just the reverse: the Lord had been pleased to visit us from the galleries of his love and by a look upon us we were made to weep, and in an instant our Advocate was pleading for us and we at once leaped from the dark dungeon, the prison walls fell, the fetters fell off and we were made to appear, as it were, in the court of glory, and with a Thomas cry, My Lord and my God? It is then Christ, who is our life, appears, and we appear with him in glory, raised up and made to sit with him in an heavenly place. Yes, it is here we do get a foretaste of that blessed abode where the trials of this life will be over. As you state, dear sister, the Lord gives grace for each day and trial as we travel as pilgrims in a strange land, in this outer court at times. David would say of this trust and deliverance, I have been young, and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread. (Psalms xxxvii. 25.) Just here we see the army of that chosen family safely marching to

King Immanuel's land; that is, in to the temple. Is not the earth but a court where the holy nation, the royal priesthood wait, or rather are being taught of the Lord, and all things are working together for good to them that love him, to them who are the called according to his purpose? The almighty Commander rules all things for their good and his glory. The poet has well said, "Not a single shaft shall hit, till the God of love sees fit." Then, precious sister, fight on. Indeed we can say, But now abides faith, hope and charity these three, but the greatest of these is charity. While we dwell in his court, before his temple, faith and hope are jewels of untold value to our tried and afflicted souls. Our God has said, I will never leave thee nor forsake thee, and our faith revives.

I see I cannot draw pictures of these courts as I desire, or fancy that I see them, but feel sure you know of them and will one day enter into the joys of our Lord, and the King will say, Come, ye blessed of the Lord, enter in to that rest that awaits the children of God, who are chosen and made to approach unto that temple which hath foundations, whose builder and maker is God.

Yes, it is a gracious offer your friend extended to you, and I would say, Go and enjoy the Yuletide with them.

Write us when you have a mind, for your letters are a real feast to us all.

I am, I trust, your brother in bonds of love and sweet fellowship of Christ's suffering,

J. C. CHESTER.

LAWN, Texas, March 6, 1930.

DEAR BROTHER ENNIS McGRADY:—I have read your good letter in the SIGNS OF THE TIMES in the March number, and it is very interesting to me, as my mind has for years been exercised on the same subject as you wrote, and I feel a great desire to write to you. I hope the desire is of the Lord, but I do not know. I desire to tell you some of the things which I hope have been revealed to me, so I will try with the prayer in my heart that the Lord may direct my mind to write the truth, and not suffer me to write anything that is not the truth. It makes me fear and tremble to attempt to write on so glorious and wonderful a subject, for I know I am very weak and sinful and ignorant, but the unlimited God, perfect in all his attributes, whom I love because he first loved me, can enable even me to write to his honor and glory if it is his will. About twenty years ago there seemed to be given me a great desire to know where we are on the stream of time. It seemed the fullness of the Gentiles had about come in. I felt that where we are on the stream of time was taught in the seventh chapter of Daniel, if only I could understand it. One night after I had retired, the prayer was in my heart, O Lord, reveal these things to me. I went to sleep and dreamed that I was with a congregation of people, and there was on a bed an infant who seemed to be asleep. The people knew the babe was Christ. I dipped my hand in clear cool water and rubbed the infant's face. It awoke and I took it

in my arms. The people were all rejoicing because they knew it was the Christ. A man came and took the babe from me, and another man came and took it from him, but it would not stay with them, and came back to me. The babe's being asleep signified that up until then the time had not come for those things to be understood. My dipping my hand in the water and rubbing its face signified my great desire and prayer to understand these things. The babe's coming back to me signified that my blessed Savior would reveal these things to me by his own Holy Spirit, and that I was not to be taught them by men. Later on there came a great desire and prayer in my heart to know the truth. O Lord, I want the truth. No matter whose creed is overthrown, I want the truth. I dared not look to men for wisdom and truth, because they were crying lo here and lo there. I had nowhere to go but to the great Source of truth, wisdom and understanding, to the great Teacher who always teaches aright. So with many sighs and tears, I begged the Lord for wisdom and understanding; and the assurance came into my heart that it would be given me. Since then, if I am not deceived, many Scriptures have been opened to me, and now, I hope, by the revelation of truth, I firmly believe the fullness of the Gentiles is about come in and the time is very near for the reaping of the harvest. That great day of the Lord is to come on the world as a thief in the night, but he tells some to watch, for they are not of the darkness, but of the light, so that

day shall not come on them as a thief. What are we to watch? The fulfilling of the Scriptures. We read in the second chapter of second Thessalonians, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed." Read the whole chapter. Well, there is no doubt in my mind but that the falling away has come. Look what a falling away from the truth has come and is coming among the Old Primitive Baptists. The man of sin is being revealed to them that are watching. Oh yes, the wicked spirit, the prince of the power of the air, that now works in the children of disobedience. But now, only he who now letteth will let until he be taken out of the way. Again, we read in first Thessalonians, fifth chapter, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then suddenly destruction cometh upon them." There comes in your vision of world peace conference and preparation for war. Read all of this chapter. Therefore, let us not sleep, as do others, but let us watch and be sober. They that sleep, sleep in the night. They are in darkness and cannot see the fulfilling

of the Scriptures. And they that are drunken are drunken in the night. They know not the truth and are drunk on the wine of Mystery Babylon. We read in the twenty-fourth chapter of Matthew, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not, until the flood came, and took them away: so shall also the coming of the Son of man be."

I will not write more this time. Please pardon my boldness in writing you, a stranger.

An unworthy sister in hope of mercy,  
(MRS.) M. N. GRIFFIN.

JOHNSTON CITY, ILL., March 20, 1930.

DEAR BROTHER LEFFERTS:--Through the kindness of a sister in one of the churches I try to serve as pastor, I have had the privilege, also the pleasure, of reading your editorial "Signs of the Times," which appears in the February issue of the SIGNS OF THE TIMES, and I felt that I wanted to write you to express my hearty indorsement of all you have said. I perceive you are keeping yourself informed about the current events taking place among the children of men and are interpreting them in the light of the sovereignty of God and divine prophecy. You mention in your editorial some of the most outstanding and pretentious events of recent years, and I have taken note of the same events and have often wondered if

others of our faith had the same prospective of them that I have. The World War, the revolutions in Russia and Germany, the upheaval in China, labor-saving machinery, unemployment, unrest and discontent of the masses, prohibition and lawlessness, love of money and other factors, seem to be shaping the world for some great catastrophe in the not far future, and pointing to the inevitable ending of the present evil world, or the Gentile reign upon this earth. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away: so shall also the coming of the Son of man be." It seems apparent to me that these things we now see coming to pass are fulfilling prophecy and show us that we are living in the "perilous times" that should come. But how few of the teeming millions of the earth are manifesting any real concern about the passing events of to-day, many of which are so vocal in warnings and in prophecy of those perilous times that lie ahead. True, some of our wise men, our statesmen and diplomats, appear to have sensed the danger inhering in the present economic and social status of the world, and are busying themselves with the task of trying to avert what they see is possible of being, but all their efforts, though ever so well meant, will not turn back the hand of God's retributive justice that is stretched out upon the nations, nor disannul what he has purposed.

And "the wicked shall be turned into hell, and all the nations that forget God;" even into the "hell" where all the lucre of all the multi-millionaires will not suffice to cool their tongues. My dear brother, what a joy and solace of mind to us poor weak worms of the dust to be enabled by grace divine to believe that none of these calamitous things coming to the world disturbs or disappoints our God or defeats his purpose, but all work together in perfect harmony to the fulfilling of his eternal counsel. Surely there could be no greater boon bestowed upon us here in this present state than such faith as that. I cannot see what there would be in life for me if I did not believe in the God that "doeth wonders" and according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. For nearly forty years I have been blessed to so believe in him, and the older I grow in years and in the work of the ministry the more I am made to feel the need of just the God that he is to me. I have learned that the way of man is not in man that walketh to direct his steps. How wonderful the experience (when revealed to us) to have God's almighty hand leading us, his love and his mercy supporting us as we journey through this vale of tears, heartaches and sorrows. Let the adversaries of God and his truth do all they may, they can never transcend the bounds that Wisdom hath set; nor storm, nor flood, nor flame, nor sickness, nor adversaries, can do more than what God has willed, and all things whatsoever that befall

us are ordained for our good and the glory of God. Some time (God's time) wars will cease, the nations will learn war no more, but man shall not receive the glory for bringing peace, and on earth good will to men; Jesus, the Prince of Peace, will be the one who shall receive the praise and the glory for that; and when he stands at the latter time upon the earth and speaks his divine fiat, peace, everlasting sweet peace shall come to the saints of God and they shall be gathered together in the everlasting kingdom prepared for them from the foundation of the world.

C. M. WEAVER.

NEWARK, Del., June 6, 1930.

DEAR BROTHER LEFFERTS:— I am so grateful, yes, thankful, for your presence Saturday that I must acknowledge it to you, in hope it may be encouraging to you in a small way for your journey to us even though for such a short time. On Saturday, and the few days preceding, my little strength seemed sapped, walking by sight entirely, until your mouth was opened and the tree was cast into the waters of Marah (bitterness) in my soul, then it was sweetened, honey and honey comb together brought me sweet relief. Every word that flowed from your mouth and heart went deep into my heart Saturday. When you read the 14th Hosea I wondered what you was going to get out of that chapter, yet only another demonstration of the operation of the Spirit in man, proves conclusively man is utterly helpless, both in giving and receiving, it all must come from Him. That tree is a figure or appellation of the Christ we hope in

and live for. His Spirit does sweeten many waters from time to time, and it only can sweeten, and is the healing balm to a tried and tempest-tossed soul. When we are forsaken, made to walk by sight within ourselves, as you said, this is experience and temptation, but it is soon over, when the tree is cast into the waters they are immediately made sweet to the taste. Such a Savior it is a mercy, and only mercy, we are what we are. To think of it, can pass judgment upon the world, but it is only by and through faith we see these things; only to babes in Christ are these things given for comfort and edification while sojourning in this body or tabernacle of sin. I love to entertain the brethren and to feel to wash their feet in spirit. My last friends are my best friends. In my early days, traveling in this sin-cursed body of mine, wandering around among the powers of hell and darkness, fearing neither God, man or the devil, I thought I had good friends, but when my God in hope called me from darkness into his light, the Son, I found my first or early friends were my enemies. But he gave me new fathers and mothers, new brothers and sisters, new lands, &c., thus my last days are better than my first. Why he arrested me in my path to hell I do not know only that I feel he rescued me from the bottomless pit which I saw in a vision when but eight years of age, and saw myself traveling toward it at an inestimable rate of speed, which clung to me until I was safely led in to the haven we call church, his body, then it left me like a vapor, but the sickening feeling clung to me for forty years.

J. B. MILLER.

**EDITORIAL.**

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"I will make darkness light before them."

The above passage is not the entire sixteenth verse of the forty-second chapter of Isaiah, but a part of it only, yet it will suffice at this time. Often a few words of Scripture contain volumes of significance, often far more is seen in them than language can express. The passage does not say that the Lord will take darkness away from before his people and put light in the place of the darkness, but it says he will make the darkness itself light. Herein is something past finding out, so far as natural wisdom is concerned. Revelation makes it plain to God's people. Revelation makes darkness light and revelation is the work of the Holy

Ghost. The Spirit takes the things of Jesus and unfolds them to the spiritual understanding of the children of God. These things are all darkness until unfolded by the Revelator. Jesus told the Jews to search the Scriptures. He meant, of course, the Scriptures of the Old Testament. In these Scriptures the Jews thought they had eternal life. Eternal life, however, is not in the Scriptures. Such life is in the Son. Jesus told them that the Scriptures of the Old Testament testified of him. This testimony of Jesus in the law and in the prophets, however, cannot be seen until unfolded by revelation: then those dark sayings are turned into sayings of light and of understanding. "Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old; which we have heard and known, and our fathers have told us."—Psalms lxxviii, 1-3. These dark sayings of the fathers, therefore, are the darkness which the Lord promises to make light before his people. The two disciples who were walking to Emmaus after the crucifixion, not having heard yet that Christ was risen, were beset with darkness. They had thought and had believed that Jesus was he who should redeem his people, that he was the Messiah that was to come. They were at a loss how to reconcile this conception of him with the fact of his cruel humiliation and death. This was all dark to them. When, however, Jesus walked along with them, though they knew him not, and opened to them all

the Scriptures beginning at Moses and all the prophets, the darkness was illuminated to their understanding, and the very things which they had seen befall the Lord were revealed to them as the things which had to be just that way in order to fulfill the Scriptures and to accomplish the redemption and preservation of the people of God. Thus, the dark sayings of law and of prophecy became to them light in the Lord. Revelation turned their night to day. What a marvelous display of the power of revelation was that which occurred when the day of Pentecost had fully come, as recorded early in Acts. There the Holy Ghost came down upon the assembled believers and organized them into the church militant. There was given to the disciples of the Lord such open vision and such enlightened understanding as men had never had before. Prophetic sayings which had, up to that time, been dark and mysterious were seen to be radiant with holy light. The prophet Joel had said that the Lord would pour out his Spirit upon all flesh, that sons and daughters would prophesy, old men should dream dreams, young men see visions. This no one understood until it was revealed to Peter who declared at Jerusalem at Pentecost, that those things were then being fulfilled. David in the Psalms had declared, "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The meaning of this was not clear until Peter was endued with ability to expound it. Then he said that David was not speaking of himself, but of the Lord Jesus Christ, and that God would not leave his Son in death, but would raise him therefrom and set him at his right hand, which things had been accomplished at the time Peter preached it. Abraham believed God by faith and his faith was counted unto Abraham as his righteousness. The obedience of Abraham by faith was all of it dark testimony until after Christ had risen, then was revealed to the church the full significance of the covenant which God made with Abraham and the meaning of Abraham's trial of faith. Unto the church of God is given the revealed things of God for his people to enjoy and to take comfort in. These revealed things were kept secret from those living in former ages, but are now made manifest. The church of the gospel age is come unto the spirits of just men made perfect. Thus, those things which were formerly dark and not understood are now made clear in the light of the Sun of revelation. There was given to Paul a special dispensation of the gospel for him to preach. None of the other apostles had this same line of preaching as did Paul. To Paul it was given to preach that God had made and was making of twain, that is, of the Jew and of the Gentile, one new man or one body. Paul showed how Jesus had by his death eliminated the difference between Jew and Gentile and that grace was making both Jew and Gentile fellow-heirs of the truth, bringing both the circumcision and the uncircumcision into one

fellowship and communion, making their circumcision of the heart and not of the flesh. This great truth, that the Gentile was to be brother to the Jew in the gospel, was hidden from former ages. While Isaiah had said such things in his prophecy, even Isaiah himself was mystified by them and did not know the significance of what inspiration moved him to say and write. Not until Christ, the Lion of the tribe of Judah, came was any man found able to loose the seals and to open the book. He makes all things clear. He is the solution of every spiritual problem. Jesus is the key to the universe, he is the hidden meaning of all things. Without Jesus, nothing can be seen in its true light. Without him, all is guesswork and speculation. The knowledge of the Lord given to his children by the revelatory work of the Holy Spirit rounds out all Scripture into its full significance, it gives to our lives and to our experiences spiritual value and dignity. Without Jesus, we are but worms crawling on the earth; with him, our nothingness becomes transformed into something of eternal value. Zero is zero. It has no value at all. It is merely nothing. But when the figure "one" is put at the head of the "zero," it gives value and importance to that which was before merely nothing. So Jesus at the head of his people causes them to mean something and to be something. Without this One, we sink into nothingness. Just so, the Bible of itself is a book, and hardly more than a book; but when the light of Jesus shines over its pages, the Bible be-

comes a very vital volume indeed; not a book simply, but God's own written record of himself written by his own infallible inspiration. "I will make darkness light before them." Cowper said, "God moves in a mysterious way his wonders to perform." The footsteps of God are in the sea, where it is impossible to trace him, and where we need faith to trust him. The storms and the tempests are the chariots of the Almighty. How dark and terrible loom the threatening clouds of his providence until the shining of the Sun of righteousness spangles them with silver and gold and turns their darkness into light, dispersing their terror and bringing sweet and precious peace. We are told not to think it strange concerning the fiery trial that is to try us as though some strange thing had happened unto us. There is nothing strange which can come to any child of God. Only that can touch them which the Father has designed shall touch them. Therefore, it cannot be a strange thing. These things as they come to us are often big with sorrow, they humble us in the dust often, blast our gourds and lay us low. Yet afterward they yield the peaceable fruits of righteousness to those who are exercised thereby. Birds fly to cover and trees bow their heads before oncoming storms, afterward the birds sing paeans of joy and the trees lift their heads bespangled with drops, each drop a rainbow in the sunshine. There could not be rainbows if there were no background of darkness for the sun to display its colors upon. We must have



sorrow in order to come into joy. As the Lord makes the darkness light, so does he turn sorrow into joy. Jesus was a man of sorrows and acquainted with grief. Yet if he had not been such, it is hard to see how he could ever have been the triumphant Son at his Father's right hand. The record of Christ's ascension as given in Acts i. 9, is that while the disciples yet beheld him, he was taken up and a cloud received him out of their sight. It has been said by some that Jesus underwent a change when he ascended, but we have never been able to find any Scripture to warrant such assertion. If God makes darkness light before his people, then the same Jesus who walked this earth is the same who died. The same who died is he that arose. He who arose is the same Jesus who went up out of their sight, and is the same Jesus who now sits in the heavens at his Father's right hand. Just as darkness is not taken away and light put in its place, but the darkness itself becomes light; so the humiliated Christ becomes the triumphant Christ, not another Christ, but the same Christ. He, the crucified, becomes the justified. He was not changed into something else, but glorified as he was and is. And we await his coming again. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He shall come, not another Jesus, but the same. As we come up to these things, we shall the better understand them. As darkness turns into light at the approaching sun, so do problems and

mysteries clear up the nearer we approach their fulfillment. We cannot know now the full meaning of all things, but we are promised we shall know hereafter. It is as through a glass darkly that we now see these profound things, but then when that which is perfect is come, all these partial glimpses shall be swallowed up in inexpressible fullness of joy.

H. H. L.

#### BISHOP AND DEACON.

THIS subject is one of much importance in the church of God, and we hope the remarks offered to the readers of the SIGNS OF THE TIMES will be in direct accord with the word of God as recorded in the New Testament. The apostle Paul, in the third chapter of first Timothy, says the one that desires the office of Bishop desireth a good work. He must be blameless. What could Paul have meant, knowing that man in his best estate is altogether vanity, and that in him, that is, in his flesh, dwells no good thing? He was referring to the qualifications: the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous, one who ruleth well in his own house, having his children in subjection, with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. The qualifications are: (a) To be the hus-

band of one wife he must be, in his marriage relations according to the flesh, as though there was no other woman in the world. (b) To be vigilant he must be attentive to discover and avoid danger; alert, cautious. (c) To be sober he must be habitually temperate, especially in the use of intoxicating liquors, self-possessed, calm, steady, sedate. (d) Of good behavior, one must be of good conduct, deportment and manners. (e) Given to hospitality, one must have the faculty of entertaining friends and strangers with kindness and liberality. (f) Apt to teach. To teach, one must be able to give the connection and meaning of the subject matter under consideration. (g) Not given to wine. Which in the relation of quality is embraced in the word sober. (h) No striker. This qualification does not apply to one who has natural strength to perform manual labor of any kind, but has reference to one making attacks on another to carry out a selfish end and take advantage secretly to the hurt of an individual. (i) Not greedy of filthy lucre. This has many different relations in everyday life, but to be brief we would give as the qualification, as being not greedy for the treasures of this world, which have many sources. We do not here infer that these requirements would bar the individual from trying to provide an honest living in the eyes of all men, but it does denounce the one who would take advantage of another to deprive him of possession and then not compensate for the same, by which the individual would be loser. (j) But

patient. To be patient is to bear hardships, affliction or insults, enduring with forbearance and waiting with calmness. (k) Not a brawler. A brawler is one who goes about generating strife and creating greater confusion and trying to add to trouble, instead of being quiet and seeking things that would make for peace. (l) Not covetous. One who is not covetous does not look on the effects of others to deprive and dispossess them of the comforts they are enjoying, but rather rejoices to see their prosperity and in thanksgiving to God implores for the continuance of his blessings. These qualifications Paul emphasizes as being necessary in a moral way for one to be a bishop. Some creeds try to lay out and discern certain gifts to certain work in the church organization, but the Old School Baptist Church has only two offices in church organization: Elders and Deacons. The apostles when they had ordained them Elders in every church and had prayed with fasting, they commended them to the Lord on whom they believed. (Acts xiv. 23.) Elders, as they are called, are regularly ordained men under the authority of the church by a presbytery of Elders and the laying on of hands and prayer, which bestows upon the one ordained the full functions of a gospel minister. He is then subject to be called to serve churches as pastor, of which he is to take the oversight thereof, not for filthy lucre's sake, but of a ready mind, which work is of the Lord, as he is not only the overseer, but the one to feed, for the Holy Ghost has made him overseer.

Elders, in the language of Paul, 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. (Acts xx. 28.) After all the qualifications Paul enumerated as to the natural man, they could not make one an overseer of the church of God, as the Holy Ghost must make him overseer. An overseer is one who superintends all matters relative to the peace and prosperity of the church of God. The Spirit, speaking to John on the isle of Patmos, called them angels, and for any pastor to neglect to faithfully warn the church or churches of his pastorate, the welfare of that church is to be required at his hand. Elders are undershepherds, and are sent out by the Shepherd (Jesus Christ) to feed his flock and to care for them, and all responsibility to him rests upon the undershepherd, or pastor, of the church. He is not permitted to turn away from reproof or rebuking with all longsuffering and doctrine because it would not suit certain individuals. If he should do so he would be greedy of filthy lucre. Elders would find it much easier to serve brethren as churches if all could feel the responsibility of their pastor to God for his stewardship. There would be great changes in the attitude of many toward their pastor. We hear expressions that the minister, Elder or pastor, any of these terms we wish to know him by, should not consider the financial welfare of the church. We have no authority to take such a position or

express such views of the overseer of the church of God, any more than we would if we had an overseer of our entire house for him not to consider the preservation or protection in every way. The apostles received offerings from the brethren in a financial way and looked after the application to see that the proper distribution was made. Yes, but we hear one say, We have deacons to do that. Deacons were set apart by the apostles to satisfy the demands of the widows in daily ministrations that were neglected. For the apostles to have to turn and serve in these daily ministrations would require too much of their time from the ministry, and we wish our readers to note the apostles did not give to the deacons any functions in the church relations only to serve the church in these matters relative to daily ministrations and all were supplied from one common store. The deacons could only mete out such as was delivered into their hands.

We now come to the qualifications of the deacons. Paul said that likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mysteries of the faith in a pure conscience, and let these also first be proved, then let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well, for they who use the office of deacon well purchase to them-

selves a good degree and great boldness in the faith which is in Christ Jesus. Relative to the office of deacon in the church of God, we consider this office, when filled according to the gospel, of great importance. We feel to give what belongs to the office of deacon. In his office he is set apart to assist the minister in looking after the poor and afflicted. We have no record in the New Testament requiring them to report to the apostles or church, but because of the distribution of the funds of which all the church is the supporter it is necessary to give or render a perfect account of such as they were required to disburse, and if they have not sufficient funds to meet the demands they should report at once to the church, and call attention to what things are necessary to meet the demands, and when these requirements are filled the minister and the deacons are acquitted. The minister, in all his service, is the servant to the church and an ensample, and should have the esteem of every member for the work's sake. The deacons should assist the minister in seeing that every order of the church is carried out. Where there is a working together of pastor and deacons and of the brethren we find a healthy church. When we find deacons who feel that they are over the church and pastor, and that no member has any right to question them about what they do, and who stand out against the church, trying to avoid the execution of the orders of the church, and give no report of their handling of

the church's financial matters, trouble is sure to come to them, as that is sowing to the flesh, and the harvest is always corruption. And for a pastor to go away and leave the church that has called him, without first having her consent, is a gross disorder, and he is sowing to his flesh. For a church to be in good order, pastor, deacons and every member are denying themselves, bearing with one another and laboring for things that make for peace, and, if possible, hiding the weakness we see in each other in the flesh, and watching for the good which is manifested by the Spirit. "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

C. W. V.

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R. 1, ROCKVILLE, MISSOURI.

DEAR EDITORS:—Please state in the next issue of the SIGNS that I have a farm of seventy acres, well improved for stock, dairy and poultry that I would like to rent to a small Old School Baptist family with whom I could live.

J. B. DURAND.

## CIRCULAR LETTERS.

(Written by Elder D. L. Topping.)

*The Baltimore Association, in session with the Ebenezer Church, in Baltimore City, Maryland, May 14th, 15th and 16th, 1930, to the churches composing the same, and those of like precious faith.*

DEAR BRETHREN AND SISTERS IN THE LORD JESUS:—If there is any portion of the word of God in our mind as a foundation for what is known as a Circular Letter, it may be found in the fourth chapter of second Corinthians: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." That the apostle had many discouragements, even in the early days of the church, goes without questioning, yet he counted them lightly in comparison with the glory that should follow, knowing that the rugged way of the cross must end in everlasting bliss. Having experienced something of the glory that should be revealed in him, through and by the Lord Jesus, he found delight in telling others of like precious faith that the prize was well worth running for. "Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you." By this language it would seem that some had fallen in the race. It may have been that the pace was too strong for them, or too fast, whatever the trouble might be it could not be from the same source from which they had been enabled to enter. There could be many reasons for not continuing the race: lack of endurance, lack of under-

standing of the valuation of the prize, all these things would cause a lack of interest. Hence why continue the race? What is to be gained in such a race? Unless one is given to see and feel that he is to have an equal share with the stakeholder when the race is finished it is not worth while. But if our gospel is hid, it is hid to them that are lost. What are we to understand by this language of the apostle? If it be hid, where is the hope for them to whom it is hid? How shall we know if we have been made partakers of the glories of that blessed gospel? The apostle John has told us that we know we have passed from death unto life, because we love the brethren. What better evidence could one desire than a heartfelt love for his brethren? The gospel is not hid from such an one, but his delight is in the law of God after the inward man, and he with Solomon can say, "She is more precious than rubies: and all the things that thou canst desire are not to be compared unto her." In the dark ages of unbelief and idolatry Solomon was enabled to see by faith the glorious triumph of the bride, through Christ, her blessed Redeemer. She is possessed of his life and adorned in his beauty. He that satisfieth and they that are satisfied are all of one. You will remember that the golden lamp-stand that stood in the tabernacle had six branches, three that sprang out of either side of the shaft. They were not artificially attached to it, but were of the same material as the main stem that stood so prominently in the center. Such is the union of

Christ and the church. All having the same life, and united by a common bond to the living Head. As Eve was taken out of the side of Adam, and possessed his life in every counterpart, so has the church in wondrous grace been formed from and for her glorious Lord. The same life that is in the Head is in the feeblest member of his body, and not one of these shall ever perish. "Because I live, ye shall live also," said Jesus. What beauty is to be seen in this tabernacle as it stood in the wilderness. Nothing about its appearance outwardly to attract a disinterested one; he must enter in order to behold the beauties. Kindly note there was but one entrance, and here on the altar before the door laid the slain. So the poor sinner upon his entrance is given to see him who was slain for his salvation. The King's daughter is all glorious within, &c. In all the history of the church she has stood in the wilderness, as far as the world could see, and she so remains to-day, and ever will as long as time shall endure. I thank thee, said Jesus to the Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes, for so it seemed good in thy sight. Now who is he that would care to run in such a race? Whatever he may be able to accomplish the world will not know of it, for our life is hid with Christ in God, "and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." And Jesus said, Marvel not if the world hate you;

it hated me before it hated you. All of these deep and precious truths were foreshadowed in this golden lamp-stand that stood in the center of the tabernacle in the midst of the twelve tribes of the children of Israel as they sojourned in the wilderness, upon which our souls may meditate with joy and blessing. Christ personally was and is "the life" and the light. Life and light divine have their source and manifestation in his blessed person. He, and he alone, is the giver of life and light, and he has communicated both unto his saints, and it is alone by his grace that his saints are enabled to run with patience the race set before them, &c. May he strengthen us for the onward march. May the risen One, who drew near to the weary travelers on the Emmaus road, and beginning at Moses expounded to them in all the Scriptures concerning himself, draw near unto us and reveal himself while we meditate on these things, so shall our hearts burn within us, and with these disciples we might well say, "Abide with us," for we feel that the gospel day is far spent. Amen.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

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#### NOTICE.

ANY one having a copy of the large type Hymn Book (Beebe's collection) who is willing to dispose of the same will please communicate with Alice A. Bailey, R. D. 1, Box 272, Saugerties, New York.

## OBITUARY NOTICES.

**MRS. HENRIETTA S. HOYT**, our sister in Christ, bid adieu to the scenes of this earthly life on Sunday, May 18th, 1930, and went to her heavenly home above. She was, indeed, a lovely character and her memory will long be cherished by all who knew her. Her's was a long and faithful life in the church. Of late years, she has often been carried bodily into the meetinghouse by loved ones from her car to attend her meetings. Once it was the privilege of the writer to take her in his arms into the house. This she never forgot, and would often speak of it. We have never seen greater devotion than that manifested by her children, and Mrs. John R. Blake, the daughter with whom she made her home, was particularly untiring in her efforts to do all that human hands could do to make her comfortable and happy. Sister Hoyt suffered much during her last days, but she passed through the doorway of death out of it all into that world on high, where there is rest and peace and joy, forever to be with her Lord, which is far better. On the funeral occasion we read the first ten verses of the fifth chapter of second Corinthians, as our mind seemed particularly directed to the words, "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."

The following was sent to one of the newspapers by one who knew and highly esteemed her:

"BLOOMINGBURG, N. Y.—Mrs. Henrietta S. Hoyt, widow of Solomon W. Hoyt, oldest and one of the surviving members of the New Vernon Primitive Baptist Church, died Sunday evening at the home of her daughter, Mrs. John R. Blake, near this village, where she had been ill several weeks. Mrs. Hoyt was born January 21st, 1839, near Monticello, N. Y., and was a daughter of Mr. and Mrs. Miner Benedict. She married Mr. Hoyt April 14th, 1859. He has been dead forty-one years. Mrs. Hoyt was baptized seventy-two years ago, during the pastorate of the late Elder Gilbert Beebe, and was always devoted to the Old School Baptist Church. Despite her advanced age she attended all meetings of the New Vernon Church and the three day meeting there last June. At the time of her illness she was looking forward to the annual meeting there next month.

Funeral services will be held at the Blake home at two p. m., Daylight time, Thursday. Elder R. Lester Dodson, of Rutherford, N. J., will officiate and relatives will be pall bearers. Interment will be in the family plot in New Vernon Cemetery. Mrs. Hoyt is survived by the following relatives: three sons, William J. Hoyt, Sr., and Solomon W. Hoyt, of Middletown, and Zelotes G. Hoyt, of Jersey City; four daughters, Mrs. John R. Blake and Mrs. Virgil Godfrey, of Bloomingburg, Mrs. Caroline H. Horton, of Scarsdale, and Mrs. Addie H. Brown, of Middletown, and the following grand-

children: Fernald H. Godfrey, William J. Hoyt, Jr., and Mrs. Ralph Fisher, of Middletown, Kenneth V. Godfrey and Miss Norma J. Blake, of Bloomingburg, Miss M. Gertrude Godfrey, of Poughkeepsie, Mrs. Charles A. Williams, of Scarsdale, Mrs. Haig Dilsizian, of Bronxville, Stanley H. Hoyt, of Orange, N. J., Dudley L. Hoyt, of Rochester, N. Y., Mrs. Charles Moore, of Howells, Bernard J. Blake, of Brooklyn, Mrs. Joseph Hock, of New Hampton, and David Hoyt, of Media, Pa. Seven great-grandchildren also survive Mrs. Hoyt."

We would commend those who mourn unto the Lord, who alone is able to comfort them in their sorrow.

R. L. D.

**MRS. MARY FRANCES WHITAKER**, our dear sister in Christ, departed this earthly life March 10th, 1930, at the home of her daughter, Mrs. Mary Twning, Forbes Hill, Maryland. Sister Whitaker had made her home with Mrs. Twning for many years, which was a home in all that the word implies. She had often remarked to the writer, "Mary and I are very happy in our home," and one visit in the home would bear out the truthfulness of this statement. No mother was ever blessed with more devoted daughters than sister Whitaker. Mrs. Ensor, her other daughter, living but a short distance away, was in daily touch with her mother, and not only in the last hours of her mother's life, but her thoughts were continually of her mother's comfort. Sister Whitaker had been ill but a few days, and her loved ones were hopeful that she would again be spared to them to cherish for some time, so rapidly did she improve, but just as rapidly did she grow worse, and passed away as one falling into a peaceful slumber, from which none ever wake to weep. Sister Whitaker was baptized in the fellowship of the Harford Church, Harford County, Maryland, March 6th, 1831, by the late Elder William Grafton. No church was ever blessed with a more faithful member than our dear sister was, therefore our loss is more than words can express. She was sound in the faith, faithful in the order of her father's house and her delight was always for the peace and welfare of her beloved Zion, which she showed by her walk and godly conversation, and we have no doubt that she is now in realization of that blessed peace which shall know no end. She was married to Charles Whitaker December 24th, 1873, by Elder F. A. Chick, and to that union were born three children: H. A. Whitaker, of Philadelphia, Pa., Mrs. A. G. Ensor and Mrs. Albert Twning, of Forest Hill, Md.

The funeral service was conducted at the home of her daughter, Mrs. Twning, by Elder Rowe and the writer. The spacious home was filled to overflowing, thus testifying to the love and high esteem in which our dear sister was held; not only in the church, but in the community as well. Her home had long been a home for the Baptists, and

nothing gave her more pleasure than to have her house filled with the dear kindred in Christ. The last session of the Baltimore Association that was held with the Harford Church Mrs. Twining opened her house to the Association and at least seventy-five per cent. of the visitors were delightfully entertained there. Such kindness will long be remembered by those who were blessed to be there at that time. I speak of this that you may know how deep is the sorrow of the Harford Church at the loss of such a dear one. She was buried in the family plot at Harford Church, there to await the summons from on high, when the dead in Christ shall be raised and be ever with the Lord. I feel to be most deeply associated with the sorrowing ones for this mother in Israel, for such she was to the unworthy writer of this notice. Her encouraging words had often dropped as the gentle rain upon the parched plant, and at such times it would sink down deep in the dry ground, thus reviving the drooping plant.

Sister Whitaker was the daughter of the late Humphrey and Sarah Ann Wilson. Besides her three children, she is survived by one granddaughter, Miss Ruth Whitaker, and our dear brother in Christ, William Wilson, also of Forest Hill. Another brother, Abel Wilson, lived only about two weeks after her death. An obituary of this dear good friend will appear later. May the Lord comfort all who mourn, and sanctify his word in the hearts of those who await his coming. Sister Whitaker was seventy-eight years of age, less fifteen days.

ALSO.

**MISS ELIZABETH ANN WATERS**, our dear sister in Christ, sweetly fell asleep in Jesus March 18th, 1930, aged 81 years, 1 month and 1 day. She was the daughter of William and Carander Waters. Sister Waters was a native of Harford County, Maryland, and was engaged in business in the town of Belair for many years, in company with Miss Weatherall, a very dear friend. After retiring from this business sister Waters took a position with a well-known publishing house, and traveled in many States, establishing agencies in quite a number of cities and towns. She continued in that business for several years, winning the confidence of all her business associates and the public as well. Sister Waters was truly a Baptist of the old school, sound in the faith of her fathers. Faithful to the trust she hoped had been committed to her through the cleansing blood of the Lord Jesus, her delight was in the law of God after the inward man. Of a pleasing personality that one could not well forget, her friends were many, whom she was able to hold until death, that dreaded dark monster, brought about the separation. Sister Waters was baptized into the fellowship of the Harford Church many years ago and remained a faithful and worthy member until the summons came. Come in, thou blessed of the Lord, into the full inheritance that was prepared for you from the foundation of the world.

The funeral was conducted by Elder Rowe and the writer, at her late home, 804 North Fulton Avenue, Baltimore, Maryland, after which all that was mortal was taken to Harford church-yard and placed in the earth, there to await the voice of him who shall awake the sleeping dead that die in the Lord. She leaves to mourn one dear sister, who is indeed very lonely without Annie, one nephew, one niece, one sister-in-law and the church, besides a host of friends. No church was ever blessed with more faithful members than Harford has been in these two sisters, Whitaker and Waters. Two dear ones have been taken from us and we are sad and lonely. May the Lord uphold for his name's sake.

D. L. TOPPING.

Our beloved brother in Christ, **CHARLES DALLAS NOWELS**, son of David and Phoebe Nowels, was released from suffering March 2nd, 1930, at his home in Parsons, Kansas. He was sick only a few days. He worked in his office Thursday, apparently in his usual good health, and retired early that night. Soon after retiring he was taken sick and grew gradually worse, until Sunday morning, when he peacefully fell asleep in Jesus, blessed sleep. Everything was done for him that medical science could do, but to no avail, he answered the Master's call. With him all was well. He was born in Jasper County, Indiana, in the year 1847, and was reared at the place of his birth. September 28th, 1870, he was united in marriage to Margaret Jane Burns, of Carroll County, Indiana, who passed away February 1st, 1912. He was a graduate from the Academy Battle Grounds, Indiana. In his younger days he was a successful school-teacher. In early life he received a sweet hope in Jesus and united with the Primitive Baptist Church at Rensselaer, Indiana, March 19th, 1883. His wife was also a member of that church. In 1905 he moved to Parsons, Kansas, and united by letter with Coal Creek Church, at Iola, Kansas, May 14th 1912, where he was a highly esteemed member until the time of his departure. He was a fluent talker, and when his pastor called on him in Saturday meetings he talked in humility and love of the goodness of God. He was firm in the doctrine of his church, and it was his chief joy to attend whenever possible. He was loved and appreciated by all the members of the four churches that comprise the Turkey Creek Association, of which he was the efficient moderator for the last seven years. His unassuming ways and his exemplary life left a lasting impression on the church and all who knew him. He was formerly engaged in the real estate business, and the last six years of his life he was Justice of the Peace. He was a man of sound judgment and wise counsel. He lived a life of unselfishness, was upright, always devoted to his family, and found his greatest happiness in home associations. Two children survive:



Arthur S., of Columbia City, Indiana, and Miss Floy L., of the home, also two grandchildren, two great-grandchildren, one brother, Elder D. B. Nowels, of Winona, Missouri, and one sister, Mrs. Robert Randle, of Evanston, Illinois. His grief bowed children, who were at his bedside, have sustained an irreparable loss. His lonely daughter, who was his housekeeper, has the sympathy of her many friends. May the Spirit of God reconcile her in her bereavement.

The funeral was conducted at the home March 4th, and the strains of sacred music and the consoling words of his pastor, Elder J. M. Preston, of Iola, Kansas, made the services unusually impressive. His body was tenderly laid to rest by the side of his companion.

(MRS.) MARY E. PITTMAN.

**SAVANNA FRANCES LOMAX** was born in Haywood County, Tennessee, September 14th, 1867, and died May 17th, 1930, aged 62 years, 6 months and 3 days. She was married to Elder Samuel L. Lomax January 3rd, 1893. Sister Lomax professed a good hope in our Lord and Savior Jesus Christ and united with the Primitive Church at old Providence, Humphrey County, Tennessee, in September, 1893, and lived a faithful and devoted member until death. She was a kind and loving wife and companion to our beloved brother, Elder S. L. Lomax, and it was a real pleasure to be in their good home in Bells, Tennessee, as sister Lomax possessed so many admiral qualities she soon won her guests to be her friends, and it was delightful, too, to converse with her on spiritual topics, as well as current history or the social circle of the community in which she lived. Dear brother Lomax is heartbroken and lonely and sad and mourns the loss with the relatives and friends of this dear woman, and yet we feel our loss is her eternal gain, and sorrow not as those who have no hope. The church membership with whom sister Lomax lived and helped so much by her many deeds of love and good works, surely believe she has now entered into that rest which awaits the children of God. While our brother is sad and lonely, he is given grace to understand the Lord was good and merciful in delivering his dear companion from her intense suffering and giving her a calm, peaceful transport from this life of corruption and sin into that haven of true happiness and rest, as was evidenced by the smile on her features, to be remembered by all who saw her. Truly we can join inspiration and say, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the Lord continue grace to brother Lomax for each day and trial that he may patiently wait until he, too, may fall asleep in Jesus, blessed sleep, from which none ever wake to weep, but in the resurrection morn arise with the glorified image of our Redeemer and enter into that celestial city, there to dwell with the

Lord and his dear family, world without end. Amen.

ALSO,

**JOSHUA BOAZ**, son of Joshua and Polly Boaz, was born September 22nd, 1845, and died May 11th, 1930, aged 84 years, 7 months and 17 days. He was married to Amanda Gilbert December 7th, 1869. He is survived by one son, Hugh Boaz, six grandchildren, eight great-grandchildren, two brothers, Rufus K. and Elihu Boaz, and many other relatives and friends, who deeply feel their loss. I feel safe in saying he lived and died in peace with all mankind, and we have evidence in peace with his God. Although not a member of the visible church, he had a wonderful experience of grace, which assures us he is a member of the church militant, and one whose name was written in the Lamb's book of life. He was a firm believer and well established in the doctrine of salvation by grace and absolute predestination. He loved the church and the association of the Baptists. I have never met a meeker and more orderly walking man. Truly a great man has fallen asleep in Jesus after a long and useful life among his fellow creatures. He was anxious, willing and longed to leave this world of sin and corruption, for he had been sad and lonely since his wife died, eighteen years ago. He was given to view some of the beauties of his heavenly home, and said, "I am going home." The same words the dear wife of his youth uttered as she left this world, and they are both resting in the blessed presence of Christ, sleeping sweetly and safely in the arms of Jesus, waiting for the resurrection morn, when their bodies will be raised and fashioned like unto the glorious body of the risen and glorified Redeemer, when all that the Father gave the Son will join in one song, telling with shouts of praise of the worth and merits of that grace wherein they are made accepted in the Beloved. Until then may all meekly wait until our change shall come.

J. C. CHESTER.

**MRS. MARY JANE REED JORDAN**, wife of the late Elder F. M. Jordan, was born in Henry County, Illinois, February 26th, 1855, and departed this life May 26th, 1930, at the age of 75 years and 3 months. She was united in marriage to Francis M. Jordan August 29th, 1875, near Cambridge, Illinois, by the late Elder Rolla Simmons. They lived together nearly fifty-two years, and she survived her husband three years and fourteen days. To this union ten children were born, six of whom survive: Mrs. V. D. Crawford, Earlham, Iowa; S. D. Jordan, Grinnell, Iowa; G. I. Jordan, Mason City, Iowa; Mrs. Grace Jones and Dr. F. B. Jordan, of Des Moines, Iowa, and Mrs. J. W. French, Palestine, Texas. She also leaves twelve grandchildren and three great-grandchildren. A son, Perl C., died at the age of nineteen in 1900, three others having died in infancy. She was of pioneer stock, being the oldest child of the first white girl born

in Knox County, Illinois. Although the oldest of five children she is survived by only one brother: G. T. Reed, of Aledo, Illinois. Her early life was spent in Henry County, Illinois. After marriage she and her husband lived in Champaign County, Illinois, for nearly nineteen years. In the spring of 1894, with her husband and family she moved from Illinois to Madison County, Iowa, where they lived until after the death of her husband. The family home was one mile south of Winterset for about twenty-five years. Since her husband's death she has lived with her children. June 3rd, 1871, at the age of sixteen, she was baptized into old Henderson Primitive Baptist Church, then located twelve miles north of Galesburg, Illinois. Later she became a member of Blue Ridge Church, in Champaign County, Illinois. After coming to Iowa she transferred her membership to Middle River Church, in Madison County, Iowa. Her health had been failing for the past year. She was stricken with paralysis on May 20th, 1930, and never regained consciousness. She died at the home of her daughter, Mrs. D. V. Crawford, twelve miles northwest of Winterset. Her funeral was conducted by Elder G. J. Jones, of Knoxville, Iowa, May 28th, and was held in the Middle River church-house, one mile north of Winterset. She was buried in the churchyard beside her husband. All of the children and grandchildren were in attendance at the funeral. She was a noble woman, and may we be given grace to bow in humble submission to God's will.

Her granddaughter,

HELENE JANE JONES.

MRS. MARY LOUISE RINGO, eldest daughter of Andrew J. and Missouri Dicie Mayfield, died January 17th, 1930, aged nearly 93 years. She was born March 1st, 1837, in Washington County, Arkansas, moving with her parents to Missouri in 1847 and settling near Cassville, where she was married to William Garrett Horner in the year 1854. To that union were born three sons and two daughters, one son dying in infancy. During the closing year of the Civil War they moved to near Springfield, Missouri. When peace was declared her husband returned after an absence of three years, but fell a victim to fever in the year 1865. In the year 1867, with her four small children and her father's family, she undertook the tedious task of crossing the plains to the Pacific coast with an ox team. After six wearisome months of travel, in the month of October they stopped in the vicinity of Highland and took a homestead. In common with immigrants of those pioneer days, they suffered many privations. In the year 1875 she was married to Joseph Ringo, who passed away a few years later. She then lived with her youngest son, Garrett William Horner, until the closing years of her life, which were spent with her daughter, Mrs. Branch Tucker, of Estacada. She passed away in the Primitive Baptist faith, being a member of Cedar Creek

Church, and a member of the faith for more than sixty years. Besides her daughter, she leaves many relatives and friends to mourn her departure. One daughter, Mary L. Savage, and two sons, Elder Amos B. Horner and Deacon Garrett W. Horner, predeceased her by some years.

The funeral services were held Sunday, at the Chapman Chapel, in charge of Mr. C. T. Cook, with interment in the Spring Water Cemetery.

Written by her daughter and her daughter-in-law,

(MRS.) B. TUCKER, Daughter.

(MRS.) G. W. HORNER, Daughter-in-law.

ORIS PYLES was born September 4th, 1876, and died April 11th, 1930, at his home in the village of Campbellsburg, Kentucky. November 24th, 1897, he was married to Miss Maud Jefferies, and to that union were born three children: Mary Gladis, Cathalene and June Oris, all at home, who with the lonely widow are left to mourn. Brother Pyles was a very lovable man, well liked by all his neighbors, honest and upright in his dealings. The community has lost a citizen whose memory still lives, the widow a husband who was loving and kind, the children a father whose ambition was to see them happy. Brother Pyles received a hope some years ago, but, like many others, put off from time to time, waiting and praying for a brighter evidence. He felt his unworthiness keenly and lived for years outside the church. October, 1926, at our regular church meeting, he expressed his desire to be baptized. Elder P. W. Sawin acting Moderator he was received, and the following meeting day, in November, he was baptized, and remained a worthy brother until death. During the last months of his life his time was spent in bed, until death relieved him. He bore his sickness with much patience, often saying that it was all right. The name of Jesus was always precious to him. We shall miss him, his place will be vacant and he will mingle no more with his brethren and friends here on earth. We bow in humble submission to the will of God. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

I tried to comfort the friends at the time of the funeral, using the twenty-third Psalm, which was a favorite with our brother. A large and sorrowing congregation of relatives and friends was present, after which we laid his body to rest in the cemetery near by, there to await the call of the Master in the resurrection. May the Lord bless the family and the church and enable us all to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

WILLIAM R. STEPHENS was born in Arkansas January 15th, 1847, and died February 8th, 1930, aged 83 years and 23 days. He crossed the plains with his parents in 1852, and settled near Sheridan, Yamhill County, Oregon. He came to

Goldendale, Washington, in 1890, and to Yakima in 1895, where he had lived most of the time since. I do not know just when he was baptized, but he joined the Pleasant Grove Primitive Baptist Church by letter, at Goldendale, Washington, in 1894, and had since been a member. He was a firm believer in salvation by grace, and grace alone. Brother Stephens was married to Miss Sally G. Thornton in 1868 or 1869, and they had two children, a son, W. C., and a daughter, now dead. His wife died March 6th, 1886. He was married to sister Millie Dodge in 1904. She died in 1919. Since her death he spent most of his time with his son, W. C. Stephens. Every one thought a great deal of "Uncle Bill," as he was known to his friends. His funeral was preached by Elder A. D. Hughett, after which his body was laid to rest in the Tahoma Cemetery, near Yakima, to await the resurrection morn.

MARY L. HUGHETT.

SISTER ELIZABETH FIKE died at the home of her daughter, in Blakely, Pennsylvania, March 2nd, 1930, in her 88th year. Sister Fike joined the Old Baptists long before this church kept records, over forty-six years ago. She was found at all meetings possible for her to attend, and was strong in the faith which was a comfort to her to the end. She leaves two daughters and four grandchildren. Elder Vail spoke from Job xiv. 1-7, with much comfort to those who mourn their loss.

C. G. DOLSON, Clerk.

MEMORIALS.

IN MEMORIUM  
OF

ELDER L. H. HARDY  
ATLANTIC, N. C.

Whereas it has pleased Almighty God to remove by death our beloved brother, and

Whereas he has visited among us and preached acceptably for over thirty years, first be it

Resolved, that we bow in humble submission to the will of our heavenly Father. Second, be it

Resolved, that a copy of this resolution be printed with our Minutes, also that a copy be sent to sister Hardy as a token of our love and esteem for the truth's sake for her beloved husband.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

E. A. JOHNSON, Assistant Clerk.

Whereas, it has proved the will of God, our heavenly Father, to remove by death from us our dearly beloved brother, DEACON DUNCAN GILLIS, therefore be it

Resolved, that while we, the Covenanted Baptist Church of Canada, mourn our loss in being no longer blessed with his presence and usefulness, we desire to record our gratitude to the God of all grace for the bestowal upon our departed brother of such a gift that was so profitable to us

as a church, and while he has entered into the fullness of joy, we as a church desire submission to our Father's will, and we

Resolve, that this resolution be sent to the SIGNS OF THE TIMES as a memorial.

GEORGE RUSTON, Pastor.

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

Miss Kate Rugg, Ohio, \$1; J. Y. Vanhook, N. Y., \$1; Franklin S. Terry, N. J., \$1; T. J. Bell, Okla., \$1; Thos. W. Records, Mo., \$3; Mrs. William R. Conklin, N. Y., \$1; Mrs. Rosa Stevens, Md., \$1; "A friend," N. Y., \$2; "A friend," Colo., \$1; H. A. Hiltabrand, Ill., \$2; D. L. Blackwell, N. J., \$3; Mrs. J. B. Hill, N. J., \$2; H. F. Cate, Kans., \$1; Mrs. W. A. Hightower, N. Y., \$1; J. J. Okes, Va., \$1; T. O. Turner, Ky., \$1; Mrs. M. Smith, B. C., \$1; W. E. Beene, Texas, \$3; "A friend," Mass., \$3; "A friend," Md., \$2; Miss Altha Drake, N. J., \$2.

MEETINGS.

EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

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

E. A. MORELAND, Pastor.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third 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.

**OLIVE & HURLEY OLD SCHOOL****BAPTIST CHURCH****ASHOKAN, N. Y.**

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are  
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CHURCH,****1315 Columbia Avenue****(Park Avenue Hall)****PHILADELPHIA, PA.**

Meeting First and Third Sundays

At 10:30 A. M.

**ALL WELCOME**

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. R. SALLEE, Clerk.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

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**"FEAST OF FAT THINGS."**

This pamphlet contains the following articles, viz: First, "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, convened at Black Rock, Md., September 28, 1832," at which time the division ("or split") took place between the Old School and the New School Baptists. Second, The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England. Third, "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry. Fourth, "Fatalism." By Elder H. M. Curry. Fifth, "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion of the same title. Sixth, "A Riddle." By the late Elder Gilbert Beebe. All the above six articles are bound in one pamphlet of 128 pages, in handsomely colored paper covers, and cloth binding.

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# SIGNS OF THE TIMES.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 98.

MIDDLETOWN, N. Y., AUGUST, 1930.

NO. 8.

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## CORRESPONDENCE.

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### “GOD IS A SOVEREIGN.”

“MINE hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.”—Isaiah xlviii. 13.

The attribute of God's sovereignty, the center point of the christian faith, is, to my mind, sometimes too lightly treated, or considered, by many who appear to be expounders of the deep things of God. However, this vast ocean of mystery, the sovereignty of God, should not be entered into by any without due consideration, and a divine compass. It is an easy matter to casually admit the doctrine of God's sovereignty, but to own the point in doctrine and practice is entirely another thing, for nothing short of the divine leading and teaching of the Holy Spirit will make us truly confess the doctrine of God's absolute sovereignty. If, with our easy admitting of the point, we wage war against other parts based thereupon, such a course would testify that our faith is not genuine and that

our hearts are deceitful. The many sore complaints against the doctrine of God's absolute predestination and election are all the consequence of our inability to spiritually comprehend the things of God. However, such weakness on our part to understand them does not do away with the truth of them. It is evident from the Scriptures that the great God of the whole earth possesses an absolute power and right of dominion over all things, to dispose of all of his creatures as seemeth good to him, and as all but Jehovah are creatures, it follows that none have the right to say, Jehovah, what doest thou? “Hath not my hand made all these things?”—Acts vii. 50. “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.”—Jer. x. 12. “The Portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance. The Lord of hosts is his name.”—Jer. li. 19. To this name every knee shall bow; of

things in earth, and things in heaven, shall confess seeing. "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 24-26. God decreed to make a world like this, this is first on record, which also testifies of his sovereign right and power. It was with him to make the world or not to make it as it seemed good in his sight, and to love Jacob and to hate Esau, and if he had the power to create the world, with all things in it, then doubtless he had the power to direct and overrule all that should ever be in the world, to the accomplishment of his own purpose and glory, which he had purposed in himself before the world began, and all the present state of unrest that now exists furnishes no one any argument against this view. If it had seemed good in his sight the Lord could have preserved man in the garden, as he has some angels. There was no necessity upon him, only his sovereign will to give Adam a law, and that Adam might be made thereby to see upon what his destiny was hinged, for where no law is, there is no transgression. (Rom. iv. 15.) Therefore, if men must be meddling and complaining, why may they not as well complain of the entrance of the law? Why may

they not complain or allege that it was unjust in God to give man a law, knowing as we do that God knew as well before Adam sinned as he did after what the result would be? Then, if we find ourselves inclined to complain, why not go back and ask why God made man at first; or why he made him at all? "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."—Amos iv. 13. God had a sovereign right to make the man as he did, notwithstanding he knew perfectly well what man would do. What he did in eternity to save the man was not based on any before-seen good in the man, but it all rested on His sovereign love, and in his sovereign right to do as he pleased, not only with the man, but with all his creatures. "Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it."—Jer. v. 22. All this he did, and it stands good until now. I well remember the first time I stood on the sands of the seashore. I was constrained to say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me."—Jer. xxvii. 5. "Thus saith the Lord, which giveth the sun for a light by day,

and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name.”—Jer. xxxi. 35. Therefore we “preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.”—Acts xiv. 15. Read Acts xvii. 24. Now, according to natural sense of men, if it was just in God to destroy the world by a flood because of the wickedness thereof, then it would be unjust for him to preserve it afterwards when there was the same or greater cause for judgment. Such dispensations speak strongly of the sovereign greatness of God and of his sovereign right to control his own matters. He would, and did once, destroy all flesh but Noah and his family from the face of the earth for their wickedness, and he would and has preserved the world thousands of years after, notwithstanding their wickedness. All this God has reserved unto himself a sovereign right to do. He being Sovereign over all things, both animate and inanimate, visible and invisible, all things are subject to his rule and disposal. He divided the waters of the Red Sea to make a way for his people’s escape (Exodus xiv. 21), and then he supplied their every need in the wilderness with bread, meat and water; the sun and moon were commanded and stood still until Israel was avenged upon her enemies. (Josh. x. 12, 13.) The stars in their courses fought Sisera. (Judges v. 20.) The sun went back ten degrees in the sundial of Ahaz. (2

Kings xx. 11.) He also delivered the Hebrew children from the fiery furnace without the smell of fire on their garments. (Dan. iii. 22-27.) His sovereign power has so far superintended, restrained and inverted the course of nature at his will, and if God has always wielded such an absolute and complete sovereignty over things with or without life and reason, then he needs not the sanction or reason of poor puny man to help him regulate his will as to whom or what he will do, or as to whom he will save or whom he will damn. Hence we conclude that when the will of man tends to good it is regulated by the will of God to that end, and that Sovereign who is the author of all good. Satan sways the will of the wicked, who willingly follow his evil devices, yet all is in the wise decree of our God. “The rich and poor meet together: the Lord is the maker of them all.”—Prov. xxii. 2. “The great God that formed all things, both rewardeth the fool, and rewardeth transgressors.”—Prov. xxvi. 10. “My help cometh from the Lord, which made heaven and earth.”—Psalms cxxi. 2. So in all things the Lord has the preeminence, and how highly favored we must be when we can see that all things are in the hands of him with whom we have to do, knowing that he who has made the world has the power to uphold it and all things else. “In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land.”—Psalms xciv. 4, 5. To him that by

wisdom made the heavens, to him that stretched out the earth above the waters, to him that made the great lights, the sun to rule by day, the moon and stars to rule by night (Psalms cxxxvi. 5-9), to him we would grant all the praise, and rest from all our sorrows in his blessed embrace, for in him who builded the world, and upholds it by the word of his power, made the sea and gave it its bounds, and governs the stars, moon and sun, and holds the wind in his fist, and fills the immensity of space, and is Lord of lords and King of kings, the Sovereign over all worlds, this is he that we hope to adore and praise while we live in this world, and also in the world to come. "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."—Isaiah xvii. 7. If God has done all the things above mentioned, without any one to help or hinder, to will or to nil, then why not crown him Lord of all?

I have written hurriedly, as things came to my mind. Dear brother Lefferts, look it over and then do as you think best, and all will be right with me. All my desire is to ascribe greatness to the God of the whole earth, therefore I cannot see how he could build all things and uphold all things by the word of his power, and bring an end to all things, and not control all things while they exist in this time state. He has the power, and knows how, and does his will in earth, and in heaven also. Then let me believe that he is God over all, and blest for evermore.

Submitted in love to all the household of faith.

I beg to remain your brother in hope of eternal life,

J. W. WYATT.

SELMA, North Carolina, June 12, 1930.

MONROE, Ga., June 9, 1930.

DEAR BROTHER LEFFERTS:—Sister Norris has returned home to Georgia from her visit to the northeastern associations and is visiting at our home at this time. She has made good reports of her visit to these associations, of the love and sweet fellowship that I have been united with these last twenty-seven years, and she brought tidings to me, and sweet remembrances of me, from so many of the precious brethren and sisters that it brought cheer and sunshine in my soul, that grows stronger and stronger. I feel that I want to respond and let them know how it fills my heart with joy that there is still love and fellowship among them up there for me in my affliction. It answers for a legacy for me to enjoy in my last days. In my mind I can see their faces and hear their voices. You know the voice goes farther than sight. Like the damsel said of Peter: It is his voice, and I feel that I can say that of them. In the nighttime I know their voices, feel that I can hear and know them. I would like to personally mention each one, but time will not admit of this. As my carnal interest in worldly things is leaving me my spiritual interest (if indeed I have any) is growing stronger and stronger, and my sweet meditations in nighttimes encourage me to live and fight the battle



to the end. I feel to be reconciled to my lot; that God's grace up to this time has been sufficient and will keep me to the end. I am made submissive to his will and await his time. I feel to make no apology to any one at any time for the doctrine that I have contended for the last half century. I have felt to contend that God is a sovereign, has made everything according to his will and decree, purpose and predestination, seeing the end from the beginning, all things fulfilling his purpose, nothing going astray. He created the bee to make honey, and it is still doing it. The horse-fly does not make honey, that is not the purpose for which it was made, and all things else are doing the thing for which they were created, fulfilling all his purpose. So we find he is ruling in the army of heaven and among the inhabitants of the earth. The Lord's will and purpose is accomplished in all things, even the smallest events, and none can hinder. Little did I think when you married my sister an open door up there was waiting to receive me among them whom I love and esteem so highly for the truth's sake. My visits among you have all been pleasant indeed. No man has or ever will enjoy the entrance into this love and fellowship of this house of God more than I have, and if I know my own heart, I am thankful for every kindness and comfort bestowed upon me. I have a good hope still that I have been delivered from the power of darkness and translated into the kingdom of God's dear Son. In this kingdom is boundless grace stored up for

his own, enough for them through all time. This hope encourages me to believe that faith given to the saints, which faith is the substance of things hoped for, the evidence of things not seen, for eye hath not seen, nor ear heard, neither has the heart perceived the things God hath prepared for them that love him. I feel I have this fervent charity that Paul speaks of for you all.

Also, this sister reports of how all did miss brother William Hobensack at the associations. This brought grief to my heart and tears to my eyes. I feel that he was one of the greatest men in Israel that has fallen in my day. When I think of his visit to see me, even me, traveled eight hundred miles and paid sixty-five dollars railroad fare just to see me in my affliction. When he embraced me in his arms and kissed me it melted my soul. I shall never be able to express in words my feeling of gratitude to the Lord of love and mercy for the visit of that dear man of God. No one can ever know the love that existed between us; even the love of David and Johnathan could not surpass our love. It is a pleasure to think of his dear home and family, and the kindness he bestowed upon me through them when visiting in their home. The sweet memory of him, and all of them in accord with him in the glorious doctrine of God our Savior, gives me great joy. If I am never able to see any of you again, I hope that love, that pure love given the saints, may still abide with you all.

Now, Horace, I feel somewhat relieved by having sister Norris write to

you what I have dictated to her in response to her report of the good meetings and the precious messages of love sent to me, by her, from the many dear brethren and sisters in the Lord, while I lay here helpless on the bed. I cannot walk one step, not even raise my body from this helpless position.

Best wishes to you and all who feel love and fellowship for me. I would much enjoy a letter from any of the loved ones.

Yours in hope,

J. M. ADAMS.

DALLAS, Texas, Nov. 15, 1929.

DEAR EDITORS:—I have known right along that I was indebted to the publishers of the SIGNS, and each time noticed my date had expired, all of which is due to negligence on my part. I appreciate your faith in and patience with me, and owe you an apology, but at the same time realize that apologies will not run the press. Day after day I am more and more conscious of my short comings in this life. While I am eager for the spiritual food I get from the dear old SIGNS, yet I realize and am ashamed of my negligence. I am so unworthy and unfit I often wonder why I do not seem to fit in anywhere. My way seems so dark most of the time I just feel my way through, wondering how it will all end. Sometimes it is so rough I wish I could find the end and cease from this toilsome and burdensome life, then again I am sorely ashamed when it pleases the Lord to give me grace and mercy and enables me to rejoice in his love, wondering, oh so often, if there is any one like me.

Sometimes when I read of the trials of others I fill up to overflowing, for they tell of some of my own travels. I hear so little preaching and mingle so little with the dear Old Baptists I get discouraged and downcast. I love that old doctrine of salvation by grace and the foreknowledge of our all-wise God, who saw the end from the beginning, and from ancient times the things not yet done, declaring, My counsel shall stand, and I will do all my pleasure. Oh that we could bow our heads in humble submission to these earthly trials and be enabled to see they are all for our good, even the purifying of our souls, for if we suffer not we are bastards and not sons, for the Lord loveth whom he chasteneth. No chastisement seemeth good for the present, but afterwards worketh the peaceable fruits of righteousness to them who are exercised thereby. Again, it says, Great is thy peace. Yes, it seems so great that it will never be otherwise, but we learn again and again that we are not our own keepers. So the warfare continues, and it will do so as long as we are in the flesh. I find a warfare within, when I would do good evil is present with me, and how to perform that which is good I find not. We are all as helpless and dependent as babes. All power is given unto him, and when it pleases him he enables us to worship at his feet, even in the home alone, about our duties or upon our beds spending sleepless nights, wondering, waiting, and deep down in our hearts desiring to know how to plead, and how to approach the throne, where grace

and mercy are stored for all those who are chosen in Christ. I sometimes feel he is clean gone forever and that I am mistaken in the whole thing, a deceiver, then my mind goes away back yonder to thirty years ago, in the old pine field, where the Lord saw fit to reveal himself to me. Who can deny the riches of his grace and mercy when lifted out of the miry clay and placed upon a rock? That song I sang in praise of his holy name is yet clear to my troubled mind at times. I could not hold my tongue, and I am glad I could not. I do not feel that this old tongue will ever sing such praise again in this time world. I thought all my sorrows and sadness were ended. It was one blessed mount in my life, and no time before or since has ever been so abundantly sweet or referred back to as that time. Sometimes it is my greatest joy, and again I cannot get the least encouragement from just remembering it. It seems so little at times I can scarcely believe it sufficient for a poor sinner like me, yet I believe in the finished work of Jesus Christ, and if he begins a work he will finish it; the doubt is all because of this flesh. Ah, this warfare, and the cares of this world are hard to understand. Only when we are enabled to praise him for his great love and mercy to us poor sinners can we forget the world and worldly cares.

I enjoy the SIGNS and look forward to its coming. It maintains the doctrine as I understand it, and I love it. We should all be thankful for and encourage our able writers. It seems to me the paper gets better and better all

the time. I do not see how any Old School Baptist could find a fault in brother Lefferts' able writing. I feel that he is a great gift and hope I appreciate him as I should. May the Lord bless you and enable you to continue the SIGNS, and lighten the burden that we should help you bear. It is a great responsibility and you should not be allowed to bear it alone.

Do with this as you wish. I have written it for your disposal.

Thanking you again for your kindness, I will close.

Yours in hope through Jesus our Lord,

(MRS.) H. A. STRUBE.

WESLACO, Texas, Jan. 12, 1930.

DEAR BRETHREN:—Inclosed find remittance of two dollars to apply on my subscription. I have been reading the SIGNS for over thirty years and do not want to do without it. After the hustle and bustle of this fast age it is a treat to sit down and read some good articles in the SIGNS that really give comfort and feed the inward man and that we cannot find out in the world. I still enjoy the experiences of the little ones scattered over the states the same as I did when a boy trying to find something in their experiences to relieve me of the great load I was trying to get rid of. After brooding over my sins for years my trouble gradually left me like a party carrying a sack of sand and it gradually leaking out through a small hole. I really did not know when it left, but I could not go back to the

old places in the woods and cry and try to read the SIGNS and the Bible like I once did. This brought up other doubts. I began to wonder if I was getting so hard-hearted that the dear Lord had cast me off entirely. I tried to comfort myself with the Scripture that when he began a good work in one he performed it until the day of Jesus Christ. Then I would wonder if I was not mistaken altogether and would be lost at last. But thanks to his blessed name, he began to comfort me with dreams, and trouble me, too, for some of them were not what I wanted. I began to be troubled about preaching, and it just seemed that I was so unfit and ignorant concerning spiritual things that I had rather be dead than do that. Then others began to tell about dreaming of my having to preach, which heaped coals on my head. The church finally liberated me, and oh what a mistake I think they have made. After a few trials at talking I began to think that it might all be a mistake and that I could stop trying at all, but the other day a sister told me she dreamed of seeing me getting my grip ready and starting off to preach. Oh I wonder what will ever become of poor me, to preach the unsearchable riches of his glory and power is too great a task. He showed me in a dream that he was going to take one of my children, which came to pass a few weeks later, then he took about thirty thousand dollars' worth of property away from me, and I am wondering what will come next. My wife and five children are in good health and the future looks good again,

as far as worldly goods are concerned, but oh I am so uneasy all the time. I do not fear the devil, for I know, or at least realize, that he is subject to the great God and cannot do a thing that is contrary to his plan. I feel that I very much need the prayers of the little ones. I suppose I should be thankful that we live here in this good country, where we do not have the frozen north, but plenty of oranges, grape fruit and vegetables all winter, and a few Old Baptists scattered about to cheer up our spiritual mind. The Lord gives, and the Lord takes away; blessed be the name of the Lord.

E. B. AULT.

VAN ZANDT, Wash., Jan. 17, 1930.

DEAR BRETHREN:—I want to, in my weak way, tell you how I love the dear old SIGNS OF THE TIMES. It is all the preaching we get out here, and I always look forward with joy each month to its coming, and hope you can keep on with its publication.

I would like to write a little of my experience. I do not know whether it is of grace or not, yet I hope it is. I have often longed to write out my heart as well as others do, but it seems it is not given me to do so, so I must be still, and say, Thy will, O Lord, not mine, be done. I do read with much comfort the experience of others who have traveled this same rugged road, and some seem to tell my experience better than I can, but if I try to write or tell it to others of like precious faith so dear to me I am shut up and find no words to express my inward feelings. I have never had a very clear experience,

which often makes me doubt if I am one of them for whom Christ died. I once joined the Free Methodists, but never was baptized by them. I thought they were all right, and liked to hear them preach, and after preaching I enjoyed hearing them testify of their goodness and holiness, as they claimed to be wholly sanctified. I thought it must be wonderful to feel that way, yet I could not feel that way, I felt so low and full of sin. But it was not long until their preaching did not satisfy me, and I knew they did not preach and teach as Paul did, so I left them to seek comfort elsewhere. I tried different denominations, but they were all the same: that salvation depended upon good works. I knew I had none, and could not see it that way, and if it was that way I knew there was no hope for me. I wished that I could be more humble and resigned to his will, for he knows what is best for me. I said I would never join the Old School Baptists, but it was not for me to decide; I did not know I was fighting against what I would soon have to give way to, and here I am yet seeking a home among them. They speak my own tongue, so they must be my people. I did join an Old School Baptist Church about six years ago, but soon after that they chose a preacher who had a living wife in an asylum and married another, and the church considered him in gospel order and took him in, which I could not see or believe was right, so I withdrew my fellowship from them and had them take my name off their church book. Although I felt below him, I

felt they should go according to the Scriptures and not according to man's morality. I would like to join some Predestinarian Old School Baptist Church some time, but do not feel fit to be in the church. I often feel that if I were a child of God I could tell of a better experience, but I do love to sit among his dear people and hear them tell of his goodness and mercy to them, and of salvation by grace and grace alone, and to sing those good old hymns. I love the hymns, "'Tis a point I long to know," and "I am a stranger here below," for they tell my experience better than I can. I have gone through many trials and deep sorrows this last year, having had my home broken up and left with four children, which makes me feel more and more I need his tender mercy. It seems hard to bear, but I know he has a purpose in it all, and if it is only a part of the "all things" that work together for good to those who love the Lord, those who are called according to his purpose, I must be still and know that he is God.

Now I must stop before my letter gets too long. Please cast the mantle of charity over this poorly written letter, which you may publish when you have room, but do not crowd out better matter. You are strangers to me in the flesh, but I hope not in the Spirit, and I hope we will all meet some day to part no more, and ever be with our blessed Savior. Oh that I might be more like him.

Your little sister, I hope, though unworthy I am,

(MRS.) BLANCHE B. BLISS.

**EDITORIAL.**

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**“UNDERSTANDING SCIENCE.”**

(DANIEL I. 4.)

That which promoted certain of the captives of Israel into favor with the king of Babylon was their skillfulness, their cunning knowledge and their ability to understand science. The ages of the past had their scientific men as well as our age. In our present world, Israelites rank the highest in modern knowledge and scientific achievement. Though having no nation of their own, those of Israel sprinkled among the nations have radically influenced the life and history of those peoples among whom they are dispersed. Science is the sum of man's knowledge relating to the laws which operate in the physi-

cal world. We hear it said that we are now living in a world of men of science. This is an era of engineers. Engineers make practical use of science. There is, as Paul says, science falsely so-called; science which is not real knowledge, but merely metaphysical theorizing and speculation. The opposition to faith comes from this so-called science. (1 Tim. vi. 20.) Real science is knowledge based on facts. This knowledge when practically applied brings wonderful results. More and more are we coming to depend on science for the satisfaction of our daily material needs. It is sometimes charged that the facts of science do not agree with the truth of Scripture, but it has occurred to our mind that truth cannot be inconsistent and out of harmony with itself. The truth as to salvation cannot be arrived at by a scientific process. It is a matter of faith. Conclusions of faith regarding spiritual truth in the spiritual realm of being are not to be either proved or disproved by science. Not that faith and science are in conflict with each other, but because they each deal with two separate and distinct spheres of being. Science has to do with knowledge to be derived from the realm of matter and is God's revelation to man of physical truth, faith has to do with the realm of the invisible and is God's revelation to redeemed man of truth in the world to come. Faith never could have given rise to the electric light or automobile simply because it is not intended to function in that way. Science never could have discovered man's need of salvation from sin nor the way of

redemption therefrom, because that is outside of the domain of science, and the sum and substance of human knowledge cannot function in the realm of the invisible. It is not necessary for those who are subjects of faith to belittle the men of science, nor need the scientific men think the faithful are fools. Each are experts in two different and distinct spheres. There is no real conflict or fight between science and faith. The truth of one cannot deny or disprove the truth of the other, for they are not the same kinds of truth. Faith reaches ahead and beyond the ability of science to follow. It asserts what science cannot effectually assert or deny. Let it be remembered that we are not considering here such theories as often pass for science but which are thus miscalled, we are considering the established proven facts of human knowledge. Evolution, for instance, is a theory to account for the existence of life on this planet. It has never been proved and in the very nature of the case, never can be proved; and it may be discarded tomorrow if those who use it can find another theory that works better. When as a boy I went to school, we were taught that a straight line is the shortest distance between two points. It was regarded as a self-evident fact that needed no proof. Nowadays, that is rejected. Einstein's theory of relativity has upset all that. He shows that instead of the three dimensions of length, breadth and height to which we have been used, there is a fourth dimension called "time" which needs to be considered. If you are in an auto and want to reach a certain place five miles distant in a straight line and that five miles is a bad muddy road, and there is another good hard road of fifteen miles going to the same place, then the straight line is not the shortest distance to that point. Then the longest way round is the shortest way there. The element of time upsets our former theory of the three dimensions. So with evolution. It may be upset tomorrow if a better guess can be found. Thus, it does not do to worry about facts unproved. If they are guessed at, the guess of one person is as good as the guess of the next one, and one guess will be thrown away in favor of another guess if the last guess is found to work better than the former one. Wherever in the Bible the Spirit of inspiration has recorded a scientific or historical assertion it has never been proved an error. This is because inspiration does not guess at things, but knows and asserts them to be as they are. The Scriptures declare facts centuries before man finds them out to be so. This is one of the proofs of the infallibility of the scriptural record. Man's knowledge has never yet caught up with the Bible. The written record of inspiration is yet ahead of scientific research. When Copernicus and Galileo asserted the earth revolved on its axis daily and around the sun yearly, thus causing day and night and the succession of the seasons, they were regarded as dangerous men and heretics. In the book of Job, however, long before either Copernicus or Galileo found it out, the pen of inspiration declared

that the earth is turned to the sun as the clay to the seal. (Job xxxviii. 14.) Whenever it was desired to make an imprint in pottery, the vessel of clay was turned on the wheel against a seal on another wheel. Whatever was on the seal became imbedded in the clay as the wheels turned against each other. Thus, as the earth turns toward the sun and also around the sun, the heat, light and energy of the sun make their effectual imprint on the life and well-being of all on the earth. The record further says the sun takes hold of the ends of the earth. The ends of the earth, literally, are the two poles of the earth. If one takes hold of a ball or round object, the fingers of the hand must be bent in order to do so. Just so, science has proved that the rays of light from the sun, which rays may be likened to the fingers of a hand, bend as they reach the two poles. This bending or refraction of light at the poles causes the poles to be entirely illuminated at certain periods of the earth's travel in its orbit. If it were not for this refraction of light certain areas at the poles would be always dark. The point we wish to stress is that the Bible stated these things long before science caught up with it. Enemies of inspiration charge the Bible with declaring the earth to be flat. Not so. The above from Job shows the earth to be round, and to be a turning world, not a stationary one. Isaiah also declares the earth to be circular. (Isaiah xl. 22.) In the book of Job we are told that the morning stars sang together. This used to be thought merely a poetic or figurative

saying and not meant to be taken literally. We now know this to be really true and science shows that the stars do literally sing. All the air about us is in vibration, all is full of song could we but hear it. For years we have had no desire to question the spiritual import of the Bible, but the fact of its literal truth grows daily more impressive. We become more and more a literalist as we grow older and as its factual truth becomes more and more substantiated. All sound is vibration. There are waves of sound and waves of light. Light and sound vibrate at different rates of intensity and in different rhythms. The eye of man is so made as to transmute the waves of light into the sensation of sight, the ear of man is so made as to transmute the waves of sound into the sensation of hearing. The vibrations of light cannot be appreciated by the ear, nor the vibrations of sound by the eye. Each organ is made for its own work and responds only to its own set of stimuli. The ear of man is attuned to take in and record on the brain vibrations ranging from  $16\frac{1}{2}$  a second to 38,000 a second. Any sound vibrating below  $16\frac{1}{2}$  a second or above 38,000 a second cannot be heard by us. This does not mean that there are no vibrations below  $16\frac{1}{2}$  or above 38,000, but only that the human ear cannot take it in. So, every star studding the heavens has literally its own vibration, thus striking its own characteristic key-note and singing its own song into the ear of its divine Creator. Our human ears are not able to tune in on this infinite harmony of



the universe, since our dull mortality does too closely hem us in. When the poet said, There's not an orb which we behold but in its motion like an angel sings, he was declaring more fact than imagery, as we are now finding out. In Psalms lxxv. 8, "Thou makest the outgoings of the morning and evening to rejoice." Again, not fancy, but fact. The colors of the dawn and of the sunset are due to radiations or waves of light, each color having its own pitch and rhythm. The word "outgoings" means "radiations," or "goings forth." A stove radiates or gives off heat, a lamp radiates or gives off light. So, the beauties of the morning and evening are due to the giving forth of vibrations of such different intensities as causes the eye of the beholder to see the dawn or the sunset in their varying hues. These "outgoings" do really sing. Rejoice means to sing. We cannot hear this music of the morning and evening because in this mortal body we are not in tune with it. But when this vile body shall become changed and fashioned like unto Christ's glorious body, when the redeemed shall come into possession of their spiritual bodies, then it is our belief that the capacities or faculties with which the saints shall then be endowed shall enjoy the music the angels now enjoy and shall appreciate that rapture which now fills the Father and the Son. Our soul leaps forward at the thought, somewhat as the unborn John within Elizabeth leaped at the salutation of Mary, who

held within herself the unborn Jesus. What a blessed anticipation! We are no scientist, and know very little about science or its laws. But it has deeply impressed us how remarkably the facts of the physical world as they come to light do support the record of inspiration. To the I Am nothing is new. That which is has already been. That the movements of heavenly bodies influence and control events of human history is plainly taught in Scripture. The researches of astronomical science confirm this. Astronomers by mathematical calculation from the position of astral bodies can predict the influence of these conjunctions upon the earth. Thus, it is not fancy but fact, that the stars in their courses did fight against Sisera and bring about his defeat. (Judges v. 20.) The ordinances of heaven do set their dominion in the earth. Pleiades has its sweet influences upon us, Orion's bands are fixed, also the suns of Arcturus. (Job xxxviii.) These are but a few facts showing truth, whether of faith or of science, is not inconsistent with itself. There are different realms of truth, but one truth does not make void another truth. The most that science can do in relation to Scripture is, within certain limits, to afford by its discoveries added confirmation to the literal truth of the Bible; into the exploration of its spiritual meaning science cannot go. That lies outside and beyond its domain.

H. H. L.

## 2 SAMUEL XVIII. 9.

"AND Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heavens and the earth; and the mule that was under him went away."

The Bible contains many strange and mysterious word pictures. They are puzzles to us. We cannot see anything in them until it is revealed and pointed out, and then it is so plain and beautiful that we wonder why we had not seen it before. In the picture before us there is to be seen a very unusual view of the gospel church. David as king of Israel and head over his household represents, though in an imperfect manner, as we shall hope to show, our Lord and Savior Jesus Christ. The household of David is typical of the church. Absalom, his son, is a type of the rebellious ones in the family. The mule which he rode typifies human nature. The great oak signifies righteous judgment in the church; the boughs, the individual members of the body of Christ.

Naturally speaking, Absalom was well favored. It is said, In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. Natural gifts are often a detriment to the cause. They make it easier for their possessors to win the hearts of God's children and lead them astray. Often oratory, excellency of speech, pleasing personalities, and the like, attract the little ones and they follow where they otherwise would not go. They even go so far as to worship the personage of men, forgetting that we are all of the same

lump. Absalom made use of his natural gifts to gain his hellish end. He conspired by fair speech and courtesies to steal the hearts of Israel from his father. He was industrious and rose up early, and stood beside the way of the gate; and it was so that when any man that had a controversy came to the king for judgment, then Absalom would call unto him, and say, "See, thy matters are good and right; but there is no man deputed of the king to hear thee." He said, moreover, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel." He also sent out spies throughout all the tribes of Israel and won over Ahithopel the Gilonite, David's counsellor, who later tried to organize an army of twelve thousand men to fight against David. The conspiracy was strong, and the people increased continually with Absalom. Finally, a messenger brings David word, "The hearts of the men of Israel are after Absalom." Upon hearing this David forsakes his throne and flees in shame and disgrace unto a place that was afar off. As he goes Shimei comes forth cursing and casting stones at him, saying, "Come out, come out, thou bloody man, and thou man of Belial." The humiliation was so great that even

one of David's subjects asked, "Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head." David replied, "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." Herein are shadowed forth the suffering and death of our crucified Lord, "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined to be done." David was a man of blood and deserved to suffer, but our Lord and Savior was without sin, undefiled, pure and holy, and yet he, the Just, must suffer for and at the hands, in nature, of those who came forth from his spiritual loins, or those chosen in him before ever the world was. The inscrutable wisdom of our God had devised the plan of salvation, which embraced the offering of his only begotten Son for the sins of his people, and it was according to the determinate counsel and foreknowledge of God that he was delivered, and taken, and by wicked hands crucified and slain. Would he have had it otherwise? Did

he not say, Unto this hour came I into the world? Therefore, let them rail on him, let them persecute and abuse him, let them nail his innocent hands to the rugged cross and suspend him between heaven and earth, for it was our glorious Head that was caught in the thicket, or sins of his people, and it was he who had to die, whose side had to be pierced and his life's blood poured out for the sins of his people. If it had not been for the predestinating purpose of our God that the great and glorious head of the church should be caught as a justification of his wrath against sin and pay the redemption price of the body, not a single member of all the realm of time could have any ground for hoping to sing his praises throughout eternity. The purpose of God did not stop short of complete and perfect victory, for it is declared of him who was crucified, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

For a time Absalom's success seemed assured. He took possession of David's household, and even went in unto his concubines, that all Israel might know he was abhorred of his father, but the day of reckoning was sure to come. Be sure your sin will find you out, is the word of gospel truth. "Vengeance is mine; I will repay, saith the Lord." David's strength was renewed. He numbered the people that were with him, and set captains of thousands and captains of hundreds over them. He divided his army into three parts, and commanded the captain over each part

to "Deal gently for my sake with the young man, even with Absalom." It was these servants of David that Absalom met. "And Absalom rode upon a mule." Webster tells us that a mule is "the offspring of a male ass and a mare." He is neither one nor the other, but a cross breed, and sometimes we find one which seems to possess all of the devil that was in both of his parents, and if there is anything in all the universe which more perfectly personifies "human nature" than such a character, we do not know what it can be, or where it may be found. Those who have had experience with a mean, balky, stubborn and undependable mule, will no doubt bear testimony to the truthfulness of the above statement. Sometimes the description could be made applicable to certain characters in the church, when they are left to themselves to walk after the flesh, for there is absolutely nothing which they will not resort to in order to carry their point. Such would-be leaders, or obstructionists, as the case may be, will not hesitate to wreck the visible organization of believers if thereby they can seemingly add to their strength. Only the Lord can effectively handle such characters. He humbled himself in fulfillment of the prophecy, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Jesus came and rode into the city of Jerusalem, "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the

Lord: Hosanna in the highest!" We see from this that those who went before the coming of Christ were afflicted with the same malady, or rode the same mule, that those who follow after, even in this day and time, have to contend with, but thanks be unto him who giveth us the victory, through our Lord and Savior Jesus Christ, we all have to look to Jesus as the only way by which we can rise above the things of the flesh and walk that high way which was cast up in the wilderness for the redeemed to go up on. The life and Spirit of our exalted Head is in every member of the body, and when the sons of rebellion ride their mules in the church, or under the thick boughs of the great oak, they may be assured that sooner or later they will be caught by the head and suspended between heaven and earth in the righteous judgment of those of whom it has been declared that they shall judge angels. If only each member of the visible church could have the courage to record on all occasions where the welfare of the church is at stake, their true convictions, many an Absalom would be caught by the head long before he does so much damage, whereby the hearts of the inhabitants of our blessed Zion are made to mourn and bleed until there seems nothing left in them to even hope for. In a great many of our churches to-day, how few there are who really vote on matters, in some cases, of far-reaching importance. This ought not to be. Oftentimes if one would raise his or her voice, for or against, it would save the day. It requires the judgment of all to consti-

tute the judgment of the church. There is a time and place, of course, to speak one's mind, and when they refuse to exercise that right properly they should thereafter hold their peace. Let us all remember the end of Absalom and resolve as much as in us is to refrain from indulging in such things as he practiced. "The mule that was under him went away," and we may be sure that if we are actuated by fleshly motives such things will not prosper in the church. We will be left in our doom and finally cast forth as an unfruitful branch into the furnace where the flame is not quenched, and where the worm dieth not. How dreadful to think about! Do not mistake what we mean. It is here in this life that we speak of. We know of no greater torment on this earth than for one of the children of God to be justly excluded from the love and fellowship of the brethren, and sent forth as a vagrant and vagabond in the earth, with the added curse, perhaps, of having brought others into misery and shame. Would it not be better, by far, for such an one to do as Jonah did? When the safety of the crew of the vessel in which he was, was seen to be hazardous, and the lot was cast and fell upon him, he was willing to be cast into the sea alone, that there might be life and peace to the others. This seems to us to be the Spirit of our Lord. Should the time ever come, which we hope God will forbid, that the lot will have to be cast and it shall be seen to fall upon us, that we are the cause of distress and death in our beloved Zion,

we pray that God will give us the mind to do as Jonah did, in order that there may be a calm to the vessel, or church, which we are in, and may he have a fish prepared to take us to the desired haven of rest.

When the battle was ended and Absalom had been slain, there was one who wanted to bear tidings, and he said, "Let me now run, and bear the king tidings." But when he arrived, and the king asked, "Is the young man Absalom safe?" all he could answer was, "I saw a great tumult, but know not what it was." He was told to stand aside. Then came one, Cush, who in the beginning did not choose the task, but who was commanded to "Go tell the king what thou hast seen." When David asked him, "Is the young man Absalom safe?" Cush answered, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." That was enough. There was no mistaking what he meant. David knew that Absalom was dead. What a difference there is between the man who wants to preach and the one whom God calls to preach. It is said in our earthly affairs that it is much better for the office to seek the man than the man the office. We would a thousand times rather see a brother try to get out of preaching than to try to get into it. In the illustration before us, the first one could move more rapidly than Cush. He was running light (he had not the burden) but Cush was weighted down with the terrible truth of the matter, and yet he must tell the truth, the whole truth, and

nothing but the truth. He had seen clearly and was commanded, for he was a servant, to tell what he had actually seen. The ministry to-day would do well to obey the command to tell only what it has seen, and handled, and tasted of the word of life; when the preacher goes beyond this he is treading on dangerous ground. When David hears the message that Absalom is dead he weeps, saying, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Herein the type is imperfect, for he could not have justly died for Absalom; his blood would not have removed the stain of guilt for Absalom. It was different with Jesus. While the sins of his people did dethrone him for a time, and he did leave and forsake the glory that he had with the Father, and did mourn and weep because of them, he could and did verily suffer and die in the stead of the rebellious members of his body, all of whom were enemies to him by nature, and his blood did wash away and forever cleanse in the sight of the just and holy God those who were given him in the counsels of eternity. They are presented by him to God the Father without spot, wrinkle or any such thing, and every one who by faith is given to realize the efficacy of his blood as it is applied to their sins is made to sing praises to the great triune God, saying, "Glory be to the Father, and to the Son, and to the Holy Ghost, both now and for evermore. Amen."

Some months ago we used the above

Scripture as a text, since which time we have been urged to write on the subject. It may be that what we have written is so different from what we said that it is unrecognizable, nevertheless we hope our readers will find some of the above thoughts worthy of consideration, and pray that God may deliver us from riding, at least in the church, the mule of our human nature.

R. L. D.

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### CIRCULAR LETTERS.

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(Written by Elder D. L. Topping.)

*The Delaware Old School Baptist Association, to the churches composing the same, greeting.*

DEAR BRETHREN:—We purpose at this time to call your attention to 1 John iv. 11, which reads as follows: "Beloved, if God so loved us, we ought to love one another." As yet no living man has ever been able to fully comprehend the love that God has shown for his people. When the heavenly messenger notified Mary that the blessed Son of God should be the son of her womb she at that time could not fully understand this wonderful love of God, shortly to be manifested in the flesh for the salvation of the redeemed for all time. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. Oh how wonderful this glorious message! Thou hast found favor with the Holy One of Israel. He that dwelleth in the high and holy place has condescended to come down and take upon himself the form of sinful flesh. Why? Because

of the great love wherewith he has loved us. Since when? Before the foundation of the world. Yes, before the morning stars sang together for glory was his delight with the children of men. Can man understand this love? No, only as it pleases the Lord to unfold it unto him, and then it is but a little here and a little there. Just a drop in the mighty ocean of God's unchangeable love. Now John says, If God so loved us, we ought to love one another. The question with us is, Are we showing that we have been led by the Spirit of God? If so, in what way? What have we to offer that others may feel that this is true, that God has loved us? John has told us what we ought to do: To love one another. If we should be blessed to do this there will be no need of us telling any one that we love the brethren. By their fruits ye shall know them, said the blessed Master. But how sad is our case if we love not the brethren. He that loveth not knoweth not God, for God is love. Now we will ask another question: If we say that we love God, and we must admit that God loves the brethren, then how can we hate that which God loves, and love him? Let not that good in you be evil spoken of. It was Moses' love for his brethren that caused him to slay the Egyptian. He saw him being wrongfully treated, and that was more than he could stand, and it became a pleasant duty for him to slay that which was injurious to his brother, and I doubt that he thought much of it thereafter. Why should he stand by idle and see a stranger slay his brother the Hebrew? But the trying time lay ahead of him.

Another day, as he was going by the way, he came upon two of his brethren, and they strove one with the other, now what must he do? Circumstances had entirely changed, quite different from the other case. Ye are brethren. Brethren, let us here take a lesson. Moses showed no disposition to slay either of them. He felt that they were both brethren, and his love for them was only that they should cease the conflict. This love flowed from the same source that John is here telling us of, has not changed from the days of Moses until the present time, and shall endure as long as eternal ages roll. Then, beloved brethren, let us all strive to slay the Egyptian and put away far from us that which comes between our brethren, and the Lord of Moses (who is our God) shall bruise Satan under our feet, and we shall come through more than conquerors through him who loved us and gave himself for us.

CHARLES W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

(Written by John G. Garrison, M. D.)

*The Delaware River Old School Baptist Association, meeting with the Hoperwell Old School Baptist Church, May 28th, 29th and 30th, 1930.*

BRETHREN:—According to a long established custom, we attempt to address you by way of a Circular Letter, which duty was imposed upon me by vote of the Association of 1929.

As my mind has dwelt for some time on the subject of obedience, I venture to call your attention to the sacred relation of the child of God in obedi-

ence. Obedience is defined as: "To be willing to do as one is bidden; submissive to authority; dutifulness." Willing submissiveness to God's commands is true obedience. We read from the sacred volume: "If ye be willing and obedient, ye shall eat the good of the land."—Isaiah i. 19. This word was spoken to the professed worshipers of God by the prophet and was exhorting the Jews to repentance. In the present day the professed worshipers of God are organized into individual, sovereign churches, which adopt rules and creeds as to their identity among the sons of men. The worshipers of God are the church of God, and is builded upon the foundation of the prophets and apostles, with Jesus Christ the chief corner-stone. The church of God has the New Testament as the rule of her practice and man of her counsel. All the members have the law of God written in their minds and put in their hearts, which gives them the just mandate of the law and consequently they try to be obedient and faithful to every good work. The Spirit teaches every member that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. The Spirit maketh the commandments of that law sacred, and the sinner feels unworthy to go forth in obedience to his commands. The Spirit humbleth every one who is made to feel to be the least of every one in the house of God. Our own experience tells us that they are made willing in the day of his power. Every ruling of the church is

regarded as sacred and the spirit of rebellion is swept entirely away. Brethren, we desire to be obedient and faithful to every good work to the praise and glory of God. We can only be obedient as we feel his power resting with us. We read of the undershepherds of the house of God leaving father, mother, brother, sister, wife and children for Jesus' sake and the gospel, even to the denying of one's self, that obedience should be rendered. Hence we see them coming to the church of God bearing tidings of great joy to his people, in which they are built up and strengthened in the most holy faith. Dear brethren, what wonderful obedience is here manifested to us by the power of the Spirit which rests in the hearts of his servants. They come unto us, not in the excellency of words and of man's wisdom, but in the power of God, that our faith should not rest in the wisdom of men, but in God, whose power is without end. This testifies to us that greater is he who is in heaven than he that is in this world. The Spirit of the Lord leads his people in paths of righteousness for his name's sake. If we sow to the flesh we shall of the flesh reap corruption, and we see the harvest of fleshly relations. The church organization cannot give life to any individual, for he must be born of that incorruptible seed which liveth and abideth forever. So he works in those both the will and to do of his good pleasure. Peace and good order are desired in the church, and so far as we are given the will to be obedient through the power of God peace will



reign; and in no other manner will it come.

Written in the spirit of obedience, and giving all power and glory to God and his Son Jesus Christ.

C. W. VAUGHN, Mod.

DAVID M. VOORHEES, Clerk.

**CORRESPONDING LETTERS.**

*The Delaware Old School Baptist Association, in session with the Salem Church, Philadelphia, Pa., May 21st, 22nd and 23rd, 1930, to the several churches and associations with which we correspond, extends love and fellowship.*

DEAR BRETHREN:—Once more we are blessed in coming together in love and unity to meet the brethren and different messengers from all the churches and correspondence as in the past. We feel the truth in Jesus has been promulgated by all the ministering brethren, and your messengers have brought love and good feeling to us all. We have been especially edified both in doctrine and experince, and we desire a continuance of your correspondence, hoping you will visit us again next year at Welsh Tract, the Lord willing, in May, 1931, at the usual time.

CHARLES W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

**NOTICE.**

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

E. M. FORD.

**OBITUARY NOTICES.**

MRS. SARAH FRANCES CARRUTHERS, our beloved sister in Christ, departed this earthly life June 30th, 1930, at her home, near Aldie, Virginia. On the fourth Sunday in May she contracted a deep cold, which took such a severe hold on her that she was unable to get rid of it. She grew steadily weaker until ten days before her death when she became bedfast. She sustained a stroke of paralysis the Friday before she passed away. She was born near Unison, Loudoun County, Va., November 24th, 1848, the daughter of Griffith Thomas and Rebecca Wright. One brother and sister survive her: Mrs. Claudius Hixon, near Leesburg, Va., and Tarlton B. Thomas, near Aldie, Va. She was married to Joel Carruthers February 29th, 1872. He died November 9th, 1914. To them were born eight children, two of whom died in infancy. One son, Milton, grown to manhood, died in 1912. The surviving children are Mrs. Blanche Beasley, Norfolk, Va., Mrs. Lelia Conner, Cherrydale, Va., Mrs. Pearl George, Winchester, Va., Mrs. May Thomas, at home near Aldie, Va., and Mr. Elmer Carruthers, of Charlottesville, Va. There are also five grandchildren and one great-grandchild. Sister Carruthers was baptized by Elder Joseph L. Purington July 27th, 1873, into fellowship with the Mt. Zion Old School Baptist Church. The fifty-seven years of her life and walk as a christian were marked by sincerity, humiliation and love. She had that charity which vaunts not itself, is not puffed up, suffers long and is kind. A gentle graciousness salted all her conversation. Not only was she a devoted mother to her family, but she was motherly toward all who lived in her neighborhood, both to colored and white. Many who read these lines will remember being entertained in her home when attending associations and other meetings at Mt. Zion. She was abundantly given to hospitality and loved to have her brethren in her home. In her going the church has sustained a great loss, for she was faithful. As her pastor, I have lost one of the very best friends I ever had. May the Spirit of grace and consolation reconcile us to the will of Him who does all things well. The Lord has taken but his own and it becomes us not to murmur. May the dear children and the lone sister and brother experience within themselves such abiding peace as the world can neither give nor take away.

H. H. L.

WALLER BARTON WITHERS, our beloved brother in Christ, was born in Shelby County, Texas, January 29th, 1855, and moved with his parents to Jasper County when a child, where he spent the remainder of his life on earth. He was united in marriage to Irena Richardson, and to that union were born eight children, all of whom survive him. He was stricken with paralysis while sitting by his fireside, and told his family there was no use calling a doctor, as he felt his time

on earth was short. He was confined to his bed about three weeks, during which time his devoted and loving companion and children, together with their faithful physician, did all for him that mortal hands could do, but on the morning of January 29th, 1930, he fell asleep in Jesus, that blessed sleep from which none ever wake to weep. We feel to say as David did on one occasion: Know ye not that there is a prince and a great man fallen this day in Israel? He is greatly missed by all, especially his bereaved family; they seem to be at a loss without his kind advice and counsel. Antioch, his home church, mourns the loss of one of her pillars, for he was so loyal and thoughtful of her welfare. He united with the Primitive Baptist Church in 1880, and was a firm believer in salvation by grace, being well rooted and grounded in the doctrine of God our Savior. He had many friends in all walks of life, and Jasper County deeply feels the loss of one of her noblest citizens. Space forbids telling the half of the honor and respect his friends had for him, but we feel the life he lived here is a living epistle written in the hearts of his brethren and friends. His body was laid to rest in Antioch Cemetery, in the shadow of the old church-house where he had spent many happy hours. Elder J. A. Collins, his pastor, preached Jesus the way, the truth and the life in demonstration of the Spirit and with power in a reconciling manner to our bereaved sister, children and a host of friends. Although we deeply feel our loss, we believe it is his eternal gain, and our humble petition is that the God of all grace will reconcile the sad and lonely ones to his righteous will.

Written by request.

LEONARD RICHARDSON.

**ROBERT SCATES** was born September 17th, 1845, at Dundas, Ontario, and departed this life January 16th, 1930, in his eighty-sixth year, at Woodstock General Hospital, Woodstock, Ontario. He was the last surviving member of a family of six. Three sisters and two brothers preceded him in death. He was a son of the late James and Sarah Scates, who were both members of the Covenanted Church of Canada. In the year 1875 he professed a hope in Christ and was baptized by the late Elder William Polhard, at Ekfrid. He served as clerk of the church for several years. In 1881 he married Miss Elizabeth Freeborn, who predeceased him September 21st, 1921. She also was a member of the Covenanted Church. In October, 1922, he married Mrs. Maggie Freeborn, who survives him. He was in a helpless condition for nearly a year, and much could be said of the untiring efforts of his devoted wife to make and keep him comfortable until he was stricken with an attack of appendicitis last fall and was operated on in Woodstock Hospital. It was then found necessary to remove him to the hospital, where he remained until his death. He was a man who had deep soul exercise and was well versed in the

Scriptures. He loved to talk and write on spiritual matters, but of late years complained of much darkness of mind, mourning the coldness and barrenness of his soul, but the promises which came to him in his early experience were, I believe, as an anchor to his tempest-tossed soul. Many times he would refer to passages of Scripture that came sweetly to him. Once he said, "Oh that I could feel the sweetness of that passage that came to me over sixty years ago: 'Where sin abounded, grace did much more abound,' I remember it as if it were but yesterday." Another was, "I have blotted out, as a thick cloud, thy transgressions." Another favorite with him was, as he said it came to him one time in perhaps his greatest distress, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." At once, he said, his burden was gone. I visited him a number of times during his illness, but his speech was affected so he did not talk much, but one could easily detect he was alive to spiritual things. We feel he is at rest, in full realization of the sweet hope which was his whole theme: Salvation by grace.

His niece,

(MRS.) ELLA JONES.

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Herbert McLeod, Ala., \$4; Mrs. Maggie Smith, Ontario, \$1; Mrs. Lydia B. Stewart, N. Y., \$2; Mrs. A. J. Crenshaw, Okla., \$1.

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

The Middleburg Old School Baptist Church expects brother Arnold Bellows to be with them the fifth Sunday in August (31st), 1930. Services to be held at the home of brother J. E. Livingston, 64 East Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All welcome.

ADDIE LIVINGSTON, Church Clerk.

The annual all-day meeting is to be held with the Slate Hill Church, Slate Hill, N. Y., on Friday, August 22nd, 1930, and we cordially invite brethren and friends to be with us on that occasion. Elder C. W. Vaughn and Licentiate Arnold H. Bellows, besides the writer, expect to be present. Meeting to open at 11:00 a. m. (Daylight Saving Time), at the close of which lunch will be served, to be followed by preaching in the afternoon.

R. LESTER DODSON.

The Lord willing, we expect preaching by Elder R. Lester Dodson on Saturday, August 23rd at 2:30 p. m., and Sunday at 10:30 a. m. and 2 p. m. All lovers of the truth are invited to meet with us.

JOSEPH F. HALL.

The Maine Association will convene, the Lord willing, on Friday before the second Monday in September and continue three days, September 5th, 6th and 7th, 1930. We expect brother R. Lester Dodson to be with us. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

Providence permitting, the First Kansas Association of Regular Old School Predestinarian Baptists will convene Friday before the second Saturday in September, at 10 a. m., and continue the two following days (12th, 13th and 14th) at the residence of brother W. I. Zinn, six miles southeast of Meridan and four and one-half miles northeast of Grantville, Jefferson County, Kansas. Trains will be met at either place if notified, or call brother Zinn's residence, number 2031 Meridan exchange. Those driving from Kansas City should come on highway north of the river as far as Grantville (Grantville is about one-quarter of a mile south of the highway, on U. P. railroad), then north and east to place of meeting. Arriving at Topeka by rail, take Santa Fe train at 8 a. m. or 5 p. m. to Meridan, or Union Pacific at 6 a. m. or 4:30 p. m. Failing in these connections there are buses to Grantville at 9:30, 1:30 and 5:30. From Topeka phone (dial) 29 and ask for 19 at Grantville, for other information, or write me at Grantville, Kansas. My place of residence is just across the street from the depot. The agent at the depot is also a Baptist, of whom inquiry may be made.

MARY ELLISON, Clerk.

The Original South Arkansas Primitive Baptist Association will convene, the Lord willing, with Antioch Church, nine miles southeast of Camden and eight miles south of Bearden, Arkansas, (near Locust Bayou) Friday, Saturday and Sunday, September 19th, 20th and 21st, 1930. All wishing to visit this meeting will come by Cotton Belt railroad to either Camden or Bearden, Arkansas, where conveyance will be Thursday before. Those coming by automobile will take Camden-Hampton Highway to Locust Bayou and Bearden Locust Bayou to Locust Bayou. All orderly and sound Predestinarian Baptists are invited to meet with us at that time and place.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

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

E. A. MORELAND, Pastor.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday each month, at High School Building.

E. B. AULT, Church Clerk.

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O L D S C H O O L  
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2:00 P. M.

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2 p. m.

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At 10:30 A. M.

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

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

Little Flock Regular Predestinarian Baptist Church of Southern California meets every first and third Sunday at the Swedish Lutheran church-house, on the southeast corner of Eleventh and Orange Streets, at 1 p. m.

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

O. P. SPEIRS, Church Clerk,

143 W. 11th Street, Claremont Cal.

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

S. B. MOFFITT, Pastor.

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

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

The Bethel Church of Chicago meets, the Lord willing, every Sunday at 11 a. m. and 2 p. m. at the home of W. N. Spitzer, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Pastors, Elders Jones and Jaynes. Basket lunch.

(MRS.) EMMA E. BRUNOW, Clerk.

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

JOSHUA T. ROWE, Pastor

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# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 98. MIDDLETOWN, N. Y., SEPTEMBER, 1930. NO. 9.

## CORRESPONDENCE.

Poca, W. Va., July 11, 1930.

DEAR BROTHER LEFFERTS:—It has been some time since I have written to you. I hope you and your family are all well. My wife is very poorly. The doctors claim high blood pressure to be her trouble. I am keeping up about as usual. I go but little, only as I am taken by car conveyance, when they come for me and bring me back home. By reason of age and affliction I am deprived of the liberty I for many years enjoyed: riding horseback or driving in my buggy, traveling over rough mountain roads, visiting the churches that compose the Pocatalico Old School or Primitive Baptist Association. I fully realize I have done and said things I should not, also I have left undone many things I should have done. If I am what I hope I am, and by the grace of God have run the race that was set before me, to say that I could have altered or changed it in the least would be to deny the doctrine I have preached for forty odd years, believing as I do

that all things work together for good to them that love God, to them who are called according to his purpose. It seems that we are to have the bitter as well as the sweet, that we may more fully appreciate the sweetness of the glorious gospel of the reigning grace of Almighty God. I have had many hard trials to contend against, and sometimes I have spoken with an ambitious spirit, for which I have felt sorry, but I felt at the time that there were some sneaking maneuvering for the purpose of stirring up confusion among the brethren. Such are men who feel to be big preachers, who are trouble makers rather than peace makers. Some of them claim to be evangelists. What a shame that an evangelist would behave as some have. I am now in my eighty-second year. I have been here a long time, but, to be truthful, I cannot say I want to die and leave my dear family and precious brethren, but hope to be submissive to the call of my Father who art in heaven.

"Jesus, thou art the sinner's friend,  
As such I look to thee;  
So in the bowels of thy love,  
Dear Lord, remember me."

My wife joins me in love to you and your dear wife and sweet children. May the God of mercy, peace and lovingkindness be with you all to the end of your sojourn in this wilderness of woe.

J. W. McCLANAHAN.

POCA, W. Va., July 9, 1930.

J. B. MILLER—DEAR BROTHER:—For many days I have had you in my mind and on my heart. My feeling was, and is, that I would be greatly pleased and graciously blessed if I could see you once more on this side of eternity, and while thinking decided I would write you a few lines some day, if the good Lord would suffer me to address you under the appellation of brother. Yes, my precious brother in hope of eternal life through Jesus Christ our dear Redeemer, and when I read your short but comforting letter to Elder Lefferts, published in the last number of the SIGNS OF THE TIMES, I said to myself, Procrastination is the thief of time, and as feeble as I feel myself to be in every respect I will write brother Miller a few lines.

I hope you and yours are all well. My wife is very poorly at this time. She is past eighty-one years of age and seems to be gradually failing in health. While we live alone, our daughter lives near and watches over us. I still go out among the brethren and try and preach for them when they come and get me and bring me home by car con-

veyance, and it is very nice for me to get to see my brethren through the summer and fall seasons. We do not know how soon we shall have to lie down in death, but we have a hope which is as an anchor to our soul that when this earthly house is dissolved we have an house not made with hands, eternally in the heavens.

I have a portion of Scripture that I would be pleased to have your views on, or Elder Lefferts' either. It is in the book of Hosea, tenth chapter and eleventh verse, and reads as follows: "And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods." After listening to an able discourse delivered by Elder Dell Smith, the first Sunday in May, the latter part of that verse was presented to me with much beauty and sweetness. I arose to my feet at the close of Elder Smith's sermon and quoted these words: "I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods." Now these names have their signification, which is felt by sinners quickened by the Holy Spirit of God. As the leaven in the three measures of meal, Ephraim representing the flesh, which is so easily joined to idols; Judah representing the Spirit as breaking up fallow ground for the preparation of the heart in man, and the answer of the tongue is of the Lord; Jacob representing the love of God as shed abroad in the sinner's heart, which mellows every

hard sentence that may have stood out in his way.

I shall not state my view any further, as I have merely given you the way my mind started out on the subject at that time. I hope you or Elder Leferts may have a mind to write on the entire verse.

We are having the dryest time I ever remember; have had no rain to wet the ground since the latter part of March. The corn is just standing a little above the clods, the pastures are dried up and water is very scarce. I am eighty-one years of age and know I have never seen such a drought, start in so early in the spring and last so long. The potatoes are a failure, the apple crop is a total failure, the garden produce has dried up, and it is quite a gloomy looking time in these parts. Those who have many heads of cattle will have to dispose of them, as the grass crop is a total failure. I do not feel like grumbling, for there is a purpose in it best known to God. While to us it is very distressing, God has his way in chastising nations as well as individuals.

My wife joins me in love to you and your dear wife. May the God of peace and love be with you to the end.

I remain your brother in hope of eternal life through Jesus Christ our Lord,

J. W. McCLANAHAN.

MEDFIELD, MASS., July 7, 1930.

DEAR BROTHER DODSON:—I am sending a few lines of the trials, doubts and fears of sister Minerva F. Dunlap, of the church at Bowdoinham, Maine.

It is too good an experience to be kept hidden from the people of God any longer, for it shows so plainly that a child of God is in the belly of hell in his travail of soul that I feel the brethren will all be glad to read it. There are some in Hopewell, N. J., and in New York who have met her and love her for the truth's sake, and I hope you will see fit to publish it in the SIGNS.

I also wish to thank all the dear brethren at Hopewell, New York and New Vernon for their kindness to my wife and me on our trip to your associations. I enjoyed every minute of the preaching, and if I am alive another year and not able to be with you I know I shall long to see my brethren. May God bless you all, is the prayer of a poor old sinner saved, if saved by the grace and blood of the risen Savior,

GEORGE R. TEDFORD.

BOWDOINHAM, Maine, Sept. 13, 1916.

DEAR MR. TEDFORD:—Since Thursday night I have felt like writing to you, and I know that if I have nothing to say worthy of writing you will act charitably toward it, yet all the time I feel you will understand. I think I have always thought religion too sacred a thing to discuss at random, and it never has been easy for me to say anything of my beliefs, &c., for fear I was not sure, and perhaps that kept me from answering you when you asked me if I had enjoyed the preaching. I knew then that I had enjoyed it, but had also made up my mind I would not let that feeling be known until I could bring some proof in the way of experi-

ence that I had the right to be discussing such things with any of you. But after the preaching that last afternoon it seemed as though I longed to tell you of all that had happened to me, and when you met me on the stairs and invited me to come and visit you I longed to tell you more than ever, but I did not, and now it seems that I must write, just as a child would write of wonderful thing to its father. I cannot remember the time when I did not think I believed in predestination and salvation by grace. I went to the Old School Baptist meetings whenever I went to any (because I was taken, of course) and it was natural that I should believe in what my mother believed in. I can remember when quite young of lying in bed and praying that I might be given some sign by which I would know that I was one of the elect. I used to look up into the heavens and expect a glorious vision to appear, or I hoped it would. Some of the sermons seemed wonderful to me in a way, but none seemed to awaken any very vital interest until some of the preaching at the Association nine years ago, when I think I felt more interest in the meetings than ever before and seemed to understand something of the truth. For a long time after that I could find joy in reading my Bible and there seemed to be a gladness shed abroad in my heart. The next year I went to college, firmly convinced that the Old School Baptists were the only sect on earth that had the Bible on their side. I used to hate going to the meetings of other denominations. I thought all the

ministers were hypocrites, and refused to join in the "Lord's Prayer" with the others at chapel, and was the only girl in my class who did not join the Y. W. C. A. All this with some kind of an idea that I would be doing a great wrong if I did enter into such things. Well, some time during the four years there, studying evolution, hearing the theories of the professors as to why the Old Testament is not to be taken as having been a true account of actual events, getting accustomed to sermons on "works," &c., and seeing that no one there believed as I did, I began to doubt the truth of any of the Bible, or of the existence of any God whatever, substituting for all that the "natural laws," and I think I half believed it, or consoled myself with the thought that I did, as I could not have any proof for my first views. Well, the first year out during the winter term of school I got up in a revival meeting and said I accepted the Lord Jesus Christ for my Savior, and afterwards I knelt while a minister (so called) prayed for me, and I think I was cursing myself and him all through the prayer. After that I felt I had condemned myself forever and my prayer was for forgiveness and that God would show me the true way. Although I attended their meetings the rest of the year, the preaching seemed mostly a mockery to me, as it all had before in college. There for the last three years I had seen nothing better for an explanation than that the Old Testament was a collection of legends and myths handed down to us, that the story of Christ was perhaps written by



some religious fanatic, but that his teachings were worthy of being the foundation of a good religion. I came home summers and sometimes came to your meetings, with respect for your beliefs, but still feeling that your mode of worship was too antiquated for the present day, that your preaching was old-fashioned, and that you were all to be pitied. This last winter, in Connecticut, I was somewhat drawn to a Congregational minister who came out from Hartford, a man well along in years, nearly blind, who seemed to me to know something of the love of Christ. I liked some of his sermons, and one Sunday when he was giving out the hymn to be sung before communion I think I felt some spiritual longing to be allowed to partake some time of that bread and wine which Christ broke for his disciples. I had no wish, however, to partake of it there, and when I was leaving the meeting, and for a week after, my prayer was the words of the hymn I had heard: "Break thou the bread of life to me, O Lord, as thou didst break it there by Galilee." After that my former opinions asserted themselves once more, and with the consciousness still with me that I did not believe my pet theories, I still tried to persuade myself that they were the only plausible ones. How can I tell you how I felt Friday morning when I came to meeting? It seemed as if that spirit of searching, trying to find the true way, was present with me all at once, and I was made to feel somehow that if these were really God's people then he was able to raise up his min-

isters of the truth who would have power to show me the true way. As Elder McConnell began to preach I almost prayed that he would be gifted from God to make me see His way plainly. I cannot describe the wonder of it all. As Elder McConnell continued it seemed as though I had known all along what he was declaring, only now I could feel the glory and the peace and the comfort. Especially Sunday afternoon I was made to feel that my home was there, that this was the only true religion, so different from the religions of the world, that I loved all the members of the church and felt what a sacred thing fellowship in Christ is. I felt that my sign had been given, that God had revealed himself in love and that no more would the things of the world have any attraction for me. A new song was put into my heart in praise of God and I felt that his ways were unspeakable and full of glory, far from the ways of men, and of infinite mercy. How beautiful it all seemed; how wonderful! My way was made very plain. I seemed to be one of you, and yet I seemed to be the least worthy. I thought I never should doubt again, yet only the next day I rebelled, hated myself for going near the Old School Baptists again, and began to think I had been hypnotized, led astray, &c. But this was followed by joy and peace, by a feeling that Christ would lead me in the days to come, and with a prayer that I might be made willing to do his will. The Scriptures seemed beautiful to me, so plain and full of comfort, and I was

made to ask why such a miserable thing as I should know this wonderful truth. That the Spirit will lead me and teach me and keep me as one of his little ones, is my hope.

This letter is also for Mrs. Tedford, and my heart goes out in love to you both. I am here now with my aunt, Angie Thomas.

With love to both of you,

MINERVA F. DUNLAP.

TRENTON, N. J., July 28, 1929.

DEAR BROTHER AND SISTER VAUGHN:

—It is written, "Then 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 thought upon his name." So because they that feared spoke often one to another, before the coming of the living Word the book of remembrance was written for the comfort of those who now fear the Lord and think upon his name. It is from generation to generation that the word of God is for those that are his, those who are counted as jewels in his kingdom. I want you to know, if it is possible for me to find words to express it, that the services yesterday were as a bethel that I can remember always. It is not given to the world to know the blessed joy of speaking one to another of the things of Christ. It is alone for those who go down to the sea in ships, who do business in deep waters, these see the works of the Lord and his wonders in the deep, and only by what we suffer is it possible for deep to answer to deep.

The old prophets dreamed dreams and the men of this gospel day see visions, as Joel tells us and Peter reminds us. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." So it is the few who are called out of the world to give testimony of his glorious love and wisdom, who hear his truth and see his miracles. While his people are as the sands of the sea for number, yet only a handful are chosen to let their "light so shine before men, that they may see your good works, and glorify your Father which is in heaven," and none can see that light except those who have the treasure of the knowledge of God in earthen vessels. The prayer that was made yesterday was as though you knew my distress, and before you finished the Lord heard and gave me again evidence of the hope that has been my anchor for forty years. Many times I get so low, so discouraged, that I wonder if I ever knew the difference between serving God and serving mammon. I find as I grow older I need more assurance, more strength, to travel this weary road. I cry more often for his presence and I want the crumbs that fall from the Master's table. I do not ask for the feast, neither do I desire the full store-

house, but just enough to keep me humble and dependent upon him who is the only Savior I know. The Lord knows what is best for me at all times, knows that my flesh becomes a barrier to my desire to serve him if filled with the fatness of the feast. I do not think any one of God's children can suffer more from the evils of the flesh than I do; there is not an instant in my waking hours that I do not feel the exceeding sinfulness of my heart. Even when the Lord is pleased to give me a glimpse of his glory I still see, as a cloud, the unworthiness of all I do or say. Paul said he was the chief of sinners, but sometimes I feel that I am greater in sin than the chief, for surely the sin of all flesh dwells in me. What a mighty God it is that can give his Son as a sacrifice for such sinners as I, and my hope is alone in the efficacy of that blood. He is faithful that promised, and he says, "I am God, and there is none else: I am God, and there is none like me." "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry."

This letter is a very poor expression of what I feel. I wanted to tell of the many things that came to me while listening to the sermon, but if I say the Lord has dealt bountifully with me and through your service in the house of God has again given me to rest in his love it will cover all.

My love, to you both, in the bonds of fellowship, and with a desire for remembrance in your prayers, from your sister, alone by the blood of Christ,

E. L. FETTER.

[THE foregoing written expressions are such as are felt by those led by the Spirit, and are very encouraging to poor sinners as they are made to feel his presence. I have spoken to this dear sister and asked her to share with our dear kindred in Christ Jesus this good letter, and hope you will pardon me for giving you this message to me. One request I make, and that is, while you read think as though sister Fetter were addressing you.—C. W. V.]

PHILIPPI, W. Va., Jan 22, 1930.

DEAR EDITORS:—You will find inclosed a letter which is very sweet and precious to me, and, I feel, too good to be "hidden," and I trust you may deem it fit for publication. I love the SIGNS OF THE TIMES, though it seems I cannot get money to send for my subscription, but hope to in the near future. May God be with you in your labor.

An unworthy sister in hope,  
(MRS.) GERTRUDE B. CROSS.

PHILIPPI, W. Va., June 4, 1929.

DEAR SISTER GERTRUDE:—This beautiful June morning as I am going about my daily duties I am thinking of you and your dear letter and of the many shifting scenes of life and of the wonderful love and mercy of the heavenly Father toward his heaven-born children, so I stop my work and take up my pen and write to you as I hope the gracious Lord directs.

Oh how he provides for his chosen, both naturally and spiritually, and keeps them as the apple of his eye, even though they are not aware of it at all times. He, and he alone, knows their

needs, and will their needs supply. Although the way seems dark and stormy much of the time, he is there to lead them and strengthen them sufficient for their day, and he teaches them, as the poet expresses it, to

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

Yes, dear sister, the trials and conflicts through which he allows them to pass, like David, prove a blessing, and the evil that sorely vexes them from day to day in time he overrules with good to them that love him and to the glory and honor of his most high and excellent name. He will give them a song not sung by the ungodly and evil seducers, who seek to satisfy the lusts of the flesh and to set themselves up as having wisdom and strength above the power and majesty of the almighty and all-powerful Creator, who has made heaven his throne and earth his footstool, who declares and it is done, even before the earth was or the foundations of the earth were laid, saying, My counsel shall stand, and I will do all my pleasure. Back there in the beginning of eternity he hath written his will, with all the names of his chosen little ones in their order. I hope my name is there, but sometimes doubts and fears arise and cause me to fear that it is not. If it is I cannot erase it, and if it is not in his will I cannot write it there myself. Ah no, nothing we can do or say can change the Father's will. The road he has made for us to travel cannot be changed. It is the correct way, the way that leads to life eternal.

Though the way be rough and thorny, though the cup of sorrow runneth over, though afflictions in many ways assail us, it is all according to his will, for he tells us, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." Yes, this old flesh of ours gives us continual trouble. Here we are, on the earth, in this earthly house of clay to dwell. It is so flimsy and perishable, so corrupt, it will wilt and die if not fed and nourished and clothed with the perishable things of earth to keep it alive, which things are mercifully provided according to his own good pleasure and plan, and in this flesh dwelleth no good thing. Yes, Satan is there. The flesh (or carnal mind) is enmity against God, not subject to his law, neither indeed can be. It will lead us astray if the Lord leaves us alone for awhile to the inclination of our carnal nature. But oh the sadness when the face of our Shepherd is hid, then with sighs and groanings we are made to cry out, Lord, save, or I perish. Then the smile of his countenance revives our drooping hearts and minds and we are made to sit together in heavenly places feeding upon the crumbs that fall from the Master's table, listening to his word, which teaches us to trust in him and have no confidence in the flesh. The things of earth we once loved we now hate, and the very things we once hated we now love, and we pray continually to be kept from being entangled again with the yoke of bondage, to be kept humble at the feet of Jesus, there to learn of him and his love, and to be

kept unspotted from the world, or ungodly men, or evil seducers, who teach for doctrine the commandments of men, and to be given strength to do his bidding:

"Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles, too,  
But grace has set me free."

"Prisons will palaces prove,  
If Jesus will dwell with me there."

We would be found ever looking unto Jesus, the author and finisher of our faith, feeling to say with Job, 'Though the Lord slay me, yet will I trust in him. Desiring to sing the praises of him who

"Near our souls has always stood  
His lovingkindness, oh how good."

"When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood,  
His lovingkindness, oh how good."

So if it be that the Spirit of Christ dwells with us in this house of clay, or vile body, then we are safe from harm, and will be satisfied when we awake in his likeness. Yes, he will fight all our battles for us, and none can stay his hand. Dear sister, may his blessing rest upon you.

Please pardon these imperfect lines, so like the writer, but written in love.

Unworthily your sister in hope,

IVY WOODFORD COLE.

COLUMBUS, Ga., Feb. 11, 1930.

DEAR ELDER:—I read with much interest your article in the last SIGNS written on "Signs of the Times." Surely it was timely, warning us to meditate and consider. This "remnant of people" of our Lord are commanded everywhere to "watch and pray."

Sometimes I long and wish for the simplicity of our forefathers, that our lives and our country were more quiet and simple in their ways. Surely restlessness and confusion are in every place in our broad land. But that is wanting things to come my way. The Lord God omnipotent reigneth. He is ruling all things for good to his people and for glory to himself. Even the wrath of man praiseth him, and that which does not praise him he restraineth. God is ruling all things, watching and preserving his own in "the hollow of his hand." No harm can come to them; they are in the world, but not of the world. Yet this flesh is weak and does shrink from the many things, times and calamities, in our day. Even Moses did fear and tremble. "O ye of little faith." Yet this little spark keeps us trusting and praying unceasingly for more and more faith and trust in his strong arm. We know God in infinite wisdom hath seen the end from the beginning, working all things after the counsel of his own will. Nothing can take place against his will. He will do his pleasure in all things, yet our finite minds will worry and fret over this and that wondering and shrinking from it all, fearing what men may do unto us. But in due time we are drawn unto him, our faith made bold and strong; all worry and fear are taken from us and we are enabled to claim the precious promise, I will never leave thee nor forsake thee. He will be with his people to the end of time. How blessed to know that through all this, and beyond, the church of God shall come

forth gloriously triumphant into the radiance of God. So precious and strengthening the assurance that all things work together for good to them that love God, to them who are the called according to his purpose. The gift to expound so clearly the Scriptures to edification is a comfort to the scattered saints and encourages them on in their way. We do thank our kind and heavenly Father for these, our dear ministers of his truth, who bring us glad tidings of great joy, that publisheth peace, that saith unto Zion, Thy God reigneth. Pray for me, a poor and needy sinner. Saved by grace is my hope. My love to all the dear ones I have visited there.

In bonds of christian love to you and yours,

(MRS.) F. J. NORRIS.

WINNSBORO, Texas.

DEAR READERS:—I have been thinking for some time of writing to express my appreciation and the great enjoyment I receive from reading the good editorials and letters published in the dear old SIGNS. None but God's people write as these do, and how much good it does us to read these letters inspired by the most high God. This work of faith and labor of love is only imparted to the chosen few, and only they know how to express their faith to the all-wise Giver, for in their flesh dwells no good thing, and they look not to the wisdom of men, but to the power of God. I have been a reader of this paper for nearly fifteen years, and hope to continue until my time in this world

is no more. I am almost deaf and cannot hear preaching, so am comforted by reading the SIGNS OF THE TIMES, and try and put my trust in him who doeth all things for the best. A friend, of Independence, Missouri, was kind enough to mail me a copy on predestination, of which he was the author, over a year ago, but my house was destroyed by fire and I lost his address. Other books were destroyed also.

The May SIGNS is surely wonderful, all written by God's own chosen saints, who each will shine as a bright star on the glorious resurrection morn, with many jewels in their crowns. Oh how glorious that coming will be to those who watch and wait and have their names written in the Lamb's book of life, but what a terrible fate and destruction to the countless millions who serve mammon and Satan. Years ago, in another State, I became dissatisfied and prayed to the good Lord for deliverance, and in a short time I came west, and have been out here a number of years and have received many blessings and mercies from the great and wonderful Giver, our Lord and Savior Jesus Christ. All things whatsoever shall come to pass, all glory to him in his majesty on high.

I pray our dear paper will continue to visit all our people and the editors be spared many years yet to carry on their good work. I ask all to pray for me when it is well with you, as I am but a worm of the dust.

A friend,

(MRS.) W. T. PETTY.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER, 1930.

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"AND Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods."

Elder J. W. McClanahan has asked information on the above text. What we here write is not to take precedence over the views of any one else, and if there are other brethren who can see more in the subject than we can, send on your views and we shall be glad to give them publicity. Our own mind is to present the literal, not the spiritual, meaning of the text. The spiritual meaning of it as it may apply to spiritual Israel to-day in their personal experiences, we do not know. Maybe some one else does. If so, let us have

it. There may be a present-day experimental explanation of it, but the same has not been revealed to us, if such there be. Hosea, the prophet who utters the above language, was a prophet to Israel and not to Judah. Hosea and Amos were prophesying in Israel at about the same time as Isaiah and Micah were prophesying in Judah. It will be known by those familiar with Bible history that upon the death of Solomon and upon the accession of his son Rehoboam to the throne of David, the tribes of Israel divided: Judah and Benjamin remained under Rehoboam's rule, the other ten tribes went off under Jeroboam the son of Nebat. From that time, the ten tribes are spoken of as Israel or as Ephraim, the other two are usually spoken of as Judah. Jerusalem was the capital of Judah, Sechem in mount Ephraim became the capital of Israel. Judah commonly became known as the southern kingdom, Israel as the northern kingdom. The last of the kings of Israel was Hoshea, not to be mistaken for the prophet Hosea. Jeroboam, the son of Joash, (not the one who was son of Nebat) was king in Israel when Hosea was prophesying. In the year 721 B. C., the kingdom of Israel came to an end upon the successful defeat and captivity of them by Shalmaneser king of Assyria. The seventeenth chapter of second Kings tells about it. The kingdom of Judah did not end until 586 B. C., nearly a century and a half later, when Judah was overcome by Babylon and led away captive. Judah experienced a restoration from captivity under Cyrus, a

further restoration under Darius and still a third restoration under Artaxerxes: the first expedition out of Babylon being led by Zerubbabel, the second by Ezra, the third by Nehemiah. There has never been historically a restoration of the ten tribes who were carried away by Shalmaneser king of Assyria. For that restoration the world still waits. The time of this restoration cannot now be far off. This has given rise to the popular phrase: "The lost tribes of Israel." But they are not lost, and never have been lost. God is preserving them in distinction from all other nations until the times of restitution come, just as he has been and still is keeping spiritual Israel among the Gentiles separate and distinct from all other Gentiles in their doctrine, faith and practice.

The main theme of Hosea's ministry is one of rebuke and condemnation against the ten tribes for their falling away from the law, for their faithlessness and for their false worship of idol gods. He foretells the anger of the Lord which is to come upon them because of their transgressions, which judgment was visited upon them later when the Assyrians captured them and dispersed them abroad. In the words of our text, Israel or Ephraim had been as a "taught heifer," as a trained or domesticated animal. As such, she had loved to tread out the corn. But what a vast difference there is between doing a thing because one loves to do it, and doing a thing because one is made to do it. Doing a thing freely according to one's own desire is a pleasure, doing

a thing because we are compelled to do it is burdensome. Ephraim had followed her own will and had done the things she wanted to do. Those things had been sinful and full of transgression, nevertheless Israel went on in it getting pleasure out of it, rolling sin under her tongue as a sweet morsel. The time of the Lord was coming, as the prophet said, when Israel would reap judgments for those voluntary ways of hers. Then, would the Lord as a hard rider pass over on her fair neck and make Ephraim to ride. Israel would be driven hard by the judgments of Him who would ride her down to exhaustion with his dispensations of woe against her. As a horse-rider passes over on the neck of his fair steed and rides her down and tires her out, so would the Lord as a taskmaster bestride Israel, disobedient Ephraim, and make her to ride until she would be worn down. These calamities came to pass with Israel at the time of the Assyrian captivity in 721 B. C. and in the succeeding dispersion of the ten tribes abroad among the nations. What Israel has suffered all the centuries since that time has been terrible beyond description. Rivers of blood have been shed by them, seas of tears have been wept by them, the depths of humiliation and degradation have been trod by them. Yet, their glorious deliverance and time of blessing is nearer and nearer approaching. Surely they have ridden hard and far and fast. The hand of the Lord has been indeed heavy upon them. "The way of the transgressor is hard." The time of Judah's



calamity was not yet. Nearly a century and a half was to yet pass until captivity should also swallow her up. "Judah yet ruleth with God, and is faithful with the saints."—Hosea xi. 12. In time, though, her transgressions would overcome her. Further on our text says, "Judah shall plow, and Jacob shall break his clods." Here is an intimation that not only Ephraim or Israel was to experience calamity, but that also Judah and Jacob (Benjamin) would also go into slavery. Judah would also, with Benjamin, serve taskmasters and be made to plow, not their own lands, but the fields of their masters, and to break up with their hands the clods in the furrows. Hosea, however, was a prophet to the ten tribes and his message was to them; as for Judah and Benjamin he says very little, but just enough to hint that they, too, in due time, would find trouble as did Ephraim. All of them had altogether gone out of the way and all would, without partiality, experience the chastening judgments of the Almighty. Now, as we said, in the beginning of this article, we would try to set forth what we see to be the literal or historical phase of this Scripture, leaving to some one else the work of filling in the experimental or spiritual meaning of it as it refers to spiritual Israel, the church of God to-day. We personally doubt if it has any such application, but if any one is so enlightened as to show it to us, they ought to do it, and we trust they may feel to do so. In the last chapter of Hosea, after all his fierce denunciation of their evil

ways, the thunder of wrath like a dark storm-cloud of woe passes away, and on the rear of it we see the glorious promise of Israel's returning unto the Lord. "O Israel, return unto the Lord thy God." For what reason shall they come back? Because "thou hast fallen by thine iniquity." "Take with you words, and turn to the Lord." What plea shall Israel use in that day of their return? Why, the simple confession of the contrite sinner. "Take away all iniquity, and receive us graciously: so will we render the calves of our lips." How will the Lord take away their iniquity? He has already done it in the blood of his Son on the cross. This propitiation they are yet in ignorance of. In due time, the Spirit will reveal it to them and they shall receive the circumcision of the faithful in heart. They will be received graciously; that is, by grace and not by the works of the law. Thus shall all Israel, spiritual among the Gentiles and the remnant of literal Israel to be restored, be saved by grace. For it must be by grace and grace alone. In the third verse of the fourteenth chapter of Hosea is Israel's renunciation of all her works and of all false religion. Thereupon, the Lord promises to heal their backsliding, to love them without price, and to turn away his anger from them. "They that dwell under his shadow shall return." Here is a striking reference to the types and shadows of the old covenant and an assurance that those who lived under those things shall return to the Lord. This cannot apply to Gentile believers, but to the remnant of national Israel

to be brought in by grace into the kingdom of the Lord. "From me is thy fruit found." What a blessing when restored and repenting Ephraim shall realize that his acceptable fruit to God is all of the Son whom they despised and crucified.

H. H. I.

I PETER III. 21.

"THE like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

The apostle Peter has twice in the third chapter of this epistle mentioned a good conscience, and if we take time to see who they are to whom the apostle is speaking, we shall find that they are designated as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," and it is only such that have a good conscience. All flesh naturally has an evil conscience, and is included in unbelief, so that there is none good, no, not one. Many profess to know God, but, by their works, they deny him, being abominable and disobedient and unto every good work reprobate, thus proving that their minds and consciences are reprobate. Such are they who not having the least evidence of the work of God in their hearts, never having been convinced of sin by the Spirit of truth, walk in a vain show. "Speaking lies in hypocrisy" they feign to have faith and talk much of good works, yet have never had their consciences purged from dead works to serve the living God. This

purging can only be affected by an application of the blood of Jesus Christ to their guilty souls, for saith Paul, "Almost all things are by the law purged with blood; and without shedding of blood is no remission." Thus baptism is not an ordinance for unbelievers, but for believers, who have a good conscience. It is true many have stumbled on the dark mountains, when they have attempted to justify a practice received from their fathers and instituted by the apostate church of Rome. We refer to infant sprinkling, which many blindly accept as baptism, thousands calling it baptismal regeneration, stumbling at the Scripture in Ezekiel xxxvi. 25, which reads, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." The Scripture quoted at the head of this article proves that Ezekiel is not referring to baptism, for Peter is careful to state that baptism is not putting away of the filth of the flesh. Of course Ezekiel's prophecy has not the least reference to water baptism, and it is certainly a blind guide who declares it has. Without a doubt it does refer to regeneration, and the Lord will attend to that, for he declares, "Then will I sprinkle clean water upon you." Where is there water in this earth but what is polluted, for is it not like the earth, under a curse? This water spoken of by Ezekiel is from the "pure river of water of life, clear as crystal," it is clean, and no man-made priest is to sprinkle that, for the Lord saith, I will sprinkle you.

It sets forth the sanctifying influence and effect of his word which proceeds from his mouth, as Jesus said, "Sanctify them through thy truth: thy word is truth."

Another of the Scriptures that many take to justify an unscriptural practice is found in I Corinthians vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean: but now are they holy." This Scripture is quoted to justify those who are called christian parents in sprinkling their children while young to make them christians. Surely all who have ever known the plague of their own hearts know that that which is born of the flesh is flesh, and that all the children of Adam's fallen race are conceived in sin, shapen in iniquity and go from the womb speaking lies. Whether their parents be called christian, or not, they need salvation and regeneration. The apostle is speaking of marriage, and showing it to be a remedy against fornication. That the believing wife is not to leave her unbelieving husband, nor a believing husband his unbelieving wife. For the unbelieving husband is sanctified by his wife; that is, she, being a believer, will own him as her husband, honoring him as such, keeping herself wholly unto him, and in doing so, their children would be born in holy wedlock and would not be unclean. Therefore believing parents have no scriptural right to make church members of their children other than as God's word allows, and his word places believing

before baptism. Philip said to the eunuch, "If thou believest with all thy heart thou mayest." God must work in the heart of a child as well as an adult and enable him to believe the truth, if ever he or she is to be a fit subject for believer's baptism. There is none good naturally, no, not one, and to be a possessor of a good conscience will make that person a stranger in this world. Such a possession is a clear evidence of a work of grace. Paul declares to Timothy, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned." Such pure hearts and good consciences are the results of the work of God's Spirit within, enabling the soul to discern between good and evil, and between that which serves God and serves him not. Paul charges Timothy to war a good warfare, "holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck." Thus faith and a good conscience must go together, and without faith it is impossible to please God. "Whatsoever is not of faith is sin," and where is there any evidence of faith in most infants when hurried to the font?

"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Noah's preparing the ark was an answer of a good conscience towards God. If it had been possible for him to refuse, or if he had made ought different to God's

command, he would have had an evil conscience, making shipwreck of faith. But being a doer of the word he was a preacher of righteousness. In him Jesus preached to the spirits imprisoned, bound in the fetters of sin. The believer, dead to his former life in the flesh, and possessing a living faith in Christ, has a sense of right within him, and faith operating within, prompts the soul to follow none but Jesus, and the conscience being tender towards God, desires to walk according to the truth. Did Jesus die the just for the unjust? The soul by faith saith, Come, see the place where he lay. Did he rise again? Faith says, The present comfort and joy of the soul is by virtue of a risen Savior. This faith worketh by love, and it is God's love in the soul and the revelation of a risen Jesus, that makes the heart burn with love to God and love to man. Such an one walks softly before his God, and knowing what a vile sinner he has been, and is, he hates presumption and every evil way, and by faith he is enabled to witness the death, burial and resurrection of Jesus in the midst of a crooked and perverse nation among whom they shine as lights in the world. Now there are many things come into the affairs of men that separate one from another, but nothing makes so clean a separation as death, king or pauper alike, go down to the lonely grave. It is the dead that men bury out of their sight. When Jesus was pronounced dead they hurried to put him in the grave prepared for him, for the Jews and the world would bury him from

their sight. It is written, "He suffered without the gate," and one with a good conscience and faith unfeigned goes forth unto him without the camp, bearing his reproach. Yes, as they go, separated from husband or wife, father or mother, brother or sister, separated from their former associates, with their backs upon their former life, leaving it, never more to return, down to the watery grave they go, for faith saith, Come, see where they laid him. They go in the obedience of faith, thinking not of the institutions of men, nor of the snares of an apostate church. Having a good conscience towards God, they regard him who said, "Follow me," and they would go the way he went. It has been preached by some that when our Lord went to John to be baptized of him, and said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," that he was baptized for his people there, and fulfilled all righteousness. If that is so, why did Jesus tell his disciples to baptize? and why did the angel of the Lord tell Philip to go to minister and baptize the eunuch? Those who have a tender conscience towards God know that the ordinance of believers' baptism is of God and that it is not the putting away of the filth of the flesh. No, there is not water enough even in the Atlantic Ocean to do that, but it is the answer of a good conscience towards God. It is a witnessing to the world of that change that God only has made, through the death, burial and resurrection of his only begotten Son, our Lord. Such are the only people who

believe in, and witness to, the resurrection of the dead. We have seen them separated from the world by the work of God's Spirit and led down to the watery grave, submitting to these things, as their glorious Lord before them did, while the ungodly world, professor and profane, have shaken their heads and laughed. Yes, the world to-day says how foolish and unnecessary, but the children of God witness to a life beyond this world, a resurrection to come. They by faith have seen Jesus rise from the dead, triumphant, in glory resplendent, and what a joy it is to them to behold him whom they sold, and who was slain, glorified as the friend of sinners. We have seen them rise from the watery grave with a beauty and joy that is heavenly, happy to enter into the fellowship of kindred minds, while brethren crowded around them to take their hands, thankful that God has not left himself without witnesses. Until he cometh and time shall be no more, God grant to his church, which is constituted of baptized believers, the saving grace of faith unfeigned, and may they know and profess that baptism is not the putting away of the filth of the flesh, which will not be put away until we fall into our graves, but the answer of a good conscience toward God, by the resurrection of Jesus Christ. The resurrection, beautifully set forth in believers' baptism, is what the believer is hoping and longing for, when we shall see him as he is, and be like him. The sweet fellowship and love of the brethren, enjoyed in a gospel church by those who walk in God's command with a good

conscience, is beautiful, but faith views the glorious home above as the ultimate goal of its anticipation. Hymenæus and Philetus had denied this resurrection, saying it was past already, thus overflowing the faith of some. The likeness of their Lord is the desire of his saints, for "if in this life only we have hope in Christ, we are of all men most miserable," and as the person submitting to baptism views beyond the God-given ordinance a home of brethren beloved, so we by faith believe that beyond this life with all its sin and woe there is a day to come when we shall awake with his glorious likeness.

In conclusion, the Lord himself, that great Shepherd of the sheep, has given us an example, and they who are taught of his Spirit do well to walk with a good conscience towards God, and as Noah and they who were with him were saved from the deluge that overcame the world, so they by baptism are saved from the delusions of an untoward generation.

G. R.

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### CHANGE OF ADDRESS.

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LEXINGTON, Ky., Aug. 8, 1930.

DEAR EDITORS:—Will you kindly publish in the SIGNS that my father, Elder P. W. Sawin, is changing his address from 124 Warren Court to 120 Forest Avenue, Lexington, Kentucky, and will you please also change his address on the SIGNS? He is well and has stood the heat remarkably well for one of his years. He sends his love to all the household of faith, and to the editors in particular.

Sincerely,

GOLDIE S. WHITE.

## CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson.)

*To the messengers, ministers and members composing the Warwick Old School Baptist Association, greetings in the Lord.*

DEAR BRETHREN:—According to the never-failing mercy of the all-wise and eternal God, we are again privileged to assemble in an associate capacity, for the purpose, we trust, of worshipping him in Spirit and in truth. In preparing this letter to circulate among our correspondents, we would desire to write in such a manner that it might be seen we have been with and learned of Jesus and that our fellowship is with the saints, for truly their fellowship is with the Father and with his Son, Jesus Christ.

Having been asked to write on the first portion of the nineteenth Psalm, we will consider the first three verses as a foundation for our message at this time. They read as follows: "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." First, if we consider the literal heavens, it has to be confessed that intelligent beings have ever gazed up into the ethereal blue with wonder and amazement. To have some understanding of the sun, the moon and the stars, and the firmament to divide the waters from the waters, together with their purpose in giving light and heat upon the earth, rotating

the seasons of seedtime and harvest, for the benefit of every living thing, fills one with admiration and awe for him by whom they were created. As though it were not enough to gaze upon worlds that are visible to the natural eye, with the genius with which God hath endowed man, he is from time to time, or day unto day, discovering hitherto unknown planets and mysteries which surround them. The telescope makes nothing new, but reaches out into distances and brings things out of their hiding-places. One says, "Farther and farther we reach out into space; more and more minutely we subject particles to the microscope. And find what? That as far as we go, we can reach beyond law, order, balance, harmony." When we realize that infinite wisdom has determined the sphere, fixed the course and prescribed the bounds of all that is in the literal heavens, with law and order in absolute control, we can be still and know that he is God.

It would seem that man has advanced at a remarkably rapid rate, all within a comparatively few short years, when we consider his progress as measured by the telephone, the automobile, aviation and the radio, which almost stagger the imagination, and still it has to be acknowledged that he knows very little about some of the elements which are in us and all about us—electricity, for instance. Indeed, it is a great age in which we live, but in it all we see only the unseen hand at the helm, guiding, directing, teaching, instructing, uncovering and revealing that which he is pleased to make known of his wisdom,

power and love to the children of men. When we pass from a consideration of the literal, with all the glory which it unmistakably portrays, into the spiritual, it is as though we stepped from darkness into light, and when we realize that the patriarchal and the legal heavens, reflecting as they did, in types and shadows, better things to come, yet they could not compare with the dazzling light of the Sun of righteousness which illumines the gospel day. From the time of the transgression of Adam until Moses, the patriarchs had the star of hope to go before them in one fashion or another. At the very outset, God declared that the seed of the woman would bruise the serpent's head, and in the days following the flood he put his bow in the cloud as a token to Noah and his family that he would no more destroy the earth by water. In his dealings with Abraham, Isaac and Jacob, and his watchcare over and deliverance of Israel from Egyptian bondage, are clearly seen the evidences of his unchanging love towards those whom he delights to defend. The law served as a mirror, into which Israel should look and see her imperfections; it was a plumb-line to manifest the perverseness and crookedness of human nature, and Adam never had a son but who was weighed in its scales and found to be wanting. How necessary, then, that salvation should be placed upon a higher and more lofty plane than man could devise, and that a better and perfect way should have been provided

by and through our Lord and Savior Jesus Christ, whereby sinners might be saved. As the moon reflected the light of the sun, so did the law act as a schoolmaster to bring Israel to Christ, and as the stars give light in the night, so did the prophets testify under the legal dispensation of the coming of Christ, of the dawning of a better day, of the coming of a new heaven and a new earth, wherein righteousness should dwell and reign. While both the patriarchal and the legal heavens declared the glory of God in a great measure, and fulfilled their purpose, yet it was not until all that they had signified had come to pass by the coming of the Son of man in great glory and power and majesty and the gospel heavens were set up and established that God was fully glorified. The word "heaven" is often used in the Bible to denote the church, and we are persuaded that every true gospel church does show forth the glory of God. If we are to regard the seven churches which were in Asia as examples there is no perfect visible organization of men and women on earth, but there are mountain peaks which tower heavenward, like Mount Zion, which are beautiful for situation and are the joy of the whole earth, out of which God, the perfection of beauty, hath shined, and doth still shine. Notwithstanding, many of the daughters of Zion have defiled themselves and have gone a whoring after idols, saying, by their acts, "We will eat our own bread, and wear our own apparel; only

let us be called by thy name, to take away our reproach," there is still "the branch of the Lord" which is "beautiful and glorious," whose fruit is "excellent and comely for them that are escaped of Israel." Having been delivered from the power of darkness, how good to behold them walking in the marvelous light of the blessed gospel of the Son of God. In this walk, if we mistake not, there is "law, order, balance, harmony," all of which make for peace. It is not only by earnestly contending for the faith which was delivered unto the saints by word of mouth that they declare the glory of God, but by walking in the precepts and examples of our Lord, by keeping his commandments to love one another, by showing mercy and forgiveness, by being kind, considerate and gentle, showing charity to all the household of faith and living as unto the Lord. Such churches know no sovereign but the God of Israel, and even though they are led into the stormy deep of affliction and into that darkness which verily can be felt, they know that their God can do no wrong, for he is light and in him is no darkness at all; therefore they can say, All thy works praise thee, O Lord, and thy saints bless thee; they speak of thy glory, and talk of thy power, and there is no speech nor language, where their voice is not heard. When those who go down to the sea in ships and do business in great waters are delivered from their distresses and brought into the light and liberty of the gospel, they can and do declare the works of God and his wonders in the

deep and there is no experience which is vain. They have learned, little by little, line upon line and precept upon precept, of the infinite wisdom, the mighty power and the great love of him who is God over all, and blessed for evermore. He has become the God of their life, and it is in him that they live, and move, and have their continual being. This God is the God they adore, their faithful, unchangeable Friend, whose love is as large as his power, and neither knows measure nor end. The churches composing the Warwick Old School Baptist Association have great reason to acknowledge the goodness and mercy of God to them and they earnestly desire to be kept in the straight and narrow way, walking in the old paths, ever looking unto Jesus, who is the author and finisher of their faith.

R. LESTER DODSON, Mod.  
HENRY T. LEFFERTS, Clerk.

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### MARRIAGES.

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By Elder H. C. Ker, July 25th, 1930, at his residence, in Delmar, Maryland, Laurence Smith Holloway and Miss Edith Elizabeth Morris, both of Salisbury, Wicomico County, Maryland.

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### ORDINATIONS.

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THE Second Roxbury Church calls for the ordination of brother Arnold Bellows, to be held at the Ashokan Church, the Lord willing, September 19th, 1930, when the Lexington-Roxbury Association convenes.

PRUDENCE O'C. HINKLEY, Church Clerk.

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

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Mrs. Mintie B. Mapes, N. Y., \$2; Dr. T. E. Presley, N. M., \$3; Curtis Spittler, Ohio, \$1; C. A. Turner, Okla., 50 cents; Mrs. F. J. Gray, Tex., \$50.



## OBITUARY NOTICES.

BROTHER A. J. MOORE was born November 23rd, 1856, in Virginia, and died May 18th, 1930, making his stay on earth 73 years 5 months and 25 days. He professed a hope in Christ some forty-three years ago. Because some of the records are lost I cannot give exact dates, but will say he gave ample proof that he had been taught of Jesus the wonderful work of grace in the heart. In his every day life he walked worthy of the vocation wherewith he was called, neither turning to the right nor the left from the doctrine of the regular predestinarian faith and order of the Old Primitive Baptists. He joined the Primitive Baptist Church in the state of Virginia, was baptized by Elder William Moore, and lived some years in Virginia, but becoming dissatisfied he moved to Oklahoma, where he lived some years, then moved to Weslaco, Texas, where he lived until death took him from our midst. He joined Mt. Zion Church, at Weslaco, by letter, and in the year 1927 he was ordained Deacon, and served that church faithfully until the dear Lord called him home. He leaves to mourn his departure his wife, sister Moore, and six children: Hassell, John, Mollie, Cosby, Sophia and Opial. Four children preceded him to the grave. Brother Moore suffered very much in his last illness, but he bore his afflictions with as much calmness as any one I ever visited. He complained very little and desired to depart and be with his Savior. He was sound in the faith of God's elect, having no confidence in the flesh, and was ready at all times to defend the doctrine of grace with great power. Truly it can be said, Another father in Israel has fallen, and the church will greatly miss him. The writer visited him a few days before he was called home, but his suffering was so great he failed to recognize me at times. When the release came he met it with a smile and rejoiced in the presence of Jesus, who stood by him in death. On account of unfavorable weather and the distance, I could not attend the funeral, but Elder Bradford was present and conducted the services.

Dear sister Moore and family, weep not for him as one having no hope, for the precious hope of a better life in the world to come is a lasting comfort to all of us, and we hope to meet him in the paradise of love, in that great congregation which never will break up, in that Sabbath that has no end, in the church triumphant in glory beyond this vale of tears, where trials, disappointments, sorrows and trouble will never come. His presence at the meetings of the church will be greatly missed, as well as at his home, but we feel that our loss is his eternal gain.

Written by request of sister Moore.

J. B. BOWDEN.

ELDER W. C. PERDUE passed to the Great Beyond June 24th, 1930. An obituary may be sent in later. (MRS.) ADDIE PERDUE.

MRS. MARY TURNER LEATHERS departed this life during the early morning hours of June 10th, 1930, having suffered a stroke of paralysis the afternoon of the day before, from which she never regained consciousness. She leaves three sons to mourn her departure: W. F., of Vernon, Tenn., D. H., of Lyles, Tenn., and Frank Leathers, of Clarksville, Tenn., with whom she was living at the time of her death. She was a member of the Primitive Baptist Church at Only, Tenn., and lived as a good soldier of the cross until the last, always bearing the marks of christianity in all her deeds of labor and love. In May, 1924, it was the writer's good pleasure to move just across the street from her home, and as she was the only Primitive Baptist on the street, and one of the four who at that time lived in the city, she was seemingly very glad to learn that I, too, hoped to be one of the strangers scattered abroad through the earth, and many pleasant times we had talking along lines of godliness. Her eyesight being poor, I spent many happy moments reading to her. Once when reading the eighth chapter of Romans to her, beginning, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," she very ably set forth the idea that those who were walking in Christ were chosen in him before the foundation of the world, and greatly rejoiced in being one of that number, chosen and made accepted in the Beloved for the praise and glory of his grace. Her husband preceded her to the grave only a little over a year, he being a sufferer for many years, and an invalid, caused her to remain at home very closely and to lead a very secluded life after I knew her. Space will not allow me to speak of the many beautiful things in connection with her life, but to me she was a lovely character, whom we might all be pleased to be like unto, and I feel that she is now come into the full realization of that hope she cherished so dearly while here. Many sorrowing relatives and friends followed her to her last resting-place. May they all be made to bow in humble submission to the will of him who gives and who takes away.

EFFIE BLAGG.

MRS. ELIZABETH HASTINGS CULVER, our dear sister, departed this life May 20th, 1929, at her home, in Delmar, Delaware, aged 84 years. She was baptized October 19th, 1889, it is thought by the late Elder A. B. Francis, in the fellowship of the Little Creek Church, near Delmar, Delaware, and lived a godly life. She was a woman of strong character and faithful in all the walks of life. Many years before her death she married brother Handy Culver. No children were born to that union, but she was a faithful step-mother to the three children of brother Culver by a former marriage. Brother Culver preceded her in death a short time, but the three children survive her:

Samuel N. Culver, Miss Polly Culver and Mrs. John W. Culver, all of Delmar. She is also survived by one sister: Mrs. Mary Hastings, and many nieces and nephews. We all miss sister Culver, as she was a true friend.

The funeral services were held at the late home, conducted by the writer, her pastor. Interment took place in the Smith's Cemetery, beside her husband.

ALSO,

**SAMUEL BARTON HASTINGS**, a brother of sister Culver, died September 20th, 1929. He was born February 8th, 1858, making his stay on earth seventy-one years. He was the youngest son of the late Deacon Winder Hastings. He had suffered long with complications, but was very patient. Mr. Hastings never united with the church, but was a lover of gospel truth and faithful in attendance, and often the expression of his face was an inspiration to the speaker. He was of a very quiet disposition, a man of few words, strictly honest and dependable. He is survived by his widow, sister Annie Hastings, together with two daughters and one granddaughter: Mrs. Ernest Francis, Miss Margaret Hastings and Miss Julia E. Francis. Sister Mary Hastings, the last of the large family also survives him. These are all of Delmar, Delaware.

The funeral services were conducted at his late home by the writer, and interment took place in the family plot in the Smith's Mills Cemetery.

Our friend, Mr. Hastings, was highly esteemed by all who knew him and is mourned by a host of friends. His family scarcely knows how to go on without him. How good the promise, "As thy days, so shall thy strength be."

H. C. KER.

**MRS. FANNIE JANE BROWN GRAY** was born June 22nd, 1859, near Knoxville, Tennessee, and departed this life June 16th, 1930, at the age of 70 years, 11 months and 24 days. When a young girl she moved to Bristol, Ellis County, Texas. She was married to William J. Gray November 18th, 1876, and to that union were born three children: Mrs. Della Krieg, Charles L. and Jesse Gray, all of Dallas, Texas. She also leaves eight grandchildren, all of Dallas, Texas. In 1885 she and her husband moved to Dallas with their three small children. She made Dallas her home until her death. About fifty years ago she united with the Mt. Zion Primitive Baptist Church, in Ellis County, Texas.

Elder John Smith, of Ft. Worth, Texas conducted the funeral services from her late home in Dallas, Texas. She was buried in Oakland Cemetery, Dallas, Texas, beside her husband. All the children and grandchildren were in attendance.

Inclosed you will find a check for fifty dollars, which she wished to contribute to the SIGNS OF THE TIMES, to mail copies of the paper to elderly people who are not able to subscribe.

Her daughter,

(MRS.) DELLA KRIEG.

**LUCY ANN HODGES** was born September 22nd, 1839, in Franklin County, Virginia, the daughter of William and Lucy Parcell. She was a member of the Primitive Baptist Church since childhood. She was married to Abednigo Hodges in June, 1867, and to that union two daughters were born: Anna and Georgia. The father died in 1870, and the mother devotedly performed the duties of both father and mother. Besides the daughters she leaves one brother, William Parcell, five grandchildren and a host of relatives and friends.

Elder W. M. Shoemaker conducted the funeral services at the home of a son-in-law, Mr. Nicolas Hall, Utica, N. Y.

Written by her granddaughter,

ANDRA.

## M E E T I N G S .

The Maine Association will convene, the Lord willing, on Friday before the second Monday in September and continue three days, September 5th, 6th and 7th, 1930. We expect brother R. Lester Dodson to be with us. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

[Elder D. L. Topping expects to attend the Maine Association with the undersigned on September 5th, 6th and 7th.—R. LESTER DODSON.]

### TAKE NOTICE.

Owing to certain conditions it has been decided best to change the place of meeting of the First Kansas Association from brother Zinn's residence, to the schoolhouse near the residence of Elder L. L. Schenck, near Perry, Kansas, where it was held last year. Perry is on the same railroad and highway as Grantville, with facilities of transportation from Topeka and Kansas City the same as to Grantville, in the notice published in the August number of the SIGNS. The date is September 12th, 13th and 14th, 1930.

MARY ELLISON, Clerk.

GRANTVILLE, Kansas.

The Lexington-Roxbury Association will convene with the Olive & Hurley Church, at Shokan, Ulster County, New York, in September, between the second and third Sundays, (Wednesday, Thursday and Friday (September 17th, 18th and 19th, 1930). Those coming by auto and bus go to the meetinghouse and you will be directed to places of entertainment. Trains will be met at Ashokan on Tuesday p. m. and Wednesday a. m. All lovers of the truth are cordially invited to meet with us, especially ministering brethren.

ORVILLE WINCHELL, Deacon.

The Original South Arkansas Primitive Baptist Association will convene, the Lord willing, with Antioch Church, nine miles southeast of Camden and eight miles south of Bearden, Arkansas, (near

Locust Bayou) Friday, Saturday and Sunday, September 19th, 20th and 21st, 1930. All wishing to visit this meeting will come by Cotton Belt railroad to either Camden or Bearden, Arkansas, where conveyance will be Thursday before. Those coming by automobile will take Camden-Hampton Highway to Locust Bayou and Bearden Locust Bayou to Locust Bayou. All orderly and sound Predestinarian Baptists are invited to meet with us at that time and place.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

Providence permitting, the Mt. Zion Association of Regular Baptists will convene the first Friday after the fourth Saturday in September (October 3rd, 4th and 5th) 1930, with Little Flock Church, in Cass County, Missouri. Those coming in cars can come on Highway No. 71 to Harrisonville, then on No. 7 north four and one-half miles, then west one-quarter of a mile to the Old Rock Road, then north directly to the meetinghouse. Or take Highway No. 50 to No. 7, through Pleasant Hill south two and one-half miles, then west on Old Rock Road directly to the meetinghouse. Those coming by train come on Missouri Pacific Railroad to Pleasant Hill and call 807 F 31, and conveyance will be there. All lovers of the truth are cordially invited to be with us.

(MRS.) J. W. TAYLOR, Clerk.

R. R. 4, PLEASANT HILL, Missouri.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes.

(MRS.) EMMA E. BRUNOW, Clerk.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. A. MORELAND, Pastor.

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2:00 P. M.

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B A P T I S T C H U R C H  
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At 10:30 A. M.

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

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

Little Flock Regular Predestinarian Baptist Church of Southern California meets every first and third Sunday at the Swedish Lutheran church-house, on the southeast corner of Eleventh and Orange Streets, at 1 p. m.

J. W. HAYNES, Moderator,  
495 East Fifth Street, Riverside, California.  
O. P. SPEIRS, Church Clerk,  
143 W. 11th Street, Claremont Cal.

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

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

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday each month, at High School Building.

E. B. AULT, Church Clerk.

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

JOSHUA T. ROWE, Pastor

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# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### THE ORDER OF GOD'S HOUSE.

THE visible church of God is called in the Bible, “A spiritual house built up;” a house the Lord has builded, and he is the “Son over his own house.” Christ said to Peter, “Upon this rock I will build my church; and the gates of hell shall not prevail against it.” The words, “Shall not prevail against it,” carry the promise of a resurrection for the church, the members of his holy body, the fullness of him that filleth all in all. In his first epistle to the church at Corinth the apostle Paul admonishes them to let all things be done decently and in order. (1 Cor. xiv. 40.) The same apostle tells us that Christ is head over all things to the church. Being head over all things to the church, it follows that Christ is head over the order of his church, or his own house. He is that, because his church belongs to him, and, therefore, he has the sovereign right to exercise authority over it and to set it in order,

such as he is pleased to elect for her good and the glory of his name. Being head over all things to his church, Christ is her Lawgiver, and by the laws he has given her the church is to be governed, and all matters touching fellowship must be dealt with according to such laws or rules of action. The words “all things” are all-embracing, yet limited in their application; that is, they embrace all of certain things that are under consideration, and are limited to and embrace those certain things only. There are ever so many things God's children do that would not be in place in the house of God; they could not be done decently and in order. But there are certain things that can be and should be done in the house of the Lord, that can be and should be done decently and in order; that is, after the order Christ has authorized for the government of his church in her godly deliberations. Such decent, orderly things are those things Christ commands and that the work of grace in his children bring

them under obligation to do. Whenever and wherever the order Christ has authorized is observed and practiced sweet peace, fellowship and unity prevail among the flock of God, but whenever and wherever man-made laws, rules, customs and traditions are set up and enforced as tests of fellowship among God's children confusion, strife and division invariably follow as a grievous result. It is a lamentable fact that something is responsible for the confusion and distress that has grown up and increased among the Old School Baptists for the past thirty years in different parts of the United States. Candor constrains me to insist that the most fruitful source of trouble among us has been conceived and brought forth in associational bodies that have encroached more and more upon the sovereignty of the churches and played the role of dictator, and thus lorded it over God's heritage to the rending asunder of churches and associations, destroying fellowship and putting up bars against ministers of our faith, and all in the name of gospel order, when in truth such procedure has been diametrically in opposition to the order commanded and demanded of Christ, the great head of the church. It has come to be commonplace with some associations to dictate to others with which they correspond what ministers they shall and shall not receive and preach at their annual meetings; this is the case in face of the fact that the association dictated to has said by the act of the members composing the churches in said association that they

fellowship the ministers objected to and would gladly have them come among them and preach, but stand in fear of trouble that the dictating association might make for them should they receive said ministers among them and preach them. Such is the case in face of the fact that the ministers thus debarred by the dictation of said association are acknowledged by her and all other bodies of Predestinarian Baptists as being sound in the distinctive doctrine of the church, and of having reputations as men and ministers that are above reproach. I do not have to guess at it, I know that such an attitude and such a practice is not by the authority of Christ, nor is it in keeping with the order commanded and authorized by him who is head over all things to the church, but, in a majority of instances, I think it may be truthfully said that such deplorable practice is the fruit of preacher jealousy and of the spirit that wants to either rule or ruin. "Let all things be done decently and in order." What is the order of God's house? Is it not the good and pleasant state when brethren dwell together in unity? The primary and absolutely essential qualification for doing things decently and in order in the house of God is to be inspired with the love of God, the love of his cause and his people, a sincere desire for the peace and fellowship of those entered into church covenant and a willingness to be governed by the laws and rules of regulation which Christ has given his church and commanded observance of the same. I say, these qualities must in-

spire us in all things we do in the house of the Lord and in his name for our doing to be decently and the gospel order established by Jesus Christ for his people to walk in. If any would depart from this order and set up a kind of order to serve their own selfish motives and to reach their own selfish ends they are usurpers of authority coming not from Christ, and are fallen into the grossest and most hurtful disorder, and should be marked as those who cause divisions among us. When I see an Old Baptist taking his brother by the throat and demanding him to conform to his whims and caprices, calling them the order of God's house, and going everywhere among the churches and associations seeking to have him denied the privilege of preaching the gospel as God and his church has authorized him to do because he refuses to accept his whims and personal opinions for the order of God's house, I know that man is menacing the peace of Zion and that he is a trouble maker. I believe that, by the grace of God, I can tell what the order of God's house is. It is to love God and keep his commandments; to not forsake the assembling of ourselves together, as the manner of some is; to do all we do heartily, as unto the Lord and not unto men; to be followers of God as dear children; to be all of one mind, having compassion one of another; to love as brethren; to be pitiful; be courteous; to not render evil for evil, or railing for railing, but contrarywise,

blessing; to eschew evil and do good; to seek peace and ensue it; to refrain the tongue from evil, and the lips that they speak no guile; to put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another; to do whatsoever we do in word or deed all in the name of the Lord Jesus, giving thanks to God and the Father by him; to do nothing through strife and vainglory, but in lowliness of mind let each esteem the other better than themselves; to let our moderation be known to all men; to be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let our requests be made known to God; to contend earnestly for the faith once delivered unto the saints; to strive to keep the unity of the Spirit in the bond of peace; to bear one another's burdens; to examine ourselves, whether we be in the faith; prove ourselves; to first remove the beam from our own eye before we undertake to remove motes from our brother's eye; to prove all things and hold fast that which is good; to abstain from all appearance of evil; to be not weary in well doing; to love each other with pure hearts fervently.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all. Amen.

C. M. WEAVER.

JOHNSTON CITY, Illinois.

PARSONSBURG, Md., July 19, 1930.

ELDER R. L. DODSON:—I have a little hope that I have a right to address you as dear brother in a good hope, tribulation and revelation. I met you in Salisbury some months ago and told you of two dreams, the first seemed to convince me that the Primitive Baptist was the true church of the first born among many brethren.

To go back to my earliest experience (if I have any), I was born in 1860, to John and Hanna Morris. They were devout Primitive Baptists, having, I believe, been baptized into the fellowship of Nassawango Church by Elder Warner Staton in 1856. They both lived what they professed. Their greatest pleasure seemed to be to entertain the brethren. Their home was truly a Baptist home. Father served the church as Deacon over fifty years, until failing eyesight caused him to resign. They both died in the faith, mother in 1879, at the age of 52 years and 4 months, and father in 1910, at the age of 87 years. In the year, I think, of 1874, my oldest sister and another aged about sixteen years were baptized, making four of my dearest earthly ties members of that church. I sometimes think that I have not the kind of love for the church, that I only love them for the reason that those so dear to me were members of that church, and I was with them more than any others, and that the experience I think I have is from hearing them talk often of their feelings one to another. And now, as you asked me while in

Salisbury to write and tell you some of the things I hope I have seen and felt, I will begin by quoting a verse of what to me is a beautiful hymn:

"I'll tell you of my warfare,  
My exercise I'll show;  
And then you may inform me,  
If it be so with you."

At the age of about fourteen years I would have seasons of gloom and weeping and knew not what caused it. One night I dreamed I was told to read a certain chapter and verse in the book of John, and on doing so I found where Nicodemus came to Christ to inquire concerning the second birth. The verse I was told to read was, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I knew I could feel the trouble but knew not what caused it, and that was the first time I realized it was other than natural trouble, and had supposed it was only natural to many nervous people. A few years later Elder Joseph Staton took those words for a text and he told my feelings much better than I could have done, and that is the first time I heard a gospel sermon.

The first Sunday in December, 1889, I went to Indiantown. For three days and nights before I was in the deepest trouble I had ever known at that time. It seemed my sins and transgressions were beyond pardon. On Friday night before the first Sunday I had gotten where it almost seemed to me that when I got in bed that night I would sink down into the bottomless



pit. I think I could imagine I felt like a criminal who knew he had committed crimes deserving the death sentence when he is brought to Court for trial, knowing the Judge and Jury had seen all the crimes he ever committed. He dare not ask for justice; he could only plead for mercy. On my way home from Indiantown, sudden as a flash of lightning, my burden was removed and I was filled with rejoicing, and in my heart sang, Amazing grace. I thought I must tell my father how great a blessing I had received, but soon my joy was turned into doubting, so I told no one but my oldest sister. September 12th, 1892, I was married to Peter J. Dryden, and went to Baltimore, Maryland, to live. I told him my feelings in regard to sacred things, and he told me his. I had no idea any one thought me interested in sacred things until, to my surprise, I received a letter from Elder Chick, stating that two candidates had come to the church and that he wished I had been there, that he thought I might have gone also. In his letter he quoted the words, If you love me keep my commandments. I looked away to ponder whether or no one so sinful could love with a pure and holy love. His next words were, We know we love him because we hate ourselves, because we are so unlike him, and I knew that fitted me. I was then made willing to tell him my secret, so carefully kept, and wrote him in reply telling my feelings toward the church and of my unworthiness to be with them. He wrote again addressing me "sister," and told of the fellow-

ship he and his wife had for me. This encouraged me, but I felt I had deceived them. I then became interested in baptism, but felt that would be like a separation from my husband. Then these words came as though spoken in command: If I will that he tarry till I come, what is that to thee? follow thou me. I then proposed a plan to my Creator like that fellow on the mount when he asked the Savior to fall down and worship him, and my proposition was almost as successful as his was. Mine was this: If the Lord would give me peace once more I would go to the church and offer myself for baptism, although I knew I could never be worthy to be identified with them. At the next opportunity they sang the hymn,

"What shall I render to my God,  
For all his kindness shown?  
My feet shall visit his abode,  
My songs address the throne."

The last verse is,

"Now with his saints assembled,  
Here my offering shall be paid;  
Now shall my feet perform the vows  
My soul in anguish made."

This verse sank home, but a stone could have been moved as soon as I could have offered myself to the church. As I started home these words came as spoken to me: Be not deceived, God is not mocked; as ye sow, so shall you reap. If you sow to the flesh you shall of the flesh reap corruption. If you sow to the Spirit, you shall of the Spirit reap live everlasting. I was then cast into the worst darkness I had known in it all. The next opportunity I had I went forward, was received, but the darkness

did not leave me until Elder Chick raised me out of the water. That night the twenty-third Psalm came to me in all of its comfort and sweetness. Previous to my baptism the question with me was, If the Primitive Baptist is the true church, why is it that other denominations enroll members by the hundreds, while the Primitive Baptists are few in number and added to by one or two at a time? My father at one time owned four farms, each had on it a house. In my dream I, with all my brothers and sisters, and all in whose veins was any of my father's blood, or in whose body derived their life from my father; the house contained but one room, and against the wall was our large dining table, under it and piled upon it was all manner of food, going out to the back door was a well of water about two inches through, and springing up clear as crystal, the inside of the pipe was white like marble, and once in every few minutes a live fish came up with the water and went leisurely down the stream, never but one at a time; the fish were perfect. I shortly after learned they were Rock Fish. Everything the water touched turned to white marble. It spread as it flowed; it also had a slight taste of salt; it flowed on until the eye could not pierce the distance. The banks were white marble, and in my dream I could see many ships going slowly on, without oars or sails, or any other power I could see. In the other dream I seemed to be in a car, travelling with my father, and was ashamed to intro-

duce him to the other passengers. I was carrying a roll of papers; one was his will, giving me my inheritance, the other seemed to be the papers showing my birthright and instructions for my conduct. I was blind, but knew my father was with me. There were many imps, each trying to snatch my inheritance and other papers from me. I was all the while calling to father to help me, and thus from that time until time on earth will be for me no longer, if it were not for the help of my heavenly Father the world, the flesh and the devil would rob me of my birthright and my inheritance. I seemed to awake at the last station, which I think represented the time I was baptized, as there are no changes any more, for I am still going blindly on, hoping my heavenly Father is with me, although I cannot see him, but some few times I hope he is with me. If he is, he will be with me until my hope is swallowed up in fruition and it can be said of me, I hope, that death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? God is very good to his little children, giving them all their daily needs, and surely I can say,

"Beneath the spreading heavens,  
No creature but is fed,  
For he who feeds the ravens  
Will give his children bread."

Please excuse blunders. I see there are many.

Your sister, I hope, with an inheritance from the Father which will never fade away,

(MRS.) N. A. DRYDEN.

SALEM DEPOT, New Hampshire.

DEAR ELDER LEFFERTS:—I have been a reader and a subscriber of and for the SIGNS OF THE TIMES less than a year. The few months it has been coming to the home I have found much in it of "great values," and although many of the writings probably are more profitable to the living family of God than the one I am really writing about, yet your editorial (if that is the proper word) in the August number to my mind is a very seasonable word in this day when modernism is so popular. The way you write about so-called science is unanswerable, and so plain that he who reads must understand. Usually articles written about science are so wrapped up with high sounding words that one gets almost lost in trying to follow. This is not so and is so scriptural, as well as being written to make it interesting to the reader. I have a dear old uncle a few miles from London, England, who regularly has some choice food by way of magazines: *Gospel Standards*, *Gospel Magazines* and other English monthly free grace magazines, who I felt would enjoy reading the aforementioned article, as well as other matter in the SIGNS, so I sent him the August one. I know the SIGNS is sent over there. Mr. Popham has one any way, and it may be a number of others over there have copies, but I do not think my uncle has had one before. In the village where I am living, of course we have plenty of the "yea and nay" gospel, so that we have to value magazines and letters having a certain

sound, perhaps more than some who have gospel privileges regularly, and who hear a complete salvation proclaimed by a servant of the Lord who knows the effects of redeeming love in his own life.

I am a stranger to you, so must not enlarge, but was struck a short time ago by a few remarks made by a minister of the general type, who is however better than many. He was denouncing modernism and instanced a few of their arguments. He claims modernists say that Moses instead of viewing the burning bush as the Bible account gives it, really saw a bush of red berries at night with the moon shining on it; also Peter when he stepped out of the ship to walk to Jesus really stepped on a sand bar. Oh what sophistry! Anything and everything to belittle the Word which has been the joy and solace of countless numbers all through the ages. May we be delivered from these snares which are laid so plentifully and publicly in these days of great profession.

I inclose a leaflet, "My Company," my uncle sent me. To me it is good. This uncle was a Deacon for over forty years in a Particular Baptist Church in Croydon, near London, England.

May God's richest blessing rest upon your testimony, both in speaking and in the SIGNS, is the prayer of yours sincerely,

JOHN H. DUNKLEY.

[HERE follows a copy of the leaflet sent me by Mr. Dunkley. It emphasizes the salvation of sinners by free grace alone.—H. H. L.]

## MY COMPANY.

WE have read of one who dreamed a dream when in great distress of mind about his spiritual state. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music. "Who are they?" he asked. "They are 'the goodly fellowship of the prophets,' who have gone to be with God." He heaved a deep sigh as he said, "Alas I am not one of them, and never shall be, and I cannot enter there."

By-and-by there came another band, equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within. "Who are they?" "They are 'the goodly fellowship of the apostles.'" "Alas!" he said, "I belong not to that fellowship, and I cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the next multitude did not encourage him, for they were "the noble army of martyrs." He could not go with them, nor wave their palm branches.

He waited still, and saw that the next was a company of godly ministers and officers of christian churches; but he could not go with them.

At last, he walked, he saw a larger host than all the rest put together, marching and singing most melodi-

ously, and in front walked the woman that was a sinner, and the thief that died upon the cross hard by the Savior; and he looked long, and saw there such as Manasseh and the like; and, when they entered, he could see who they were, and he thought, There will be no shouting about them. But, to his astonishment, it seemed as if all heaven was rent with seven-fold shouts as they passed in; and the angels said to him, "These are they that are mighty sinners saved by mighty grace;" and then he said, "Blessed be God! I can go in with *them*;" and so he awoke.

RUTHERFORD, N. J., July 5, 1930.

DEAR SISTER SINCLAIR:—Just why the Lord should have put it into your heart to write to me as you did under date of June 26th, I cannot say, but I do feel to know that I am undeserving of the very least of the mercies which he so bountifully bestows upon me at times. Yesterday and this morning early, I seemed to have a strange feeling overshadowing me. It was as though a deep realization of sin and a fearfulness lest I should fall by the wayside and become a castaway, rested upon me, and it was out of the depths that I was made to cry unto the Lord to save me for his mercy's sake. I was much bowed down with grief and restlessness within, when, lo, and, behold, he came traveling in the greatness of his strength, glorious in his apparel, and my poor soul was so overcome and overjoyed with an onrushing of his Holy Spirit while trying to sing hymn

629 in the Beebe collection that I had to fall on my knees before him with a heart full of thanksgiving and praise for such a visitation to a poor sinner like me. How unspeakably divine his appearings are when we are cast down and feeling forsaken. He is that Good Samaritan who comes to where we are and lifts us out of our distresses. Sometimes we can sing with David, He brought me up also out of an horrible pit, out of the mire and clay; he placed my feet upon a rock; he established my goings; he put a new song in my mouth, and, Oh, how we do delight to praise him for the unspeakable gift of his dear Son, to come down in these low grounds of sorrow and affliction and be made an High Priest whose feelings can be touched with our infirmities. What an intercessor we have. None can ever understand the ecstasy of the soul that is snatched as a brand from the burning and as a beggar from the dung hill to sit with princes, except as it is experienced; then the half cannot be told. I just felt I wanted you to know a little of this precious experience of mine, for it is seldom I can ever soar above the earth as I felt to this morning, and I hope you may be given to witness with me and rejoice in our blessed Lord.

It must seem a sweet privilege to you, as it does to me, to visit in the home of brother and sister Ruston. To me they appear to live very close to the Savior, while I am afar off a great deal of the time. There are times when I can say with Peter, Lord,

thou knowest all things; thou knowest that I love thee. How good it is we have One that understands us when we are afar off; one who knows our frame, that we are but dust; one who knows our weakness and inability to perform anything good without him. It is this One who brings us nigh by the blood of his cross, even presenting us to his Father, and may I say our Father, without spot, wrinkle or any such thing. I have nothing but his blood to plead, my dear sister, and, oh, how I do desire to be clothed upon with that righteousness which is from above.

I am glad to hear of the blessings which our heavenly Father is showering down upon his chosen people in Canada, and I pray that you may be a partaker of the joys of his salvation. It is wonderful indeed when his set time to favor Zion is come. Yet there is a mingling of sorrow with joy, for while some are coming into the fold of the visible church it is harvest time with others and they are being gathered to their eternal home above.

"Oh for a stronger faith,  
To look within the veil;  
To credit what my Savior saith,  
Whose words can never fail."

Now, sister Sinclair, I have written as I felt, and if there is any comfort or joy in what I have written for your poor soul, it is all to the praise of his great and glorious grace.

Your brother in Christ, if not deceived,

R. LESTER DODSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER, 1930.

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**THE COVENANTS.**

IN the ninth chapter of Romans, fourth verse, Paul sets down the seven privileges of Israelites: adoption, glory, covenants, law, service, promises and the fathers. It is only with the covenants that we wish to deal now. A whole volume would be necessary to take up each covenant in detail, so in one short article we can only glance at them. We hear much of two covenants: the first of law, the second of grace. Maybe some think these are all the covenants mentioned in the Bible. There are really several more. The first covenant named in Scripture is in Genesis, first chapter, twenty-eighth to thirtieth verses, and also the

second chapter of Genesis, sixteenth and seventeenth verses, and was the covenant under which man lived in the garden of Eden before the fall: "And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it," &c. All these words set forth man's position in his innocency prior to his transgression whereby he fell under condemnation. How long man lived in Eden before he fell, no one knows. Some think that Adam and Eve transgressed immediately after the law was given them. We can never be sure of this. There may have been quite an interval of time which elapsed between the giving of the commandment and the coming of Satan to tempt them. If so, Adam maintained his integrity only until the temptation came. He stood, therefore, in innocence from the time he was made of the dust of the earth until the tempter's power was exercised against him. How long this interval was is one of God's secrets.

The next covenant is to be found in Genesis, third chapter, from the fourteenth to the nineteenth verses. This sets forth man's condition and environment following upon his transgression. Yet, in the fifteenth verse is held out the promise of deliverance through the seed of the woman, the man Jesus who is the Christ of God to redeem his people from the curse and condemnation ensuing from Adam's sin. Aside from this one ray of light contained in this promise of redemption to come by the woman's Seed, all the rest of this covenant is one of woe and sorrow.

All is the blackness of despair and death save for this hope of victory through the triumph of God manifested in the flesh as the Seed of the woman. Here in this promise of the coming Seed begins the "path of the just" which is to shine more and more unto the perfect day. From this point can be traced through Scripture the footsteps of the Shepherd and his flock.

The third covenant we come to is the covenant God made with Noah, recorded in Genesis, eighth chapter, twenty-first verse. The seal of this was the bow in the cloud in the day of rain. According to this, the Lord will put no more curse upon the ground on account of man than he has already done. The curse put upon the ground under the covenant in Genesis iii. 17, was not here taken away, but the Lord promised to lay no further curse on the earth than he had already done. This curse is not taken away from the ground until we come to the new heavens and new earth, wherein God makes all things new, as is described in the twenty-second chapter of Revelation. "There shall be no more curse." Further, the Lord promised never to smite any more every living thing "as I have done." That is, he will never smite every living thing in the same manner as he did then. He did it then by water, but he will never do that way again. Never again will there be a general destruction of all things by a flood. "I will remember my covenant, which is between me and you, and every living creature of all flesh; and the

waters shall no more become a flood to destroy all flesh."

The next covenant to which we come is the one made by the Lord with Abram, changing his name to Abraham, and recorded in the last four verses of the fifteenth chapter of Genesis and further ratified in Genesis xvii. 2-8. In Genesis xv. 18-21 is given the boundary lines of the land which God covenanted to give them. In verse eight of the seventeenth chapter of Genesis is God's emphatic word that the chosen people shall occupy, not a part, but ALL the land of Canaan and that it shall be their everlasting possession. So far to date, the Israelites have never possessed it everlastingly. They have had it only for a time, only for a few hundred years. God has given Israel the title-deed to this land in his covenanted word of promise. He will faithfully keep his plighted word and Israel shall yet inherit the desolate heritages. They are cut off from it only for a season until the fullness of the Gentiles be brought in. Again, after the trial of Abraham's faith in the offering up of Isaac, God repeated to Abraham this covenant, thus further ratifying it, as is set down in Genesis xxii. 16-18. After the death of Abraham, the covenant is again confirmed by Jehovah to Isaac, for proof of which see Genesis xxvi. 3, 4, with the repeated assertion that "all these countries" will the Lord give unto Isaac's seed. Yet again, to Jacob at Bethel God gives a further ratification of this covenant. (Gen. xxviii. 13-15.) The fact that the Almighty

gave this covenant to Abraham and then repeated it again and again to him and to his successors is proof enough of the highly important place this covenant holds in the predestination of God. With the exception of the grace covenant which came into force through the blood of Christ, no other, not even the law, occupies the conspicuous place that does this Abrahamic covenant. Even though the law came by Moses afterward, and even though Israel failed utterly to keep the law of Moses, their failure to do so cannot make void the covenant which went before the law. Their disobedience under law resulted in their temporary casting away, but the force and validity of the covenant takes priority over the law and is of sufficient force to graft them in again when the time comes for it to be done. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years afterward, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." This Scripture proves that the transgression of the law by Israel cannot make void their right to the promise made to Abraham. Not all that are Israel after the flesh are the children of Abraham, but so many as are of the faith of Abraham are Israelites indeed, no matter whether they be Jews or Gentiles. If we be Christ's, then are we the seed of Abraham and rightful heirs to the covenant God

made with him. The Seed of Isaac is the Christ in whom we believe and hope. It is our relationship with Christ through regeneration that insures our heirship to the promises.

The next covenant, at which we have already hinted, was the law covenant which God made with Israel by the hand of Moses, which law they did break and failed utterly to keep. The whole object of this covenant was to make manifest transgression, to bring about the knowledge of sin and the total depravity of human nature, thus making way for Christ and his redemptive work. This law of Moses consisted of certain commandments which were enjoined upon Israel and certain rites and ceremonies and sacrificial observances which they were to keep. The blessings and punishments that were to come to Israel under this law covenant were conditioned upon their obedience or disobedience. Its provisions were contingent upon the will of the sinner. Of all the covenants named in the Bible, this law covenant is the only one conditioned upon the will of the creature. Its result was absolute failure from the standpoint of the flesh. No righteousness could come by it, nor could justification result from deeds done under it.

We come next to the covenant named in 2 Samuel vii. 16, the promise made to David that his house and his kingdom shall be established forever before God. According to this covenant, God said, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a



place of their own, and move no more." God knows they have been moving from place to place for close on two thousand years. "Also the Lord telleth thee, that he will make thee an house." Who will make the house? Why, the Seed of David whom God will raise up, none other than Jesus Christ the Son of God, the Seed of David's royal line. "He shall build an house for my name, and I will stablish the throne of his kingdom for ever." This is not to be a temporary kingdom like Israel formerly, but a permanent kingdom that shall have no end. This was seen by the king of Babylon in the dream interpreted for him by Daniel. The stone cut out of the mountain whitout hands would come in the days of those ten kingdoms represented by the ten toes of the image. At its coming, all other kingdoms should pass away and the kingdom of God should fill the whole earth, the throne of David should then be set up for ever, thus would come into fulfillment the promise made to David, the covenant God made with him ordered in all things and sure, the covenant embraced in the successful and universal sovereignty of the kingdom of the Lord. This same thing is announced in Revelation at the blowing of the seventh trumpet, at which time "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The seventh and last covenant named in Scripture is set forth in Hebrews viii. 8, and is the "grace" covenant which came into being visibly as the re-

sult and effect of the death and resurrection of Christ. This covenant is not of "works," but of "grace." According to it, the "shalls" and "wills" of God make it forceful and its conditions are not hinged upon the will of the sinner. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people," &c. By this new covenant, God made the "first" old. By "first" here is meant the "law" covenant. When we come to examine these seven covenants, we find they resolve themselves into "two." Either they are of "grace" or of "works." These two systems, and only these two, are seen in the seven covenants. The law which came by Moses was a "works" covenant and was the only one of all the seven conditioned upon the voluntary obedience of the sinner. All the other six were what they were because God said so and not because the sinner would or would not do this or that. Thus, with the exception of the Mosaic covenant, all the covenants head up in Christ. Even the law shadowed forth Christ. Away back before time began, God the Father purposed his will in his Son Jesus Christ, choosing his elect in him and predestinating them unto salvation by and through him. According to the good pleasure of his will, he did this. Thus, it is by grace, and not of works. All these covenants declared by the Almighty to his subjects here in the world, make known what is his will

concerning them and what he intends to do for them. All these promises God has made, are executed by the Son and confirmed in fulfillment by the Holy Ghost. Grace is more superabounding than sin and all its works. Grace prevails in all the covenants save one: the law of Moses. It was grace that before the fall placed Adam in supremacy in the garden of Eden, it was grace after the fall that held forth the assurance of redemption through the triumphant Seed of the woman, it was grace that sealed God's faithfulness to Noah in the bow set in the cloud as assurance against further curse. It was grace that gave Abraham favor in God's sight so that He made an everlasting covenant with him, it was grace that gave David the assurance that his kingdom established through Christ should never fail, it is grace that brings the world to the truth of the gospel so that Gentiles through Christ inherit the kingdom, it is grace that will bring Israel dispersed into the position of Israel restored, then shall all Israel, whether Jew or Gentile, be saved with an everlasting salvation in the Lord our God.

H. H. L.

WE request our subscribers when sending in subscriptions or changes of address to be sure and give the *exact name and address* to which the paper is now coming; otherwise we are liable to give the credit to the wrong person, as we may have two subscribers of the same surname at the one post office.

### 1 CORINTHIANS XV. 22.

"FOR as in Adam all die, even so in Christ shall all be made alive."

This thought expressed by the apostle Paul has had much meditation by all biblical scholars, and has been our meditation for several days. We will pen for the readers of the SIGNS some of our thoughts, which are submitted in love, and we trust the Spirit of God will guide us and that all will be in accord with holy writ. The apostle Paul, in the Scripture preceding our text, testifies as to the authority by which he preaches the gospel, as well as the other apostles, in which he said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—1 Cor. xv. 3-8. This is the authority the apostle gives for his right to testify of the truth as it is in Jesus. The first part of the subject quoted takes us back to the beginning of the world, when Adam was in the garden of Eden, when Eve was beguiled to eat of the fruit of the tree of the knowledge of good and evil, which brought Adam into the condemnation which God decreed when he told him, In the day

thou eatest thereof thou shalt surely die. The word "die," according to Webster, means cease to live; expire; perish; wither; languish; so in whatever state of being Adam was before the beguiling took place he died, which expresses he ceased to live in that state of life in which God created him, and, according to the Scriptures, he became dead in trespasses and sin, which puts him out entirely from the garden of Eden, and has sold himself for naught and not a farthing to pay. Thus death passed upon Adam before multiplication of his seed. All that existed at the time of Adam's transgression were Adam and Eve. Eve was beguiled and deceived, but Adam was not deceived, but took the fruit from his helpmeet. (1 Tim. ii. 14.) So Adam was a willful transgressor of God's holy law and had no life in himself to put off the death in which the sin that was conceived brought forth; so death passed upon all in that all have sinned and come short of the glory of God, and are just as dead from the first existence of Adam as though he was never in the garden of Eden, but must continue in the state and condition of Adam after the transgression until the end which God has appointed for every one of Adam's fallen race. There is a great cry by the offspring of Adam in this state of death to try and get life, or do and live, or get eternal life. The thought for one moment would teach us that anything which is dead is without life and cannot produce life. We continue in the way of death until the God of all power brings us from the

dead, quickens us and makes us alive, and when made alive that individual will manifest death to sin, for he that is dead to sin cannot live any longer therein. The first Adam is quickened by the Spirit which is the life or soul of the second Adam; then the conscience of the first Adam has been purged from dead works to serve the living God. The poor sinner who realizes these things knows the perishing things of the flesh and feels to be continually doing the things he would not, and the things he would do he does not. This proves the virtue of the spirit that teaches that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, and to the apostle Paul it appears as a mighty army warring against the mighty army of the flesh, which made him say, Thanks be unto God which giveth us the victory. This warfare continues as long as that poor sinner sojourns in this life, which makes him a pilgrim and a stranger in the earth, and his only companions are those of like virtue. The exercises of mind and heart of every christian sinner are by faith, which is the substance of things hoped for, hence we have the natural and spiritual in one individual, and he will continue until death, for the natural man perishes to be swallowed up by the spiritual, into eternal life, to ever dwell in the presence of God as the bride of his Son. To be pure, soul, body and spirit, as the Son of God, as one declared, As I awake in thy likeness, I shall be satisfied. There is much

speculation about the manifested life of a child of God in this life's pilgrimage after he is quickened and made alive, which cannot be given out according to the reason of carnality, but must be manifested by the Spirit. We know by our own nature that if there was not power greater than that born in our flesh we would not have forbearance, patience, godliness, brotherly kindness or charity, and we hope we have some of these virtues wrought in us by him who worketh and none can hinder. God decreed that Adam was dust and unto dust must return. This returning to dust is the dissolution of the natural body, and when life passes out from the body then the body will decay, so we have the end of natural existence, as we speak of things in a biblical sense, but God's work is eternal and must continue above all principalities and powers, so the princes of this world cannot change the mind and purpose of God in the salvation of his people, for it was all wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places. (Eph. i. 20.) And all the powers of men and devils cannot fathom the depths of his riches and glory, or the glorification of his saints, but they shall be like his Son, as the apostle Paul writes in this same chapter, and declares that flesh and blood cannot inherit the kingdom of God, which testifies that relations of flesh and blood do not give any mortal an inheritance in the kingdom of God, or the corruption of this world inherit the incorruption of heaven and im-

mortal glory. In the relation of our subject we are dead in trespasses and sin and die and return to dust in the first Adam; in the second Adam we are quickened and made alive and kept by his power through faith unto salvation, ready to be revealed in the last time, raised from mortality to immortality, from corruption to incorruption. Paul says the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 55-57. The above does not justify or set forth that sinners saved by grace will know one another as it is here in this mortal state, for we note the word of God declaring that we shall be changed and our vile bodies shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. iii. 21.) As we die in the first Adam we shall live in Christ in the second Adam. After all of our exercises of thought and realization we are lost in the wonderful workings of God's almighty power, and we can truly say that he works and none can hinder; hinders and none can work. We know we are passing on at a rapid pace and must soon quit the

walks of men, and we know of a certainty of death, the shortness of life and the all-eternity which is for us all; we question the order of our course in this life and we are found wanting, which makes us know that without him we are nothing, and less than nothing and vanity. Where the Spirit of the Lord is there is liberty; it loosens the shackles of death and makes his people free. We would love to manifest life and depart from iniquity. We hate the deception that is in our flesh, and to see it manifested by those who stand upon the watchwalls of Zion gives us an agony of soul through the household of faith, and they question, Do they love Jesus and his bride, and are they friends of the Bridegroom? We cannot manifest life by the flesh, but when life is manifested it is Christ in us working both to will and to do of his good pleasure, so that every one that nameth the name of Christ departeth from iniquity. (2 Tim. ii. 19.)

C. W. V.

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### CIRCULAR LETTERS.

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(Written by Elder J. W. Linn.)

*The Tygarts Valley River Association of Old School or Primitive Baptists, now in session with the Amnon Church, Marion County, West Virginia, to the several churches of which she is composed, and to all of the faith of God's elect, sendeth christian greetings.*

DEAR BRETHREN:—It is through the tender mercy of the all-wise God that we are spared to meet one another

in an associate capacity of our churches in keeping up a friendly correspondence among us, who meet, as we hope, to worship the God of Israel, and have no confidence in the flesh. Our only hope is in the God of the whole earth, who has all power in heaven and in earth, and when he was here in the flesh he did his Father's will; he finished the work, and died and rose again for the justification of his people, who were chosen in him before the foundation of the world, that we should be holy and without blame before him in love. Now Jesus came to do his Father's will, and this is my Father's will, that of all that thou giveth me I should lose nothing, but should raise it up again at the last day. Now, then, who were they who were given to his Son in the covenant of grace before the world began? Well, they were the elect, who were chosen in him, the church, the bride, the Lamb's wife, who were bone of his bones and flesh of his flesh, so very near akin to him that we cannot be separated from him, for he said, Whosoever doeth the will of my Father, the same is my brother and sister and mother. Then this union is very close. So Jesus died to save the church, his people, and they are his by gift, and by redemption, and his people are chosen out of all nations of the earth, and they were blessed in Abraham, blessed with Abraham, and they were blessed as a seed, a holy seed in all the nations of the earth. Thy seed shall be blessed. Abraham was called out from his kindred, from

his country, led out. So as many as are led of the Spirit are the children of God. Then if led by the Spirit, it is not of works on our part, but it is by promise. God, who promised, cannot lie, and in blessing this people, the seed, which are Christ's and the church, they were blessed before they were born into this world and they receive the blessing while they are here in time, and in eternity, according as the blessing was made in Abraham, and all things are theirs, whether it be life or death it is theirs. They are killed to sin and made alive in righteousness which is in Christ Jesus our Lord. We hear people claiming that it is left with man to choose or reject the Spirit, that the Spirit comes to every man some time in his life and knocks at the door of his heart, wanting him to open the door of his heart and let the Spirit come in and take possession of him. Now let us see: "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 shall prosper in the thing whereto I sent it." So you see "in the beginning was the Word, and the Word was with God, and the Word was God," so then the rain just comes down upon the earth

and the earth has no power to resist its coming down upon it, and it waters the earth, and the earth cannot turn it away. His word which goeth out of his mouth does not return unto him empty or void, but prospers in the thing whereunto he sends it, so when Jesus comes to the sinner's heart he opens the heart, just as he did Lydia's heart, and makes him attentive to the things which are spoken. I will take away the stony heart and give them a heart of flesh. The law is written in their hearts and imprinted in their minds, and they shall be his people and he will be their God. Peter said, What was I that I could withstand God? And Paul said, I was not disobedient to the heavenly calling. So then man's opinions and ways are not God's ways, for as the heavens are higher than the earth, so are God's ways higher than man's ways. But they still contend that if you hear his voice you are to harden not your heart. Now let us notice the Scriptures and see who it is that hear his voice. Jesus said, My sheep hear my voice, and they follow me, and they that hear shall live. He said again, concerning some who hear not his voice, "Ye have not heard his voice at any time, nor seen his shape." No, not at any time. So you see that every one does not hear his voice, nor see his shape. His shape is hid from the vulture's eye and from the lion's whelp. His shape is with all power and all dominion. Having the

keys of life and death, his voice is like the lightning, and the thunder's roar; it kills and it makes alive; it causes us to love that which we once hated, and to hate that which we once loved. So to-day if you hear his voice, harden not your hearts, for to-day is the day of salvation, now is the accepted time. Yes, it is to-day, not yesterday, but to-day, when you hear his voice, for, My sheep shall hear my voice in that day. The gospel day, the day of his mighty power, when it awakens the dead sinner and gives him life. Then this is the accepted time. I will receive you now, for you are made accepted in the Beloved, being reconciled to God by the death of his Son. Yesterday being the day of the law time and place, and you in your sins being enemies to me, I would not accept you, because your hearts were evil and stony, but to-day when you heard my voice I took away that old stony heart and gave you a new heart. It prepared you to be accepted with me, for you were vanished under the law from me, but not expelled from me, so I have devised the means to bring my vanished that they should not be expelled from me. Yes, Jesus is the only means devised, he has done it all, nothing for you to help him in, he finished the work.

May the Lord keep us in peace.  
Amen.

J. S. MURPHY, Moderator.

J. R. DENNISON, Clerk.

B. D. MURPHY, Ass't Clerk.

## CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, in joint session with the several churches composing the same, convening at Baltimore City, Maryland, May 14th, 15th and 16th, 1930, sends greetings to our sister associations and meetings of our correspondence.*

DEAR BROTHERS:—It has been our privilege once again to meet and receive your messengers and correspondence. We feel that we have been wonderfully blessed by our dear Savior to again hear the wonderful gospel of salvation by grace through the atoning blood of Jesus Christ our Lord. We hope that if it be God's will we will be able to be with you again next year.

Our next session will be announced later.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

*The Delaware River Old School Baptist Association, in session with the First Hopewell Church, Hopewell, Mercer County, New Jersey, to her sister associations with which she corresponds, sends greeting.*

DEAR BROTHERS:—We are glad to report that our meeting at this time has been in perfect peace and fellowship and we have heard no discordant note. The preaching has been in the demonstration of the spirit and love of our Lord Jesus Christ. Your messengers coming to us at this time has been as the shadow of a great rock in a weary

land, and as you go from us we feel to bid you Godspeed, hoping we may meet again.

Our next session will be held on Wednesday, Thursday and Friday before the first Sunday in June, 1931, the place of which will be given due notice in the SIGNS OF THE TIMES.

C. W. VAUGHN, Mod.

DAVID M. VOORHEES, Clerk.

*The Warwick Old School Baptist Association, in joint session with the several churches composing the same, convening at New Vernon, Sullivan County, New York, June 4th, 5th and 6th, 1930, sends christian greetings to our sister associations and meetings of our correspondence.*

DEAR BRETHREN:—Another year has passed and we have once more the blessed privilege of receiving your messengers and correspondence in our midst, and we feel that it has been a profitable meeting, where we have heard the truth preached as it is in Jesus, which is for the upbuilding of his people and to the glory of God. May the Lord continue to bless us with his presence and to give us understanding hearts.

Our next session is appointed to be held, the Lord willing, on Wednesday, Thursday and Friday before the second Sunday in June, 1931, the place of meeting to be announced later through the SIGNS OF THE TIMES, when we hope to meet your messengers again.

R. LESTER DODSON, Mod.

HENRY T. LEFFERTS, Clerk.

## OBITUARY NOTICES.

CORNELIUS GILBERT MILLER was born in Allen County, Ohio, May 3rd, 1861, and after an eventful life on August 26th, 1930, he departed to be with Christ, which is far better, making his stay on earth 69 years, 3 months and 23 days. Brother Miller was the youngest of nineteen children. His father, John Miller, was married, after the departure of his first wife, to Mrs. Nancy A. Hammond, whose maiden name was Hamilton. She was the widow of Mr. Andrew Hammond. The writer has no way of obtaining the time of the death of Mr. Miller's first wife, neither has he the record giving the date of Mr. Hammond's death, but some time after his (Hammond's) death brother Miller's father was united in marriage to Mr. Hammond's widow. This union was blessed with four children, of whom brother Miller was the youngest, and counting all his brothers in the flesh he was the youngest of nineteen children. Some time in early manhood he felt the plague of his own heart and in due time, the good and proper time, he was given peace in believing, and made to rejoice in hope of the glory of God. Brother Miller was received into the fellowship of Sugar Creek Old School or Primitive Baptist Church. He gave a good reason of his hope, and after being baptized, the second Sunday in September, 1884, by Elder J. G. Ford, he was admitted to all the privileges of the church. In December, 1885, he was united in marriage to Miss Alice Blosser, of Kalida, the oldest town in Putnam County, Ohio. This union was blessed with six children; two sons and four daughters. The sons are Johnathan G. and Albert G. Three daughters preceded him to the grave, one being removed by death at the tender age of nineteen months. The surviving daughter is Mrs. Annie Jones, of Fair Play, California. The record shows that brother and sister Miller were received (in full fellowship) by letter and numbered with Refuge Old School Baptist Church. Sister Miller was baptized by Elder Ford the second Sunday in October, 1886. In 1906 they moved to Helena, Oklahoma, and Ebenezer Primitive Baptist Church, yet contending for Old School or Bible faith, received them by relation. In 1908 they moved from Oklahoma to New Mexico, thence to Texas, where he worked with the carpenters building barracks, &c., then they moved to Tucson, Arizona, thence to Riverside, California. Here he filled up his measure of suffering allotted to him, fell asleep and was gathered to his Father. All that was mortal was laid to rest (to await the final triumph) Friday morning, August 29th, 1930. We shall see his face no more in this life, yet we hope through rich and reigning grace to meet him in the life to come.

Written by one who loved him for the truth's sake,

T. D. WALKER.



**BURGESS HARRIS SHEARON** was born May 20th, 1858, in Cheatham County, Tennessee, and died September 8th, 1930, at his home in Clarksville, Tennessee, aged 72 years, 3 months and 18 days. He was twice married. To the first union seven children were born, five of whom are now living, four boys: William, Charles, Leland and Hutton Shearon, one daughter: Mrs. James Jenette, all of Tennessee. His second marriage, which occurred December 26th, 1912, was to Nina Wood, who survives him. In early life he became a believer in the doctrine of election, predestination and salvation by grace. He united with the Primitive Baptist Church at Half Pone, Cheatham County, remaining faithful and walking worthily until the end. The Red River Association met in August of this year, and at that time he was on a bed of affliction, where he had been confined for several months. On awakening early one morning he asked his wife, Why could we not arrange to have our friends here in our home as we have always done during this association, and have preaching also? His wife agreed to if he thought it would not worry him. He replied that the fellowship of God's children was now all he had left. He then asked her to write to me to come and help during the meeting, and it was my pleasure to be in the home for two weeks. Such a spirit of humbleness, love and sweet fellowship for the saints of God had never been my lot to see previous to that occasion. Words cannot express the beauty of it all, the earnestness, heartfelt love and charity with which he planned all arrangements for taking care of his friends. Friday afternoon friends from adjoining States and counties began coming to the home. Monday the association closed and some of the friends departed with sad goodbyes and tears. The dear brother seemed stronger in spirit, but weaker in body. Monday night Elder L. D. Seals, a great friend and favorite of brother Shearon, spoke very beautifully and earnestly of that city not built with hands, and dear brother Shearon said, I wish I was there now. He bore his suffering without complaint or murmuring, and often in the night sang songs of praise to the great King of kings and Lord of lords, asking and begging for mercy for every trial and pain. When the end was near he spoke of finding his home, and sang in his feeble voice, Oh what must it be to be there? Repeating, To be there, to be there. Then he was peacefully carried over the river of death by the great Three-in-One, never to return to this unfriendly world. To those who mourn, especially to his sorrowing companion who is now left alone, I would say, Weep not as those who have no hope.

By his request his funeral was conducted at the home by Elders L. D. Seals and W. T. Clayton, and was attended by a sorrowing gathering of friends; burial was in the cemetery near the old church. The large congregation spoke of the esteem in which he was held among the Baptists

and his community. This effort on my part to write a few words seems weak when I think of his patience and endurance. A noble man from us is gone. He was a good soldier of the cross, a faithful husband, a loving father and a friend to mankind. I can truthfully say that I feel the loss deeply and sorrowfully, but we all will rejoice when we are caught up in the Spirit on the Lord's day.

EFFIE BLOGG.

**THOMAS DURDLE** was born May 11th, 1850, and departed this life September 23rd, 1925, at the home of his sister-in-law, Mrs. George C. Smith. He was married to Anna Elizabeth Bateman April 12th, 1882, and to that union was born one son, Francis B. Durdle, of Walkerville, where they made their home. He and his wife came about a week before Mr. Smith passed away, and were going to stay for a while. We could see him gradually failing until he was compelled to go to bed for about eleven days, then he rallied and was around for a few days and seemed to be gaining. His wife awakened, and was shocked to find he had passed away. He was a lover of the truth, but felt his unworthiness. He was not able to talk of the things he loved and would sometimes say, Why cannot I speak? but I cannot say a word about the things I love. He loved the church and the people.

His funeral was conducted by Elder J. B. Slau-son, and his body was buried in St. Thomas Cemetery.

ALSO,

**ANNA ELIZABETH BATEMAN**, wife of the late Thomas DURDLE, was born February 13th, 1854, and died at the home of her son, in Walkerville, April 14th, 1930. She was married to Thomas Durdle April 12th, 1882, and to that union was born one son, Francis B. Durdle, at whose home she made her home in winter, after her husband's death, and in summer with her sister, Mrs. George C. Smith, of Ekfrid. She was of a cheerful, happy disposition, never made a profession, but was a lover of the truth and always attended meetings when she could, and loved to mingle with the brethren and sisters. She leaves to mourn their loss five sisters: Mrs. E. S. Crouch, of Bothwell; Mrs. George C. Smith, of Ekfrid; Mrs. Neil G. Blue, of Wallacetown; Mrs. Duncan M. Gillis, of Murkirk; Mrs. J. L. Young, of New York City. One brother and three sisters preceded her to the grave.

Funeral services were conducted by Elder George Ruston at a funeral parlor in St. Thomas, to which city her body was taken for burial.

ALSO,

**GEORGE C. SMITH**, son of William and Jane Ann Corniel Smith, was born in Caradoc, March 6th, 1850. He was married to Miss PHEME Campbell January 28th, 1886, who died October

12th, 1887. He was of a quiet, retiring disposition, very honorable, and a man of very fine feelings. When in health he was always ready to give a helping hand to the suffering and those in need. He attended the Primitive Baptist meetings from childhood, and loved the doctrine. He never made a public profession, but felt his sinfulness and depravity, and mourned on account of his sin, and knew his only hope of salvation was in the dear Savior, and would say, Without him I am lost forever. December 28th, 1904, he married Margaret Bateman Anderson. He had poor health for several years because of paralysis and high blood pressure, and was confined to his bed for five months and was a great sufferer at times. He passed peacefully away August 1st, 1925. His only brother and sister died many years ago.

Funeral services were conducted at his home by Elder J. B. Slauson, and burial was in Longwood Cemetery.

M. SMITH.

**JOHN T. WILSON**, eldest son of the late Alexander Wilson and Sarah Jane Clendenin, died at his home, near Newark, Delaware, May 22nd, 1930, in the 77th year of his age, in the same home where he was born and where he had lived all his life. While he had never been strong and rugged in health like some, yet he outlived his brother, William R. Wilson, who died in 1917, and his sister, Mrs. Lidie Barton, who died in 1909. He had not been well for a year prior to his death, in April he became confined to his bed and grew steadily weaker until the end. He was afflicted with an intestinal malady not uncommon among the aged. He leaves a widow and one daughter, Mrs. Sarah Slack, both living at home. One daughter, Anna, died in 1917. He was a faithful attendant of the meetings at Welsh Tract Baptist Church all his life and believed the doctrine held by the Old School Baptists. I am sure he would have liked to unite with the church but his unworthiness kept him from it. Mr. Wilson was esteemed by all who knew him for his honesty and upright moral character. We shall miss him in our meetings. It was my privilege to visit him during his last illness, at which time he confessed to me his faith and trust in the Lord, his hope of salvation in the blood of Jesus Christ, his unfailing belief in the sovereignty of God. At these times, also, he mentioned his unworthiness which had kept him from uniting with the church, and expressed his desire that the Lord might soon take him home, that he had no fear of death and anticipated the end with no anxiety.

The funeral services were held Sunday, May 25th, Elder D. L. Topping officiating. He spoke from the fifteenth chapter of first Corinthians. "Asleep in Jesus" was sung at the grave. The Lord gave and the Lord hath taken away. May the Spirit of Jesus comfort those who mourn.

H. H. L.

**JASPER MUTCHLAR** was born April 18th, 1838, and died July 16th, 1930, near Delaware, Ohio, in his 93rd year. Mr. Mutchlar was drafted into the Union Army, and served in the Heavy Artillery for four years, without receiving a scratch. Later he moved to the State of Kansas, where he resided on a farm. After three failures in crops he came back to Ohio and settled near Delaware, Ohio, where he remained until death. December 24th, 1867, he married Miss Mary Wilson, a sister in the church at Pleasant Hill, near Delaware. Sister Mutchlar died thirty years ago; I officiated at her funeral, the second one I ever preached, and during all these years the Mutchlar home has been one of my stopping-places. His daughter Amy kept the home together, and it was a pleasure to the Baptists, especially those who came by train, to stop and enjoy the hospitality of both sister Mutchlar and her husband and daughter. According to arrangements made some years ago, I spoke at the funeral, and tried to comfort them with the thought that death was not the end. We laid his body to rest beside his wife in the cemetery near by. May the Lord reconcile us all and enable us to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

**JOHN SAMUEL MOORE**, the subject of this notice, was born December 7th, 1848, and died June 30th, 1930. The writer had known Mr. Moore for about forty-five years, and can truthfully say that during all my acquaintance with him he appeared to me to be as nearly a model man as I almost ever met. He was a Bible reader, and always seemed interested in the Bible and religious conversation. I have seen him many times in my congregation when I was trying to preach, and I was always sure that when I made a point in my talk it met a hearty response from him. Although we lived forty miles apart, yet I have spent many happy hours in his pleasant home with him and his kind-hearted companion, Mrs. Estelle Lathrop, whom he married on the twenty-fourth day of April, 1912, and lived happily with her until God called him hence, and she served him faithfully in his last sickness. He never joined the church, but was a firm believer in, and very much devoted to, the Old School, or faith, and was ever ready to contribute to them and help them in a financial way. He left evidence behind to lead us to believe that he was a child of God and is now enjoying the inheritance of the redeemed family at God's right hand.

G. W. BERRY.

## CHANGE OF ADDRESS.

BROTHER J. B. Bowden, having changed his address to 737 Delmar Street, San Antonio, Texas, requests his correspondents to address him at that place.

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

Mrs. Lucy J. Wilson, N. Y., \$2.25; Mrs. Florence B. Paxson, Va., \$5; Mrs. R. P. Trimble, Mo., \$3; Mrs. M. Perry, Ark., \$1; Mrs. Mary A. Drew, N. Y., \$1; Mrs. Kate Lunsford, Ky., \$1.

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

Providence permitting, the Mt. Zion Association of Regular Baptists will convene the first Friday after the fourth Saturday in September (October 3rd, 4th and 5th) 1930, with Little Flock Church, in Cass County, Missouri. Those coming in cars can come on Highway No. 71 to Harrisonville, then on No. 7 north four and one-half miles, then west one-quarter of a mile to the Old Rock Road, then north directly to the meetinghouse. Or take Highway No. 50 to No. 7, through Pleasant Hill south two and one-half miles, then west on Old Rock Road directly to the meetinghouse. Those coming by train come on Missouri Pacific Railroad to Pleasant Hill and call 807 F 31, and conveyance will be there. All lovers of the truth are cordially invited to be with us.

(MRS.) J. W. TAYLOR, Clerk.

R. R. 4, PLEASANT HILL, Missouri.

The Fairview Church, at Needmore, Fulton County, Pennsylvania, has agreed to hold a two days meeting Saturday and Sunday, October 11th and 12th, 1930. Trains will be met at Hancock, provided notification is sent beforehand to the writer of this notice, or to brother Jeff Mellott, Needmore, Pennsylvania. Those coming by auto can easily reach the place of meeting over good State Road either from Hancock, Maryland, or from Harrisonville, Pennsylvania. We desire to have all who will, come and meet with us.

ROLLA MELLOTT, Church Clerk

PLUM RUN, Pennsylvania.

There will be an all-day meeting in the New Vernon meetinghouse, New Vernon, N. Y., on October 13th (Columbus Day), 1930. Elder Arnold Bellows expects to be with us. We would be glad to see a goodly number at this meeting.

R. LESTER DODSON.

The Virginia Corresponding Meeting is appointed to be held with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1930. Those coming by rail will be met at Leesburg Tuesday afternoon and evening and Wednesday morning. Trains leave Rosslyn, Va. terminal for Leesburg at 2, 5, 5:30 and 6:30 p. m. and 7:30 a. m. From Union Station, in Washington, D. C., take electric cars marked "Rosslyn," and go to

end of line and there take trains to Leesburg. All lovers of truth and ministers of our faith and order are invited to meet with us.

R. C. GARRETT, Church Clerk.

The Welsh Tract Church has appointed her yearly meeting to begin on Saturday, October 18th, 1930, at 3 o'clock p. m., and continue two days. Those coming from Philadelphia, please take train leaving at 1:20 p. m., B. & O. station, for Newark, Delaware, where they will be met. We expect Elder Lefferts and another minister to be with us. A cordial invitation is extended to all who wish to hear God's word preached.

P. M. SHERWOOD, Clerk.

The Salisbury Association is appointed to convene with the Forest Grove Church on Wednesday, Thursday and Friday, October 22nd, 23rd and 24th, 1930. Trains will be met Tuesday evening at Salisbury, Maryland, in order that any coming by train may be taken care of and conveyed to places of entertainment. Those coming by bus or automobile will please go to the Primitive Baptist Home, in Salisbury, where a committee will await them during Tuesday before the meeting, to direct them to the Forest Grove members' and friends' homes for entertainment. Those coming Wednesday, or any day of the meeting, will go direct to the meetinghouse, near Parsonsburg, Maryland, by simply inquiring for the Forest Grove Old School Baptist Church, about seven miles from Salisbury. All interested in our meetings are invited, and will be most cordially welcomed. It is hoped that all ministering brethren of our faith and order who can come will do so.

J. R. LAYFIELD, 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 at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, P A .**

**Meeting First and Third Sundays**

**At 10:30 A. M.**

**ALL WELCOME**

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.  
A. S. ROWE, Church Clerk.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spittler, 11322 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes.

(MRS.) EMMA E. BRUNOW, Clerk.

Little Flock Regular Predestinarian Baptist Church of Southern California meets every first and third Sunday at the Sweedish Lutheran church-house, on the southeast corner of Eleventh and Orange Streets, at 1 p. m.

J. W. HAYNES, Moderator,  
495 East Fifth Street, Riverside, California.

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

S. B. MOFFITT, Pastor.

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

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

**OLIVE & HURLEY OLD SCHOOL**

**BAPTIST CHURCH**

**ASHOKAN, N. Y.**

Meetings every third Sunday

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday each month, at High School Building.

E. B. AULT, Church Clerk.

**SELF-PRONOUNCING BIBLE**

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8½x5¼ inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

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(BEEBE'S COLLECTION.)

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

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# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 98. MIDDLETOWN, N. Y., NOVEMBER, 1930. NO. 11.

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## POETRY.

### PRAISE YE THE LORD.

(PSALMS CXLVIII.)

Oh my heart is filled with singing,  
And my tongue would speak the praise  
Of my God, the Lord of glory,  
He who rules from age to age.

Praise the Lord, for he has mercy,  
Knows each burden that we bear,  
And his grace will prove sufficient  
For the children of his care.

Praise him when the way is lonely,  
He has trod the way before,  
And his people following after,  
Trial and sorrow must endure.

Praise him, all ye host of angels,  
Praise him, all ye sons of men,  
Praise him, saints, adore him ever,  
He who is the sinner's friend.

Praise him, all ye stars of heaven,  
Praise him, sun, and moon, and earth;  
Praise the Lord, the God who ruleth,  
He who gave creation birth.

Praise him, all ye men and maidens,  
Praise him, fire, and hail, and snow,  
Praise him, mountains, hills and valleys,  
Praise him, all ye winds that blow.

Praise him when he stills the tempest,  
And from trouble sets thee free;  
May each day of joy or sorrow  
Unto him thy praises be.

Praise the Lord in tribulation,  
Praise him when the way is peace;  
Praise him only, he is holy,  
May his praises never cease.

Praise him while on earth we linger,  
And when time shall close its door,  
May our voices, joined in chorus,  
Praise the Lord for evermore.

FLOSSIE I. FAULKNER.

### THE LORD A REFUGE.

(PSALMS IX. 9.)

The Lord thus often proves to me  
A refuge when his world I flee;  
I tell him of my grief and care,  
And breathe into his listening ear;  
I tell him of my sin and pride;  
He knows it all, I could not hide  
A thing from him who all things knows,  
At whose command creation rose.  
I plead for mercy in the name  
Of his dear Son, who bore the shame  
And died for sinners on the tree;  
I hope that suffering was for me.  
If I am one for whom he died,  
The dear Redeemer crucified,  
Why should I grieve at my loss?  
His people all must bear the cross.  
To walk, and suffer with him, too,  
Is given to but a chosen few;  
Thus when he bids me seek his face,  
He grants access to the throne of grace;  
His promises to my soul are sent,  
And I go on my way content.  
But not always is it so with me,  
Though looking to Christ I fain would be;  
But sin and Satan prepare a snare,  
And I wander far ere I'm aware.  
'Tis then I seek, and seek in vain,  
My God is gone, my soul complains;  
I cry to heaven, I sink to hell,  
He answers not, I cannot tell  
Whither to go my Lord to find;  
I mourn alone, with a restless mind.

I doubt his love, I fear for care,  
 And hate the doubts, but still they're there  
 I'm sick, and poor, and vile, and mean,  
 And need his mercy to make me clean.  
 He's my beloved, my highest prize,  
 'Tis needful that he me chastise.  
 When he afflicts, 'tis done in love,  
 That I may his salvation prove.  
 I beg, and plead, and cry, and trust,  
 "Dear Lord, have mercy, I'm only dust."  
 In his own time he smiles again,  
 My woe is past, I'm healed of pain;  
 Thus do I often have to prove  
 The power of redeeming love;  
 No arm but his could help me so,  
 No other source to whom to go.  
 Dear Lord, teach me to thankful be,  
 And humbly look to only thee;  
 Thou art a rock, a sure defense,  
 A tower of omnipotence.

FLOSSIE I. FAULKNER.

## CORRESPONDENCE.

### GOD'S CARE FOR HIS PEOPLE.

"For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth."—1 Kings xvii. 14.

At the beginning of the chapter Elijah told Ahab that "as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The reason for this judgment of the Lord upon Israel is seen at the close of the preceding chapter: "And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." As soon as the punishment of the disobedient Israelites was commanded the Lord turned to his faithful servant Elijah to provide for him. He was commanded to go eastward and to hide by the brook Cherith that is before Jordan. "And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." According

to all the laws of nature, and to the natural reason and understanding of man, the prospect was anything but cheerful. The brook would dry up, so far as receiving sustenance from the filthy ravens was concerned, it would seem that anything eatable coming in their way would be instantly devoured by them. If Elijah had the least doubt as to his safety (which I doubt) there is no record of it. His faith told him that there was nothing too hard for the Lord. Like Abraham, his faith told him what the Lord promised he was able to perform. (Rom. iv. 21.) And then he abode by the brook Cherith, fed bread and flesh morning and evening by the ravens, and drinking of the water of the brook. The record does not tell how long Elijah lived by the brook, but says that after awhile the brook dried up. Now the water of the brook did not dry up all at once, but little by little, day by day there was less water, until a day came when there was no water. Here was another trial of the faith of Elijah, but that God-given faith did not desert him. "And the word of the Lord came unto him, saying, Arise, get thee to Zarepath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarepath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks." There she was, the one who was to feed him, the first person he saw by the gate, and he called to her to bring him water and also a morsel of bread in her hand. The

answer he got was, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." There is her desperate plight: one scant meal and then starvation. But Elijah's faith was unshaken. He told her to "go, and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son." Then came the promise at the head of this article: "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The widow believed in Elijah's God, for, mark you, she said to him, As the Lord thy God liveth. She believed in a living God, and faith was given her to take this stranger in and feed him and believe that it would be as Elijah told her: "The barrel of meal shall not waste, neither shall the cruse of oil fail." There always has been, there is to-day, and there will be so long as time lasts, a "remnant according to the election of grace" who know that God's tender mercy and loving care for his people will never fail. The barrel of meal represents the material necessities of this life, and the cruse of oil the unfailing grace of the eternal God. All those who believe that he is, and that he is a rewarder of them that diligently seek him, have that faith, without which it is impossible to please God.

But to return to Elijah. There was

still another sore trial for that poor widow woman. Her child sickened and died in her arms. "And she said unto Elijah, What have I to do with thee, O man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" She was perplexed. She could not understand why this great bereavement had come upon her. It is quite probable that in taking Elijah in she felt that she was doing a great service unto the Lord, and that she was looking for an ultimate reward, and when this blow fell her eyes were turned within, and, like all true believers, she saw her nothingness in God's sight. The narrative goes on to relate how Elijah took the child to his room and ultimately returned him to his mother's arms. Then the widow's doubts and unbelief were all swept away, and she was made to declare, "I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." We do not in these "last days" see miracles performed as in the above narrative, or as in the days of Christ on earth, yet the same Spirit of truth works in the hearts of God's people to-day as was manifested then. The God of all grace is the same yesterday, to-day and forever. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Therefore God's loving-kindness changes not. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew

first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.*—Rom. i. 16, 17. That faith tells them that as their days so shall their strength be. *“The barrel of meal shall not waste, neither shall the cruse of oil fail.”* Oh no, the all-seeing eye is ever upon his people.

“The steps that I take,  
And the station I fill,  
My Father determined,  
And wrote in his will.”

David wrote, *“For thou, Lord, art good, and ready to forgive; and plentiful in mercy unto all them that call upon thee.”*—Psalms lxxxvi. 5. *“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.”*—Deut. xxxiii. 26, 27.

JAMES E. HUBBARD.

RANDOLPH, Maine.

RIDGETOWN, Ontario, Nov. 12, 1929.

MY DEAR AUNT SARAH:—A heavenly joy is upon my soul! Words cannot describe how gracious the Lord of glory is to my heart, how exceedingly tender in all my weakness. Surely, indeed, he is the lover of my soul, for he has made me to feel the nearness of his blessed Spirit and the strength of his might supporting me. He has crowned my head with joy and filled my mouth with laughter. I felt on reading the first hymn that they were my words there:

“When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise.

Oh how shall words, with equal warmth,  
The gratitude declare,  
That glows within my ravished heart,  
But thou canst read it there.”

O, Aunt Sarah, my pen fails to tell you how happy I am. And why? Because I cried unto the Lord and he heard me. I prayed that if it was his will I should ask a name with his people on this earth that he would strengthen me and I should not be afraid, but joyful, as others have described in their experience of joining the church, and oh, how like his abundant mercy, when I begged a crumb, as it were, he filled me with good things. May I be found praising his holy name from time and to eternity. My Beloved! I hope and pray that I may be spared from bringing shame to that holy name I have been baptized in. That holy ordinance of baptism was most beautiful to me. The water looked lovely, and though under natural conditions my body would have shrunk from being covered in its cold depths, yet that day I could hardly wait; not a shadow of fear crossed my mind, only the sweetest joy I have ever experienced. When the people sang, as Elder Ruston led me into the water:

“I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the glory of his cross,  
And honor all his laws.

Jesus, my Lord, I know his name,  
His name is all my boast;  
Nor will he put my soul to shame,  
Nor let my hope be lost.”

I realized how far from a feeling of shame I felt. Oh no, it is the greatest



honor I have ever had conferred on me before the world. I rejoice in the holy name of him in whom I believe it was his holy will I should be baptized. Think of it, baptized in the name of the Father, Son and Holy Spirit! The wonder of it is too high for me, but I know that if some great being had the power to lay at my feet all the honors of the whole world, yes, the world itself, in exchange for this "Name," I could not exchange it. Yet I remember my weakness, and know that if the dear Lord left me for a moment I should fall as poor, loving Peter did when denying the Lord he loved so much. I do not say these things of my own strength, for I cannot; I am all weakness. Aunt Sarah, the thought has been often on my mind this summer and fall about coming to the church, and I felt it was hard to get up and leave the meeting, especially on the morning of the Duart meeting on Saturday, but I was made to feel that the time had not yet come for my liberation. However, it seemed much on Elder Ruston's mind to encourage me at that time, but I felt I would never come in my own strength, and, to the glory of the Lord, I did not. But I felt that when the services were over Sunday afternoon of the Duart meeting that the church would not be meeting again until at the May meeting and I would not have a chance to speak again until then, and I felt really disappointed. But see how loving and kind the Lord is to me: I learned, before I left for home that afternoon, that the church was meeting in the near future, and, if it were the

Lord's will, I knew I could speak then. The thought was much on my mind every day from then on. It seemed a very great thing, even to think of it, for one so unworthy. Nevertheless, God seemed to favor me wonderfully with a decision of mind, and it seemed clear to me that I should do what my face had been set to do from the first. So sweet did the baptism of the eunuch seem to me, and I felt the Spirit of the Lord was near in my heart, comforting me in every little fear or dread that arose there. The words, Go, and I shall go with thee, were whispered again and again in my soul. So my spirit was not left in distress and confusion. No, it was very clear to me, and a spirit of joy and lightness was upon me. O my Lord and my God, whose name I am not worthy to speak, may I be continually found at the feet of my dear brethren, with the love of God, which passes describing, in my heart for them, and for our Elder Brother, even the Lord Jesus, who died that his people might have just such fullness of joy as I am experiencing. A little dread was in my heart lest that joy would be taken from me soon after my baptism, but it is not so, for it seems to increase as I meditate upon these things.

I have written all this about myself and have not asked you how you and Cousin Chris are. I was very sorry to get Tom's note and learn of your condition, but I know, dear soul, that even in great trouble you can rejoice with such a beloved Jesus to be near you—your strength and your salvation, yea,

your beloved Savior. I know how happy you will be to hear of the five baptisms on Sunday, and especially to know that your niece, who loves you, was among those favored ones. I know you can rejoice in my joy. I know your heart is satisfied that I am your little sister through baptism in that one Name, though I am unworthy indeed. I regretted that you could not be at church when I spoke, with great difficulty, because my deep feelings almost choked my utterance. But I did speak what came to my mind, and oh how happy I was and how lovely all your brethren and sisters were to me in greeting and welcoming me among them.

God abundantly bless and keep you forever. Pray that my joy may continue.

Your sister, I hope,

EDNA McCOLL.

ATHENS, N. Y., AUG. 5, 1930.

MY DEAR ELDER LEFFERTS:--Please credit me with a good bit of self-restraint. When, some months ago, you felt to give up the editorship of the SIGNS, I wanted to send a word of protest, and also of personal appreciation of your service to the "people of God" as you led them to see the riches of grace. However God used other means to cheer your heart and to persuade you to continue to assist in making the paper a real help to the readers. Since then you have written more fully than had been your custom. I have rejoiced at your ability to say timely and help-

ful words, including cautions to the household of faith. I know how easily a man may be a snare to his brother, but I feel that God has so led and dealt with you that you realize what you are by nature and, if you are like myself, by practice incapable nor even inclined to any good thing. I am confident that these few thoughts of mine will not generate any feelings of self-righteousness, which is a terribly dangerous and catching disease, but rather of thankfulness that God can and does bless your service to those who are in Christ. But the real factor in starting my pen is your article in the August SIGNS, "Understanding Science." It is timely, illuminating, and I feel would be of lasting value if every teacher in our high schools could be led to see and teach the work of God according to his eternal purpose in the immeasurable universe, and in all his dealings with the children of men. As a young man, and before I had hope in Christ, the "contradictions and mistakes in the Bible" used to trouble me. But when I trust grace had won and cheered my heart, I just resolved with myself that I would accept the Bible as God's written word to me and absolutely true. And now, on that score, I am a little troubled. Over and over again I see that it is in perfect harmony with itself and with God; and further, that man cannot have real life unless he, too, is embraced in the divine harmony. And I used to be troubled over the doctrines of predestination and free grace. In-

deed, for a short time I thought I did not believe in the former; but when I realized, to a degree at least, that Christ came as the Savior of sinners, I knew I was sinner enough and helpless enough to need salvation by a power outside of myself. I know that God made me willing, and I trust that in spite of my sinful helplessness he drew me to himself. So while I can hardly tell even to myself why I believe both in predestination and free grace, I have little difficulty in accepting both.

I notice that while I started out to write a word of cheer and of thanks, I have been writing about myself. Oh, how we do cling to self, even when we realize our weakness and the inherent selfishness of our nature. But I feel you have an understanding heart and will bear with the disjointed thoughts of your more than eighty-five years old writer. Alone with God, as I feel each night when I retire to my chamber, you, with others, are often on my mind and heart. I sometimes try to tell it out to God in prayer, asking that you might grow strong and rejoice in his service. Although our strength is in God alone, I feel in his plan we are blessed by the prayers and deeds of our fellow-believers. I rejoice that other pilgrims have me sometimes on their hearts when at the throne of grace. I trust that we may be of that company who shall sing his praises as we more and more appreciate his redeeming grace.

With christian love, your fellow-pilgrim,

P. W. KING.

### LUKE X. 29.

"AND who is my neighbor?"

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He [Jesus] said unto him, What is written in the law? how readest thou?" --Luke x. 25, 26. He quoted to him the two great commandments on which hang all the law and the prophets. (Matt. xxii. 40.) Then came the question at the head of this article: "And who is my neighbor?" The question asked by the lawyer, "What shall I do to inherit eternal life?" seems to me a very foolish one for a lawyer to ask. He should have known that we do not inherit anything by doing things either good or bad, but we inherit by being legally born into the family, or legally adopted into it. Paul tells us that "flesh and blood cannot inherit the kingdom of heaven," or eternal life. This flesh and blood birth is from a corrupt seed, and corruption cannot inherit incorruption, so Jesus tells us that we must be born again if we ever see or enter his kingdom. (John iii. 3.) In this new birth we are born of a seed that is not corrupt, neither can it be corrupted. If we have passed through this ordeal we obtain heaven, not as a reward for what we have done, but as an inheritance, being heirs of God and joint-heirs with Christ.

Let us consider for a moment the city that this "certain man" left, and the city to which he was bound. Jerusalem stood in her day as a figure of the church. "Jerusalem is builded as a city that is compact together."—Psalms

cxxii. 3. Read the entire chapter. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Jerusalem is builded on Mt. Moriah, and is far above the sea level, while Jericho, according to geography, is below sea level, so when this "certain man" left Jerusalem he evidently started down hill. Jerusalem is a figure of the church, while Jericho is a cursed city. (Joshua vi. 26.) and represents, as I think, the very sink of sin. Jerusalem is the safest place in the world for God's children. The man was evidently going the wrong way when he fell among thieves. We always fall among thieves when we leave the church to find something better. The thieves on the road between Jerusalem and Jericho are, as I think, the false teachers who preach salvation by works, and they rob God (or attempt to) of all the honor and glory of our salvation; they try to strip us of our garment of righteousness wrought out by our Savior, and clothe us in the filthy rags of our own self-righteousness, and leave us wounded in our feelings and worked half to death.

Jerusalem is a wonderful place in the sacred history of this world. It is situated on Mt. Moriah, where Abraham offered Isaac. And Abraham was so well pleased with the outcome of that day he called the name of the place Jehova-Jirah, which signifies "The Lord will provide."—Gen. xxii. 14.

(Margin.) Isaac here represents every promised child of God, and Paul says, "Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28. God provided a ram to save Isaac, that we in this our day might understand that God has provided a sacrifice for every promised child, for all his children are promised children. A thousand years from that time, when King David committed a great sin by numbering all Israel and Judah, and the Lord sent a three days' pestilence upon the people, and the destroying angel came to Jerusalem, David entreated the Lord for Israel, saying, "I have sinned greatly in that I have done: and now I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." The Lord sent the prophet Gad, David's seer, unto him, saying, "I offer thee three things; choose thee one of them, that I may do it unto thee." So the prophet Gad called on David to choose either seven years of famine, or three months to be put to the worse before his enemies while they persued him, or three days' pestilence. David said, "Let me fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of men." And God sent three days' pestilence, and he hearkened to the entreaty of David, and told him to go rear up an altar in the threshing floor of Araunah the Jebusite. So he went and bought the threshing floor, and used the oxen for burnt offering, the wheat for a meat offering and the threshing instruments to make the fire to burn the

offering. This threshing floor is said to be on the same spot where Abraham offered Isaac, so we can see that God did provide again, by having that old Jebusite, a son of one of those seven nations that the Lord told Moses to utterly destroy, but he suffered them to leave a few of them to try Israel, whether they would serve the Lord or not. No doubt it was God's purpose that Araunah the Jebusite should build this threshing floor, and bring the wheat, the oxen and the threshing instruments together at the proper place (where Abraham offered Isaac), and at the proper time to make the sacrifice to save Israel from that awful calamity. In fact, God decreed it all and it could not fail; this holy place must not lose its name as the place where "The Lord will provide," or, "Jehovah-Jirah." Also, this is the place where Solomon built the wonderful temple, and God chose to place his name there, where all the offerings and sacrifices were to be offered, and where the annual atonement was made, where the lambs were offered day by day continually, one in the morning and one in the evening. All of these sacrifices that were offered were necessary to satisfy the great sacrifice, to wit, Jesus Christ in all his characteristics, for it takes the cattle, sheep, goats, doves and pigeons to represent the food, raiment, strength, humbleness, patience, and even the sins, of God's children, for Christ is all this to his people. He was this lamb that was offered at the door of the tabernacle, one in the morning and one in the evening. (Exodus xxix.

38-42.) He (Christ) was offered as a sacrifice for his people in the evening of the law dispensation, and early in the morning of the gospel dispensation he arose from the dead and offered himself as the other lamb, a living sacrifice, holy and acceptable unto God for us. Read the last chapters of Matthew, Mark and Luke and the twentieth chapter of John. He is everything to the poor, "half-dead" sinner that he needs or wants. He is wisdom, righteousness, sanctification and redemption. He surely is neighbor, the friend that sticketh closer than a brother, and note the fact that he does not make any changes.

G. W. BERRY.

FAYETTE, Alabama.

SPRINGFIELD, Ill., Aug 12, 1930.

DEAR SISTER IN CHRIST:—Your letter of June 14th was duly received, but I find it difficult to keep up with my correspondence now as I go along in my ninety-third year; more especially so as extreme hot weather conditions have prevailed and thus weakened my physical forces and compelled me to be as quiet as possible.

I have thought of the text you refer to, viz., "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. ii. 17. What a wonderful revelation this is to the Lord's children scattered as they are throughout this sin-cursed world. It comes to the poor and needy, who seek water and there is

none, and their tongue faileth for thirst. Yet the Lord hears them and opens fountains in the wilderness and springs of water in the desert, in fulfillment of his promise to his disciples: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Thus you have realized this very *present* help in your personal experience. To his helpless children he becomes the shadow of a great rock in a weary land, a covert from the tempest, rivers of water in a dry place. For over seventy-one years I have in much weakness, fear and trembling been trying to tell the cross and now, like Paul, have to exclaim on the eve of my departure: "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!"

My brother, P. W. Sawin, lives at Lexington, Kentucky, and though blind for the past several years, yet goes to his appointments regularly in seasonable weather. I was with him at Sadieville on the first Sunday in May. There was a goodly attendance, and the occasion was an interesting one.

Trusting this may find you both physically and spiritually well and comfortable, I am as ever, your brother in the blessed hope,

J. G. SAWIN.

[THE foregoing is a copy of a letter written by Elder J. G. Sawin to sister Laura Hunton, of Manassas, Virginia, which the editor thinks too good to keep hid.—H. H. L.]

## NOTICE.

As many of our subscribers' time expires with the December number, we are inclosing in each copy of this issue of the SIGNS OF THE TIMES a subscription blank, as it is a convenient form in which to send their renewals for next year. Like almost every other line of business in our country, we have been hard pressed during the past year, as many of our subscribers have neglected sending in their subscriptions when due. We have not felt to press them for the amount, knowing that many of them could not spare the money, and we would rather carry them through this financial depression than to have to take their names from our list, but we would much appreciate it if those who are in a position to do so would renew their subscriptions promptly when the time paid for has expired. Brethren and friends, do what you can. See if you can get a new subscriber and send in with your renewal. A little exertion on the part of each one would mean a great deal for the SIGNS OF THE TIMES.

When you send in your subscription see that the date on the little pink slip bearing your address is changed. If not changed, please let us know immediately (for that signifies that you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 30 means that your subscription is paid to 1930; June 29 means it is only paid to June, 1929, &c.

J. E. B. & CO.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER, 1930.

**SIGNS OF THE TIMES****ESTABLISHED 1832****Subscription Price \$2.00 Per Year****PUBLISHED EACH MONTH BY****J. E. BEEBE & COMPANY****5 Linden Ave. MIDDLETOWN, N. Y.****EDITOR****Elder H. H. Lefferts, Leesburg, Va.****ASSOCIATE EDITORS****Elder R. Lester Dodson, Rutherford, N. J.****Elder George Ruston, Dutton, Ontario.****Elder Charles W. Vaughn, Hopewell, N. J.***All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.****Middletown, Orange Co., N. Y.****DOES BAPTISM SAVE?**

JESUS, addressing his disciples, as recorded in Mark xvi. 16, said, "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." The apostle Peter in his first epistle, speaking of the flood in the days of Noah and of how Noah and his family were saved in the ark, uses this as a figure of baptism and of the saving which baptism affects. (1 Peter iii. 20, 21.) In both the above Scriptures, it is our understanding that the baptism spoken of is baptism in water and not the baptism of the Holy Ghost. Jesus alone administers the baptism of the Holy Ghost to his people; one believer cannot baptize an-

other in this way. The apostles baptized believers in water, as do the servants of God in this day. There is accompanying water baptism, a ministry of salvation in the experience of the one baptized. This being so, how does water baptism save? It does not save from sin, for Peter expressly says it does not put away the filth of the flesh. When a true believer is immersed in water in obedience to the commandment of Jesus: "If ye love me, keep my commandments," there is experienced the answer of a good conscience toward God. To have this purging of one's conscience is to experience the salvation that is in baptism. Just the form of baptism, unless one is genuinely a believer in the Lord Jesus Christ, avails nothing. There is no virtue simply in the mode itself. However, if one is within one's soul prepared by grace unto this solemn ordinance, it means much in that case to the one baptized. There is an experience of salvation in it. As the waters of the flood upheld the ark to the saving of Noah and his house and brought them away from the unbelieving world in which they formerly lived, so the ordinance of baptism does experimentally save from the world those believers who receive the ordinance. Baptism brings one into the privileges of the church and welcomes him to the embrace of the saints' fellowship. To have around us these arms of the church's love and fellowship, to have the brethren in our hearts and to have us in their hearts, is to experience the salvation that is in water baptism.

Those outside the church cannot know this for themselves in their own experience until they, too, are brought into it, until they are willing to yield themselves in subjection to the household of faith and receive the ordinance of baptism. Believers should not regard this as a duty, it is a blessed privilege to which all who have tasted of the graciousness of the Lord are entitled. The command rests upon all who truly believe in God the Father and in his Son Jesus Christ to be baptized. Not to stay out as long as they can, but to come in as soon as they can, should be the encouragement of the brethren to those little ones bleating about the fold. That there is a time for all things, we verily believe; but the believer is never the judge himself of whether such and such is the Lord's time for this or that. Judgment is in the house of God and it is the holy business of saints to judge angels, it is not the privilege of the individual to sit in judgment on his own case. In Jesus' humiliation, his judgment was taken away; so it is with the follower of Jesus. When one is humbled at the feet of the brethren he sees his own inability to judge his own case and submits himself to the decision of the house of God as to whether he is or is not a fit subject for the ordinance of believers' baptism: thus his own individual judgment of his own fitness or unfitness is taken from him and handed over to the judgment of the saints. What a blessed place to be, down at the feet of the Lord's people! There is no safer place for a believer to be than down there. When there, one cannot fall: when up, one may fall. The only way we can know these things is by experience. Religion is worth nothing if not experimental. Religion is more than notion, more than a set form of doctrines, more than a credal formula. Religion must be known and felt, it must be something seen and heard and touched and tasted by the individual himself. If such is not the case, it is not a living religion, but only a theory or vain speculation. Only as we are led to handle these things in our personal experience can we vitally know anything of them. Salvation is being ministered to us continually and it is all Christ's. Whether it comes through the ministry of the gospel, through the ordinances of the church, through one's association with his brethren, it is all one salvation, all wholly of the grace of God. It pleases God to save believers through the preaching of the gospel. This preaching of the gospel has saved many a poor soul from stumbling at false doctrines, from becoming ensnared in the modern witchery of Babylon and in establishing them more firmly in the truth of God. What comfort sometimes comes to poor, doubting, trembling believers in the preaching of the Word! Believers' baptism also throws around the soul a safeguard against many worldly allurements and temptations. Many things, perhaps, which one might do if one were not a member of the church, one does not do for fear of offending the brethren. Thus is salvation ministered to us through this. Really, we



have never known where to limit God's salvation to his people any more than to limit him in his sovereignty and in his predestination. Salvation by grace is a daily experience of true believers and it is ministered to us in so many various ways. Now, for the past thirty years it has been our blessed privilege to live with and among those whom we esteem as the children of God. It is a mystery and wonderment to us how they have been able to bear with us all that time. Our failures have been many, our weaknesses great, our shortcomings too numerous to list, yet gentleness and forbearance and love have the dear brethren always shown toward us. Surely this is the Lord. It has been he through them that has encouraged our poor soul all the way, none other than he stretched out to us through his body-members that has time and time again upheld our weak hands and banished our discouragements. What would we or could we ever do without him? Bless his holy name! Often when thinking of our hope we look back to that autumn of 1896, when it pleased the Lord to bring us down into the abyss of hell on account of our sins. What terrible condemnation that was! One can never forget it so long as we retain our faculties of mind. There where we felt to be sinking down into despair and into eternal pain, it pleased God to speak peace to our soul. What astonishing and amazing grace that was! Our hope dates from that. We would not barter it for all the world. Soon after that experience we had a desire to unite with the Old Baptist Church, but felt so terribly unworthy that we fought against the impression to be baptized. Not only did we feel unworthy, but there was a terrible fear that we might bring open reproach on the church. We felt unable to live as a child of God ought to live, and what a shame it would be to unite with the church and then have to be excluded from it because of an ungodly walk. Better stay away and never be baptized, than to be baptized and then cause the dear saints shame on our account. Backwards and forwards we fought this battle for four years. However, in the fall of 1900, the struggle was getting too much for our poor strength; the impression to be baptized grew stronger and stronger. Finally, this poor soul could fight no longer, gladly gave in, yielded ourself to the brethren, was received, baptized and taken into their midst to live and to die with them, to rejoice and suffer with them. Now, looking back over these thirty years, how could we ever have come all this way without the dear ones to travel along with us? Surely there is salvation in baptism. We feel that we can attest this because it is something we have lived by, something that has supported us all these years. Only by the Lord's grace have we been able to behave ourself and thus to keep the respect, love and confidence of those who are his. May he keep us one and all to the end, and he will. He will not fail those who trust in him. He has given his word for that. He cannot deny himself. His promise is the joy

and rejoicing of our heart.

We hope our brethren and readers will pardon us for referring to our personal experience in these matters. If these things do not come to us in a way of life, in a truly living way, how else can we know them savingly? How otherwise can we testify of them? Our daily bread is what keeps us alive, and these things are what we live by.

H. H. L.

#### REVELATION VII. 14.

"AND I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

An Elder in the West has requested that we write on the above verse from Revelation. We recall, during the lifetime of Elder P. D. Gold, of North Carolina, that when his views were asked for he would frequently reply, "That is your text; you preach it." We are made to wonder if the views of those, especially our ministering brethren, whose minds are exercised upon certain portions of the written word, would not be far more profitable to the household of faith than anything we can possibly suggest. Since, however, our views are desired, we will undertake to comply, hoping the Lord will direct our mind into such channels as may prove beneficial to the sheep of his pasture. We will quote the thirteenth verse, also, as that is linked with the fourteenth in the form of two questions: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" In endeavoring to lay the

foundation for what we shall present, we will review a portion of that which is previously set forth in the chapter. After recording in the sixth chapter what appears to have been the destruction of legal Jerusalem, John begins the seventh chapter by saying, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. vii. 1-3. The thought is presented here that following the time referred to, there would be a period during which the servants of our God would be sealed in their foreheads, and since the angel who held the seal of the living God was clothed with authority to command the four angels who stood on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, neither on the sea, nor on any tree, till the work of the sealing of the servants of God in their foreheads had been accomplished, the inference is that all earthly powers combined shall utterly fail in their attempts to interfere with the work of our God in the salvation of every one chosen in Christ Jesus. This work of the sealing of God's servants and the gathering of his people from all

parts of the globe, whether on land or sea, is being carried on now in this gospel dispensation, and we may be assured that there are not demons enough, though their name may be legion, to hinder God in his work. John goes on to speak of some who were sealed, and of the effect of that sealing. First, he says, "There were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." He then sets forth in detail that there were twelve thousand in each of the twelve tribes. "After this," he says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Then come the questions in the thirteenth verse: "What are these which are arrayed in white robes? and whence came they?" As was the case with Ezekiel when he was carried out in the Spirit of the Lord and set down in the valley of dry bones, and he could only answer the question put to him, "Son of man, can these bones live?" by answering, "O Lord God, thou knowest."

So John knows not who they are, nor from whence they came, and, therefore, has to answer, "Sir, thou knowest." Neither does any but God know who his people are, but he knows them: "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." The Lord answers John by telling him who they are: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The redeemed of the Lord constitutes a number which cannot be enumerated by men. No man can put his finger on either the first or the last one, but all of them, whether Jew or Gentile, must come up through great tribulation, for the Lord has chosen his people in the furnace of affliction; he has predestinated that they shall be conformed to the image of his Son. We do not understand that it can be truthfully said of the people of God that they, of themselves, "have washed their robes, and made them white in the blood of the Lamb." In the prophecy of Zechariah we find how Joshua's filthy garments were taken away and how he was clothed with a change of raiment: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua

was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."—Zech. iii. 1-4. We read in Hebrews ix. 13, 14, "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." In 1 John i. 7, we find, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." John addressed the seven churches which were in Asia, by saying, "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. i. 4-6. The legal dispensation was one of works, but had it been possible, which was not the case, for Israel to have kept that law in every jot and tittle, it would not have made the

comers thereunto perfect before God and entitled them to eternal life. Paul, testifying under the covenant of grace, says, "For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. ii. 18-21. When the children of God come to the end of the law and, by faith, are given to behold the perfect way of salvation through Christ Jesus, they can and do sing, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night," and they shall all know that it is through great tribulation they enter the kingdom of heaven. Those who came out of great tribulation and whose robes were washed and made white in the blood of the Lamb, are said to be "before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe

away all tears from their eyes." If not terribly deceived, we have experienced and can bear witness to these things, and if we have been given a foretaste here below we shall surely enjoy the fullness hereafter in that realm where Father, Son and Blessed Spirit shall have all the praise.

The same Elder has asked us to express ourself with regard to "What some call time salvation." Possibly, our position on this point has already been made clear, but we will add some additional thoughts. If the salvation we enjoy here in time is not of the Lord, Jonah was a false witness, and this we deny. Moses, as the leader of Israel, after having led them out of the land of Egypt, through the Red Sea and in the wilderness for forty years, summed up the whole situation in these words: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." Innumerable witnesses could be placed upon the stand from the record of Holy Writ to prove beyond the shadow of a doubt this wonderful and glorious truth. The three Hebrew children in the furnace heated seven times hot, Daniel in the den of lions, and a whole host of others would join the endless train, but who or where is the man, woman or child, who by the grace of God has been enabled to rejoice in Christ Jesus and to have no confidence in the flesh, can in the face of their own experiences reach any other conclusion? Certainly, not one of all the heavenly host which John saw as having come out of great tribulation, and had washed their robes, and

made them white in the blood of the Lamb, could sing anything but, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." However much men and devils may rage and fight against this truth, until the angel which John saw ascending from the east, having the seal of the living God, gives the word, the four angels which stand upon the four corners of the earth will hold the winds that they "hurt not the earth, neither the sea, nor the trees," till the servants of God are sealed in their foreheads and his elect are gathered from every nation, kindred, tribe and tongue. A kindred mind has given us these lines:

"On Zion's sacred mount I saw  
The Lamb for sinners slain;  
His church redeemed from endless woe,  
Composed his glorious train.

This virgin throng, beloved of God,  
All stood around him there,  
With garments washed in his own blood,  
Divinely bright and fair.

I strove this blood-bought host to count  
Thus to my sight revealed;  
And found at last their full amount,  
'Twas all that God had sealed.

They sung a song, forever new,  
And none could learn the same,  
But ransomed slaves, and sinners, who  
From tribulation came.

They hymned the great, the dread, I AM,  
Whose sacred name they wore,  
With endless honors to the Lamb,  
'Till time shall be no more.

Blameless before his throne they stand,  
They make a joyful noise;  
A called, a faithful, chosen band;  
And vent their swelling joys."

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

R. L. D.

**CORRESPONDING LETTERS.**

*The Elders and messengers composing the First Kansas Association, unto those with whom we correspond, and unto those of like precious faith scattered abroad, sendeth greeting.*

DEARLY BELOVED BRETHREN:—

Through the boundless wisdom and mercy of the unchangeable God, one who is the same yesterday, to-day and forever, we are again permitted to assemble together in an associational capacity, and feel to have been edified and built up in that most holy faith, and to feast upon the wonderful beauties of the kingdom of our God, and to rejoice in the glorious gospel of salvation by grace as proclaimed by those who have been called to stand upon the walls of Zion, shunning not to declare all the counsel of God. We have been permitted to drink of that fountain from the pure river of water of life, whereof if a man drink he shall never thirst again, and to look with an eye of faith unto him who is the Rock of our salvation, the one source of all comfort throughout our pilgrimage here, which has been beautifully portrayed to us. Surely his blessings and mercy have followed us all down through our journey of life. As one of old hath said, All thy children shall be taught of the Lord, and great shall be the peace of thy children.

Dear brethren, we desire a continuation of your correspondence, and to our visiting brethren we extend the invitation to come again. If it be the will of him who rules in the highest heavens and in the lowest parts of the

earth, we desire to convene again next year at this time.

And now may grace, mercy and peace, and the love of him that filleth all in all, abide with you and us, and ever lead and guide us in the way of all truth, is our prayer for Jesus' sake. Farewell.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

*The Tygarts Valley River Old School, Primitive Baptist Association, in session with the Amnon Church, Marion County, West Virginia, August 29th, 30th and 31st, 1930, sendeth christian salutation in the Lord to our sister associations with whom we correspond, and to all of like precious faith.*

DEARLY BELOVED BRETHREN in sweet fellowship of the gospel of the grace of God:—Your messengers came to us laden with the precious truths of the gospel, proclaiming the glad tidings of salvation alone through the finished work of the dear Redeemer. Dear brethren, we highly appreciate your correspondence and fellowship, and greatly desire a continuance of the same.

Our next session is appointed to be held with the Mount Olive Church, Barbour County, West Virginia, where and when we hope, through the mercy of almighty God, to meet your messengers again in sweet fellowship and love.

J. S. MURPHY, Moderator.

J. R. DENNISON, Clerk.

B. D. MURPHY, Ass't Clerk.

ORDINATIONS.

PURSUANT to a call by the Second Roxbury Church, Roxbury, N. Y., the following brethren met in council at the Olive and Hurley Meetinghouse, Shokan, N. Y., to consider the advisability of setting apart to the full work of the gospel ministry brother ARNOLD H. BELLOWS, viz., New York Church, Elder R. Lester Dodson, A. Barnsley, L. Lefferts, N. Rounds. Hopewell Church, Elder C. W. Vaughn and C. G. Vaughn. New Valley Church, Elder H. H. Lefferts and F. B. Paxson. Covenanted Baptist Church, Elder George Ruston. First Roxbury Church, Deacon Amasa J. Slauson, S. Walker, V. Ballard, B. Peet, S. Harrington. Second Roxbury Church, J. Leonard. P. O'C. Hinkley, I. Mayse, A. Bailey. Olive and Hurley Church, Deacons Winchell, Smith and Osborn. Middletown and Andes Church, F. Woodin, C. Huntley, F. Muir. Clovesville Church, E. Stillwell, E. Davis and J. Miller. Middleburg Church, A. Livingston, F. Smith, E. Zeh, L. Golding, L. Stevens, A. Goodrich, A. Alger, O. Whitcomb, I. Bellinger. Lexington Church, M. Faulkner and I. Patterson.

Elders J. E. Herndon, T. W. Walker and J. T. Rowe were invited to seats with us.

The council was organized by choosing Elder George Ruston Moderator and Prudence O'C. Hinkley Clerk.

The Moderator then called upon the candidate to relate his christian experience and call to the work of the gospel ministry, which he did to the satisfaction of the council.

Questions were then asked the candidate, which were satisfactorily answered by him, and it was then moved by Elder J. T. Rowe, seconded by Elder C. W. Vaughn, and carried unanimously, that the presbytery proceed with the ordination.

The ordination sermon was preached by Elder H. H. Lefferts, from 2 Timothy iv. 2.

The ordination prayer was by Elder C. W. Vaughn, with the laying on of hands by the Elders present.

A solemn and impressive charge was given by Elder R. Lester Dodson, followed by the right hand of fellowship being given brother Bellows by the Elders present.

The Minutes were then read and approved, and ordered printed in the SIGNS OF THE TIMES.

Hymn 534 (Beebe's collection) was then sung, and meeting closed with benediction by Elder Arnold H. Bellows.

GEORGE RUSTON, Moderator.

PRUDENCE O'C. HINKLEY, Clerk.

THE Providence Church called for the ordination of brother H. J. BIRD, and the Elders present who constituted the presbytery were J. W. McClanahan, J. S. Murphy, A. J. Mullins, J. J. Poling and Dell Smith. After being duly organized, and praise, and prayer by Elder Dell Smith, a call was

given for the brother to relate his experience and call to the ministry by Elder J. J. Poling. He was presented by Deacon Solone. His experience and call were interesting and comforting. Elder J. S. Murphy questioned the brother on points of doctrine, which questions were satisfactorily answered. Elder A. J. Mullins offered the ordination prayer; followed by the laying on of hands by the presbytery. The charge was given by Elder J. W. McClanahan. Thus was the young brother, Harvey J. Bird, set apart to the full function of the ministry of the gospel on the sixth day of September, 1930.

J. W. McCLANAHAN, Moderator.

J. C. HAMMOND, Clerk pro tem.

MEMORIALS.

WHEREAS, the God of all grace has seen fit within the last two years to visit Providence Church, in Appanoose County, Iowa, and remove from our midst our sisters DEACONESS BELINDA CONNER, September 21st, 1928, ELLEN SHARR, January 10th, 1930, MARY E. LAMMERS, March 17th, 1930, and ELDER J. S. LOCKE, July 4th, 1930, be it

Resolved, that while we bow in humble submission to Him who does all things well, and feeling that they have passed to the church triumphant, yet we feel their absence, and desire to express our sympathy to the bereaved relatives. Be it also

Resolved, that a copy of these resolutions be spread upon our church record, and a copy sent to the respective families, and one each to the SIGNS OF THE TIMES and "Primitive Monitor."

"I cannot say,  
And I will not say,  
That they are dead,  
They are just away.

With a cherry smile,  
And a wave of the hand,  
They have wandered into  
An unknown land.

So think of them still  
As the same, I say,  
They are not dead,  
But just away."

SYLVINA DAVIS  
BERTHA JONES  
MARY O. CATE

Committee.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in November (30th). All are welcome.

E. M. FORD.

## OBITUARY NOTICES.

**MARY J. O'DELL** passed away at the home of her daughter, Mrs. H. Leroy Hall, 16526 Fairfield Avenue, Detroit, Michigan, September 11th, and was buried in Bad Axe, Michigan, September 15th, 1930. She was the wife of Thomas H. O'Dell, and lived all of their married life in Bad Axe, until her husband retired, when they went to live in Detroit. She leaves to mourn their loss, her husband, four sons and one daughter, namely, James P. O'Dell, St. Thomas; George Earl, of Detroit; Kenneth C., Delta, Colorado; Carson E., Port Huron; and Mrs. H. Leroy Hall, Detroit, who had the care of her in her last illness, and who cared for her well, so that all that loving hands could do was done for her. She was in her seventy-third year, and the daughter of the late Mr. and Mrs. James Black, lifelong residents of St. Thomas. Her father and mother, grandfather and grandmother, were all members of the Covenanted Baptist Church of Canada. Her father for many years started the singing at the meetings. She was a woman of lovely character, always trying to find the good in people, and overlooking the bad she might see. When in St. Thomas she always attended Old School Baptist meeting with her parents. Once after a meeting she said to her aunt, sister Black, of St. Thomas, "O Auntie, I see through election now. Father never could make me see it." Her aunt does not remember who was preaching that night. Those who loved her will long mourn the loss of a true friend and a devoted wife and mother.

ALSO,

**MRS. MARTHA McDONALD** departed this life February 18th, 1929, at the home of her son, R. E. C. McDonald, Appin, Ontario. She was the daughter of Philip and Letitia Frances Corneil, and was born August 12th, 1843. December 15th, 1870, she married Alex S. McDonald, of Ekfrid, Ontario, to which union there were born five children, one, Eliza F. McDonald, died April 12th, 1915, the other four are, R. E. C. McDonald, Appin, Ontario, D. A. McDonald, Vancouver, B. C., Maggie McRae, Glencoe, Ontario, and Lettie Saxton, Saskatchewan. Her husband died February 12th, 1924, and soon after his death her health failed and she was an invalid for about four years and seven months. Sister McDonald united with the Covenanted Baptist Church in her youth, and was baptized by the late Elder Pollard. She was a highly respected and faithful member for over fifty years. Her home was a home for the Old Baptists, and very few, if any, of the ministers who came to visit the church at Ekfrid, went home without spending a night under her hospitable roof. When we first visited Ekfrid, we remember with what pleasure we were received into her home and how dear sister McDonald's face glowed while listening and participating in spiritual conversation. We were favored to spend several evenings at various times in her home, and she delighted to have those present sing the songs of

Zion, which she much enjoyed. Although our dear sister suffered at times, yet she was favored with the constant and faithful service of those near and dear to her and they counted it a blessing to be able to care for her. When she passed away there was no pastor in the Covenanted Church, and her children were unable to procure an Elder from the States, much to their regret, but they are comforted to feel that she is at rest forever with her Lord.

ALSO,

**LETITIA LAURA CORNEIL**, sister of the above, departed this life April 12th, 1930, at the Victoria Home, London Ontario. She was one of fourteen children born to Philip and Letitia Frances Corneil, of which large family only one, a brother, Philip, is left to mourn his loss. For many years Letitia lived in her own home on the Longwood road, not far from the Ekfrid meeting-house. She united with the Covenanted Baptist Church during the ministry of the late Elder Pollard, and was a faithful member until her end came. In the memory of many to-day, her home was a pleasant place where friends could hold sweet fellowship with friend, and where all who loved the truth were welcome. She was an Israelite indeed, in whom there was no guile. She loved the brethren with a pure heart fervently, yet it was in God's all-wise purpose that she should be afflicted with cancer, from which she suffered several years, and for nearly the last two years of her life she was cared for in the hospital. Although she was sorely afflicted she was lovely and patient in it all, so that the task of her nurses was made easy and they were very devoted to her. The Lord blessed our departed sister with the ability to make friends and to keep them, so that she had a host of friends and brethren interested in her, and many of them would visit her during her sickness. It was a pleasure for the writer to be privileged to visit her often, and seldom did he leave her without being refreshed by her spiritual conversation. The last time we visited her, at her request, we read the fourteenth chapter of John, which was often enjoyed by her. Many times she said, "O Elder, why does not the Lord take me home to himself? I want to be forever with the Lord." But she knew she must wait her appointed time, and would say, "Ask the Lord to give me patience."

Her funeral was from the home of her remaining brother, Phillip Corneil, and service in the Ekfrid meetinghouse. Her niece, Miss Frances Wrinn, who for many years had been as an own daughter to her, requested that we sing, "I walked in the garden alone," at the house, which was done, and we used the first and second verses of the fourteenth chapter of John as a text at the meetinghouse, where a large gathering showed by their presence and sympathy that they had lost a much loved friend. Her mortal remains were laid in the Long-wood Cemetery, and we believe that her spirit is forever with the Lord. We miss her sweet fellowship and love, but for her to die was

G. R.



**WILLIAM COLTMAN PERDUE**, our beloved brother in Christ, departed this life June 24th, 1930, in his home in Lamar, Colorado. He had been in failing health and in almost continual suffering for many months, and although being tenderly cared for by his faithful wife, family and physician his strength gradually failed until death came to remove him from this life of pain and sorrow. He was born in Franklin County, Virginia, May 29th, 1849, where he grew to manhood, and April 30th, 1870, was married to Louisa P. Law, who was his faithful companion for fifty years before death removed her from her loving companion and family. To this union nine children were born. Two died in infancy, also two grown daughters preceded him in death: Mrs. Dave Gordon and Mrs. C. L. Otton. August 24th, 1921, he was united in marriage to Mrs. Addie Powell, of Rocky Mount, Virginia, who survives him with the following children: George H. and L. S. Perdue, of Powers County, Colorado; Mrs. C. H. Shoemaker, of La Junta, Colorado; Mrs. E. B. Otten, Riverside, California; Mrs. R. C. Long, of Long Beach, California; also seven grandchildren and eleven great-grandchildren. June 3rd, 1875, he received a hope in the Lord Jesus Christ, his wife also received a hope about the same time, and they were both baptized in August of the same year by Elder John R. Martin, uniting with Bethel Primitive Baptist Church, of Franklin County, Virginia. Shortly after he united with the church he was chosen Deacon, which office he filled to the best of his ability until 1883, at which time he left Virginia for Missouri. While in Missouri he began to preach the gospel of Jesus Christ, being licensed by the church of his membership, and later the church called for his ordination. In the days of his youth necessity seemed to lay upon him the arduous task of supporting their family, which consisted of an invalid father, mother and eight younger brothers and sisters, and in doing so he was almost entirely deprived of opportunities of education, which now brought to him a feeling of unworthiness of being trusted with the full work of the ministry, so he, like one of old, resolved to take shelter in some distant land, and at the time appointed for his ordination the presbytery assembled, but he was in Colorado, where he located his family on a homestead, in November, 1886. There were but few Primitive Baptists among the first settlers of this country, and no church of that faith and order in the State of Colorado, but the command of the Master, "Go thou and preach the kingdom of God" was no doubt extended unto him, for he began to preach the gospel among the early settlers of these western plains, which was gladly received in those days, even by the rude cow boys. Then some came asking for baptism, which he was not legally qualified to administer, so after much deliberation and prayer he returned to Missouri for his ordination, which occurred November 14th, 1897, at New Hope Church, Ray

County, Missouri, by Elders Allen Sisk, William T. Brown and W. R. Riggs. Soon after being ordained he organized Bethel Primitive Baptist church, now located in Lamar, Colorado, and remained its pastor until the time of his death, always preaching a finished work by a perfect Savior, and always taking the Bible for his counsel and guide and endeavored at all times to live by that one great commandment: As ye would that men should do to you, do ye also to them likewise. For many years with an unflinching faith in the guidance of the Holy Spirit he traveled the wind-swept prairies of Kansas and Colorado to preach the gospel to the poor. Truly he was our father in Israel in this desert land. We have suffered the great loss of pastor of our church, while the grief-stricken family has lost a kind and affectionate husband and father. May the God of all Israel strengthen us as we bow in humble submission before him who worketh all things after the counsel of his own will.

D. L. DAVIS.

**SISTER CYNTHIA DEBORAH SLAUSON**, wife of Deacon Amasa J. Slauson, of Halcottville, N. Y., departed this life May 27th, 1930, at the Roxbury Hospital, after an illness of a month's duration of a disease of the liver and bile duct. She leaves to mourn her departure her husband, three children: Howard and Grace, of Halcottville, and Mrs. Howard Green, of Vega, N. Y., her parents, Mr. and Mrs. J. P. Morse, of Denver, besides several brothers and sisters. Sister Slauson was born September 5th, 1884, and received her education at a district school. She became the wife of Amasa J. Slauson in 1903, and she and her husband subsequently asked for a home with the First Roxbury Church, and were received, the subject of this article being baptized in 1913, by the late Elder John B. Slauson. For several years they resided on a farm in Vega, removing in 1928 to a large dairy farm near Halcottville, which they successfully conducted. Sister Slauson enjoyed good health until about a month before her death, when she was afflicted with a malignant disease of the liver and an affection of the bile duct. As a last resort operative measures were resorted to, but failed to afford relief, as the help of man was vain. Being informed of her serious condition, she calmly awaited the inevitable end with hope undimmed and faith unshaken, saying to her mother as she was being prepared for the operation, "It is all right with me." She was given grace to live by and grace to die by, and never for a moment hesitated in placing implicit trust in Him who is too just to err and cannot be unkind. Her home life afforded the best that a person might aspire to in the way of material blessings, but she had set her affections on things above. She possessed a noble, unselfish and beautiful character, exemplifying in her daily walk the precepts of the Christian, and by her testimony witnessing that

she had been taught of Jesus. Her devotion to the church and the meetings, her hospitality to the brethren and the sweetness of her home life enshrined her in the hearts of the brethren and friends. As a neighbor and friend she will be greatly missed in the community in which she resided.

The interment was at Margaretville, N. Y. The writer attempted to speak words of comfort to the bereaved at the funeral services. Their loss is sadly realized by the bereaved church and her family.

ARNOLD H. BELLOWS.

**MRS. MARTHA ELLIS DAVIS**, our sister in Christ, departed this earthly life September 21st, 1930, at her late home, near Newark, Delaware. She was born February 16th, 1858. She was married to Charles W. Davis August 7th, 1884, by Elder Joseph L. Staton. They had seven children, three are living: Mrs. Laura Kline, Horace Davis and Ellis Davis. She is survived by one sister: Mrs. Collins, of Wilmington, Delaware. Her husband is eighty-five years old and is left to mourn the loss of sister Davis, his wife. Sister Davis was baptized by the late Elder William Grafton the third Sunday in December, 1878, into membership with the Welsh Tract Old School Baptist Church. Of late years she attended the meetings of the church very seldom. For the last eleven years of her life she was afflicted with blindness and also suffered deafness for a long time. Her favorite hymn was 751 Beebe's collection; it was sung at her funeral. Text used at funeral Isaiah xliii. 1-3. Interment in Salem burying-ground.

ALSO,

**MRS. ESTHER ANNIE MILLER** passed away from this lower life September 30th, 1930, at her home, Gerrardstown, W. Va. She had been in failing health for a long time, was confined to her bed for three months, until death came to release her. She was born October 21st, 1848. Her parents were Moses Starr and Sarah Swope, of Tough Creek Valley, Huntingdon County, Pa. She was one of three children, and is the last to go. Late in life she married D. Scott Miller, of Gerrardstown, W. Va. Mr. Miller is eighty-four years old and is left very lonely by the going of his wife. She is also survived by two step-brothers: J. L. and Allison Hauger, of Shepherdstown, W. Va. Mrs. Miller was not given to unite with the church, but she was a faithful attendant of the meetings of the Mill Creek Church, West Virginia, as long as those meetings continued. She loved the place where God's honor dwells, the place of his sanctuary. She was a firm believer in the absolute predestination of all things and salvation by grace first, last and all the way through. It was her desire to have an Old School Baptist minister officiate at her funeral, or else have no services at all. Her wishes were carried

out by her husband and the family. The text used was Matthew xi. 20-30. Interment was in the cemetery at Shepherdstown, W. Va., until the last trump shall sound and the dead shall be raised incorruptible and the great change shall come.

H. H. L.

**SARAH FRANCES WOOD MELTON** was born December 16th, 1854, and died August 24th, 1930, aged 75 years, 8 months and 8 days. She was married to Silas N. Melton February 10th, 1876. He preceded her in death two years, eight months and eight days. At the time of his death he was seventy-seven years and eight days old. To their union were born eight children, two girls and six boys: Allie F. Melton and Lillie V. Hauley, of Poca, W. Va.; Walter E., of Dunbar; O. B., of St. Albans; Howard A., of Milwaukee, Wis.; Woodson A., of Chicago, Ill.; Rome A., of Poca, W. Va. All are living except Allie, who preceded her mother in death two years and seven months. Sister Melton was a strong believer in the doctrine advocated by the writers of the SIGNS OF THE TIMES. She belonged to the Primitive Baptist Church called Hopewell, which she joined when quite young, and was baptized by her father-in-law, Elder W. A. Melton, he being the pastor of the church at that time. Sister Melton lived her profession, being meek and humble, bearing the evidence that she had learned of Jesus the glorious lesson that salvation is of the Lord from start to finish. She was kind to all, especially those of the Primitive faith. She and her husband were ready and willing at all times to take care of the people in times of our associations and monthly meetings. We greatly miss them, but feel our loss is their gain. While her husband never united with the church, yet he was a believer, and strong in the faith of the old order of Baptists. She came to her death by a stroke of paralysis. All that loving children and kind friends could do for her was done, yet the icy hand of death claimed the victory. She was buried beside her husband in the family burying-ground, to await the resurrection of her body on the resurrection morning. The writer was requested to preach her funeral sermon, which in much weakness he did, using as a foundation for his remarks the text found in 1 Thessalonians iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The funeral attendance was large, the many friends and relatives coming together to pay their last tribute of respect to one they loved.

J. W. McCLANAHAN.

**ABLE DURHAM WILSON**, the subject of this notice, was born June 21st, 1846, and departed this earthly life April 8th, 1930. He was married to Hannah Elizabeth Clark February 11th, 1875, and to that union were born four children, the youngest dying in infancy. The surviving children

are Miss Sadie L. Wilson, Forest Hill, Md., Mrs. Elizabeth Wilson Rowe, Baltimore, Md., Charles Wilson, Forest Hill, Md. Our friend, Mr. Wilson, was a regular attendant at the meetings of the Harford Church for many years, until his health got so bad he was unable to get out. Up until the time of his last sickness I can recall but three regular meetings of the church in three years that he was absent. He was a firm believer in salvation by the grace of God. His smiling face always brought cheer to the hearts of the little band, and we sorrow that we shall see him no more in this life, but since he has left such blessed evidence of faith in the Lord Jesus we sorrow not as those without hope, for we are assured that that blessed peace which he loved so well on earth shall know no end for him. No more roads to meet and ponder as to the correct way, but safe in the harbor of everlasting rest. Mr. Wilson's home was long a home for the Baptists, and from many States in the Union Baptists can recall the joyful hospitality of Mr. and Mrs. Wilson and their children. There are few such homes open to the Baptists in these days of falling away, and when we are reminded of the removal of such faithful ones we ponder as to what the future holds in store for us. The Lord alone knows what is best for us, and may he grant needed grace to keep us to the end of life's uneven journey.

His funeral was largely attended, and was held from his late home in Forest Hill. No community was ever blessed with a more highly esteemed gentleman than our dear friend, Abel Wilson. He was a faithful, loving husband, equally so as father and grandfather, and a true friend of the friendless. Elder J. T. Rowe and the writer officiated at the funeral. Burial was in the family plot at Rock Springs, Md. Thus amidst sorrowing loved ones and friends we laid to rest the body of one whose life had been an inspiration to many. May the Lord comfort all who mourn, and especially would we implore the blessings of Almighty God upon Miss Sadie, his devoted daughter, who is very lonely without her father.

Written by request by one who loved him,  
D. L. TOPPING.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, &c.  
REQUIRED BY THE ACT OF CONGRESS OF  
AUGUST 24, 1912.**

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1930. State of New York, County of Orange, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Gilbert Beebe, who having been duly sworn according to law, deposes and says that he is the owner of the SIGNS OF THE TIMES, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 411, Postal Laws and

Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publishers, editor, managing editor, and business manager are: Publishers, J. E. Beebe & Company, Middletown, N. Y.; Editor, H. H. Lefferts, Leesburg, Va.

2. The owner is, Gilbert Beebe, Middletown, N. Y.

3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE,  
Owner.

Sworn to and subscribed before me this 4th day of October, 1930.

(Seal) FRANK P. COX.  
(My commission expires April, 1932.)

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

The First and Second Roxbury Old School Baptist Churches are to unite in a two days' meeting, to be held in the Halcottville Old School Baptist meetinghouse, Providence permitting, the fourth Sunday in November (23rd) and Saturday before. We expect Elder George Ruston to be with us. All lovers of the truth are cordially invited to meet with us.

PRUDENCE O'C. HINKLEY, Church Clerk.

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows to meet with them the fifth Sunday in November (30th), 1930. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m., also at 2 p. m. on Saturday before. All welcome.

ADDIE LIVINGSTON, 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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**A S H O K A N , N . Y .**

Meetings every third Sunday

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Mt. Zion Church, Weslaco, Texas, invites all lovers  
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E. B. AULT, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 98. MIDDLETOWN, N. Y., DECEMBER, 1930. NO. 12.

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## CORRESPONDENCE.

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PHILIPPI, W. Va., June 28, 1930.

DEARLY BELOVED BRETHREN:—It is alone by the grace of God that I am permitted to address you in the above manner for the purpose of telling you that once again through the goodness and mercy of the all-wise God the members of Mt. Olive and other sister churches met together in a three day meeting for the worship of our Lord and Savior Jesus Christ in spirit and truth. How sweet, precious and beautiful for brethren to dwell together in love and unity. I feel assured of the fact that each and every child of God went away from that meeting with the feeling that it was good to be there. Many precious words of truth were spoken by our beloved ministers of the gospel, who came bringing us glad tidings of good things. They proclaimed the glorious doctrine of election, predestination and salvation alone by the grace of God, giving God all the praise, honor and glory, ever looking

unto Jesus as the author and finisher of our faith. What a wonderful blessing it is to see brethren who stand so firmly on the principles of doctrine established in days gone by, and who ever contend earnestly for the faith once delivered unto the saints of old. It gives the soul of a poor sinner many seasons of rejoicing to hear the precious truth proclaimed and to meet with the dear saints of God who look for the old paths and strive to walk therein. Though we be few in number, there are many precious promises left on record for the comfort of God's little ones. He has said, Where two or three are gathered together in my name, there am I in their midst; and it fills our souls with joy when we feel his presence near and know that he is able to speak words of comfort to the poor tempest-tossed soul who feels the need of the never-dying love of Christ, who gave himself a ransom for his people to save them from death, hell and the grave. The beloved ones who gathered at dear old Mt. Olive heard nine messages of gospel

truth and were blessed with the full assurance that it is alone by the grace of God that any one will ever bask on the sunny banks of sweet deliverance. Oh what joy it is to hear the brethren tell of what great things the Lord has done for them, whereof they are glad. He has done it all, all to him I owe, and not one of his little ones will perish, he saved them with an everlasting salvation, and when this earth shall pass away they will all be gathered home to glory, there to be like him, where joy will be complete, sorrow and sighing shall be no more, ever singing praises to his blessed name in that world without end. A glorious meeting of the saints of God makes me stop and marvel at the mysterious works of God. It is all too wonderful for the carnal mind to comprehend; it cannot be understood, only by the revelation of God through his Spirit, shed abroad in the hearts of his children. Thanks be to his holy name for his many promises, and great is the joy when the cup is filled to overflowing and we feel that he has fulfilled the words where he said in his sermon on the mount, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." If it is only the crumbs that fall from the Master's table, they rejoice greatly and are made willing to sit at the feet of their brethren. The love of God draws the poor wandering soul to the meetings, and how thankful we should be that we can meet in praise of his holy name. May God give each and every one grace sufficient to forsake not the assembling of ourselves together as the manner of some is. Our meetings here are only a foretaste of the joy that awaits us in that heavenly home prepared for those who love him because he first loved them and shed his precious blood in agony on the cross that his people might have life everlasting, with its joys eternal. Being a school teacher in the town of Fairmont, I can see the many worldly pleasures of to-day drawing the carnal mind away from things pertaining to heaven and its joys, and it makes me realize more and more every day that it is alone by the grace of God that any would unite themselves with the Primitive Baptists, despised and rejected by men of the world, yet the dearest people on earth to me. "Blest be the tie that binds our hearts in christian love." Love is the golden chain that binds one and all into a common bundle of never-dying love. "My people shall be willing in the day of my power," and when the cords of love are drawn they are made to cry, Lord, save, or I perish; and, like the poor publican, they say, God, be merciful to me, a sinner. Though he slay me, yet will I trust him. He has all power in heaven and earth, and none can stay his hand, or say unto him, What doest thou? He forever put away the sins of his people to be remembered against them no more. What could be safer, sweeter and more secure than the doctrine of election, predestination and salvation alone by the grace of God, through the shed blood of our Lord and Savior Jesus Christ, to redeem his loved ones and give them a home where none but the saints

of God shall dwell? Oh how sweet it will be when we meet to part no more. May it be our happy lot to meet around the great white throne when our trials and cares are ended, if we never meet again as we did in our lovely meeting this month. Great will be our joy then, when we can sing praises to his holy name forever and ever. There we shall see him and be like him, there will be no more night there, only joy and peace for evermore. I feel that this is all too good for poor sinful me, yet I love to pen a few thoughts as they come to my mind. I know that if I am a child of God it is alone by the grace of God I am what I am. My mind is as prone to sin as the sparks are to fly upward and I feel the need of his sustaining grace more every day of my life to keep me from the errors and delusions of the world.

If there are any words of comfort in this letter give God all the praise, honor and glory, and cast the mantle of charity over my rambling thoughts. I have not written for some time, because I did not feel worthy of asking for space in your valuable paper. I have written this at the request of a dear aged brother to tell you about our wonderful, precious and lovely meeting in honor of His holy name. The brethren and sisters met together, and oh how sweet to see the love extended to each other. Their conversations were all about heaven and its joys. Many of the loved ones there are old and feeble and it makes my heart ache to look in their faces and see the tears roll down their cheeks as they listen to

a message of love proclaimed by some dear old soldier of the cross who is endowed with wisdom from on high. Thanks be to our heavenly Father, that he has revealed these things unto babes, who feel to be poor in spirit. I know and realize that it will not be long until many of the aged ones here will be lowered into the grave, and how sad it will be for those left behind, yet we would not mourn as those without hope, for we feel assured of the fact that they will be at rest and their spirit return to God who gave it, and, if it be the Lord's will, some day we shall meet with the loved ones who have gone before.

I must close. Pray for me, a sinner saved by grace, if saved at all,

ELSIE GALL.

CHICO, California, Sept. 26, 1930.

DEAR EDITORS:—I have just received what to me seems a wonderful letter from Elder G. O. Walker, of Reedsport, Oregon, and am inclosing it for publication in the SIGNS OF THE TIMES, if it meets with your approval. I have not his consent, but feel I know him well enough to be sure it will be all right.

Love to all the household of faith from an old sinner in hope of salvation,

MARION S. BROOKS.

REEDSPORT, Ore., Sept. 7, 1930.

DEAR SISTER BROOKS:—Paul says, speaking of Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The Lord doeth all things well, and it is a blessing to you that you are

reconciled to believe he is just as able to care for your daughter in one way as in another. Our son-in-law at Algeria, Washington, has been going twenty-nine miles to work each day for several years and has never sustained any injury in that way, but he lost an eye while watching a ball game.

I am slowly improving in health, but am not strong yet. The rest are well, as usual. Only as the Giver of every good and perfect gift, in whom is no variableness nor shadow of turning, opens our understanding that we may understand the Scripture can we set forth the true meaning of any of his inspired word, so I want you to try whatever I write by the Scripture and by any light you may have on the subject. What I write I only present as my belief.

In the last letter I wrote you we found, according to the Scripture, that though the children of Israel be in number as the sands of the sea, a remnant should be saved. That the multitude turned their backs on the living God, to the abominable worship of graven images and every kind of idol under every green tree. (See Jeremiah ii. 27, 28, 30.) That is because the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. (Rom. viii. 7, 8.) These Jews are typical people, so of the Gentiles, as Paul says, there was a remnant in Elijah's time, a remnant in Paul's time, so is there a remnant yet to-day according to the salvation of grace. Read carefully Romans xi. 1-8, and if you would know just what makes the

difference between a believer and an unbeliever refer to Ephesians, chapters one and two. God says, "I am God, and there is none else: I am God, and there is none like me."—Isaiah xli. 9. The Lord, as recorded in the book of Revelation, showed unto his servant John things that must be hereafter. (Rev. iv. 1.) As Cain made an offering of the works of his own hand: of the things from the cursed ground (Gen. iii. 17) and Abel by faith made a more acceptable offering and was hated and put to death, as it ever has been and is yet. There is the mystery of Godliness and the mystery of iniquity arrayed in terrible battle. So in Revelation Mystery, Babylon the great, is shown under various heads, and each time all the world whose names were not written in the Lamb's book of life from the foundation of the world wandered after the beast. In the twelfth chapter of Revelation Roman paganism is shown to John under the name of a great red dragon. That old serpent, called the Devil and Satan, that was the great head of will worship and idolatry supported by the Roman crown, practically ruling the world. In Revelation xiii. 1-11, John sees and records for those who have an ear to hear, a last rising up, and the dragon gives him his seat and his power and great authority. That was about 312 A. D. When Constantine came to the Roman throne, the old seat and power and civil authority of the dragon. History calls Constantine a christian.

That first beast was the mystery of iniquity, false, worldly, idolatrous wor-



ship. The Holy Ghost showed it to Paul during this practically unbroken powerful reign from 312 A. D. to 1572 A. D., when the great civil power was broken at the time of the reformation: Luther, Calvin, etc. There were untold millions (estimated from fifty to one hundred millions) put to death for the testimony of Jesus, because they would not bow themselves to the Catholic idolatry. During this time a few of the remnant, according to the election of grace, were hid away in the wilderness. That is called the bride, the Lord's wife, clothed with the sun and with the moon under her feet. Notice forty-two months, three and one-half years, &c., equal 1260, and the time of this last and the time the church was hid away, from 300 A. D. until the reformation, was 1260 years.

In Revelation xiii. 11-18, a second beast rises up. Notice that the first beast had the power, seat and great authority of the dragon, and the second beast spake as a dragon. (Rev. xiii. 2; xiii. 11.) That is the old serpent called the Devil and Satan. The ruler of the darkness of this world and king of the world, he has always enforced his authority with the weapons of a carnal warfare; that is, they have prosecuted always when they could gain control of the civil and military power. This last time is coming up what is commonly called protestantism, beginning at the time of the reformation, when new churches began to spring up, Lutherans, Calvinists or Presbyterians, daughters of the mother of harlots, springing off from and resembling

Catholicism. In the twenty-third chapter of Matthew you may read the Savior's summary of the Jews' depth of idolatry, witchcraft, &c., and to-day you are well aware of the cunning devices of men and women that lie in wait to deceive. They are meddling in the civil powers of the world, electing their members to office and maintaining great lobbies at the capitols to corrupt legislation. Their great lobby now is the World's Church and Civic Confederation. I here heard that there were more than six hundred denominations, fraternities, &c., some eight or ten years ago, and new ones occasionally springing up, like green bay trees, so the full number is probably six hundred and sixty-six. I have lost at least one good position, and failed to get another, because I had not the name of the beast: refused to join the synagogue of Satan. And so men in order to sell or buy goods must needs bow to some of their idols; some call it having a "pull." They are not to the summit of their great power and iniquity yet, but when they do become agreed and give the power to the first beast, as they will (Read Rev. xvii. 17.) then it seems the reign will be short until the just judgment of the unerring Judge will be poured out upon them. (See chapter eighteen.) It may be hard for one who has only lived in this age of religious tolerating to believe the extent of the meaning of Jeremiah xvii. 9, and believe that men of this enlightened (?) age could be whipped into such a frenzy as to butcher wholesale. (Rev. xiii. 15.) Now we find the contention always

comes up about the same way: the question of salvation is the bone of contention. The truth is, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. But the carnal religion always popular is just the reverse, contending always that it is by good works, a reward and not a gift, and they are very zealous, as Paul says. (Rom. x. 1.) All our righteousness is as filthy rags, a poor offering to sacrifice for sin. Jesus says, I GIVE unto them eternal life, and they shall never perish. (John x. 26, 28.) See also Acts iv. 10, 12. As the unregenerated Jew rejected, persecuted and crucified God's own Son, so the carnal mind of the Gentiles, even so-called christians, is enmity against God, and filled with blind zeal, as their sermons and books witness.

The second, or two-horned beast is also called the false prophet. (Rev. xix. 20.) At the height of his power, when he shall rule the kingdoms, or governments of the world, John sees all the world but the elect wandering after him, as they also did after the dragon and the first beast. At this present time we are seeing what John saw about 1900 years ago, and recorded in Revelation xvi. 13, 14. The saints, overcome by the blood of the Lamb, and by the word of their testimony, are forbidden to use the weapons of carnal warfare. Their complete and only armor is described in Ephesians vi. 6-12. All the religious and civil powers of darkness of this world are not our greatest enemies. Our sins when they are fin-

ished bring forth death, but thanks be to God, who giveth us the victory through our Lord Jesus Christ, he bore the sins of his brethren in his own body on the tree, blotting them out as with a thick cloud. (See Rev. i. 18.) Is it not enough? "O death, where is thy sting? O grave, where is thy victory?" Stephen bore the armor (Acts vii.) and gained the victory even in death. Even so the great Sufferer of Gethsemane and the cruel cross, being obedient even unto death, but could not be holden of the monster. (Zech. iv. 6.) As long as time shall last there will be witnesses to the great mercy, majesty power, honor and glory of Christ, even though they may have to seal it with their blood as did Abel and all the martyrs of Jesus.

I intended to be brief, but it is difficult to be brief and yet clear.

Yours to serve in the bonds of the gospel,

G. O. WALKER.

TRENTON, N. J., May 16, 1930.

DEARLY BELOVED IN THE LORD:—  
Once again my mind is directed to the worship of God, by giving testimony of the power and saving grace of our Lord. By faith we follow the prophets and look ahead to that revealed unity which was completed by the death of Christ, and manifested in the words, "At that day ye shall know that I am in my Father, and ye in me, and I in you."—John xiv. 20. There we have the unity of God and his people through the mediation of the Son. Before the world was Christ and the Father were

one and his elect were known in Christ. God foreordained the suffering and death of his only begotten Son, that his chosen should be saved from the condemnation of the law and a remnant manifested in the realms of time for the glory of his holy name, and in all the earth his work should be seen by the sons of men. If God be for us who can be against us? Paul, in his letter to the Romans, felt strong enough in the faith to include himself in the above words, and at times we also feel the same strength. David, the shepherd boy, a type of Christ, saved his father's flock from the lion, the bear and his brethren from Goliath, so also has Christ, the holy Son of God, saved and kept his people from the condemnation of the law, from the evils of false worship and the wicked one, and from death, the greatest of all enemies, and has risen triumphant over all, a King in spiritual Israel. Like David and Joseph, he was scoffed at by his brethren, the Jews, betrayed and delivered to the enemy for destruction, but in God's time and plan made a Savior of his people, delivering them from the law, from Satan and from death. By the holy purpose of God, his people were in him before the world was made. Our lives are hid with Christ in God, and because he is eternal we are eternally his. He is for us at all times. The church, the bride, the elect, was in God before time, but in time a remnant is brought forth to manifest his power in the earth. In Jeremiah we read, "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I

went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." The new birth is here prophesied. The child of God under the law marred in the hand of the potter for the glory of God, and that vessel was made again another vessel, showing very plainly the regeneration of that same lump of clay. Now this new vessel is the same that Paul speaks of: "We have this treasure [the life of Christ] in earthen vessels, that the excellency of the power may be of God, and not of us." Because of this life, this treasure, we know that Christ liveth and is the Mediator between God and man, and with Paul we can say, I live; yet not I, but Christ liveth in me. So we can declare, The Lord is for us, fear them not. If we were not eternally chosen by him, and possessors of eternal life, then indeed would we have reason to fear them that kill the body. There can be no life of Christ possible unless it is eternal. If his people possess life, it is eternal life, and was in them in Christ before time. Christ told Nicodemus, Ye must be born again. The quickening comes when the child of God is given to feel that life, by his ability to suffer for sin and from condemnation. He must go his full time in that suffering and growth until the time of delivery, then he is brought forth to the full knowledge of Christ, and so becomes a manifested child of the royal seed, a chosen child just as

much before the spiritual birth as after. If one does not possess eternal life in Christ before creation, then our lives would be part time life and part eternal, and that is not possible, as the life of the seed is eternal and is in Christ, so also is the body. God has been for us eternally. The words, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord," testify to that wonderful love of God for his church, the body of Christ, and the life of that body is hidden and kept in the Root, concealed, and will survive the test of time and will come forth glorified. The perilous times that Paul speaks of are surely with us. As we look over all the branches of this body scattered through the land we see a coldness, a falling away, and we wonder if indeed the end is not near and the time of the Gentiles fulfilled. We do well to follow Paul's admonition: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them," and so "stand fast in one spirit, with one mind, striving together for the faith of the gospel," proving to our adversaries that if God be for us none can be against us. Christ declares of his bride, "Thou art all fair, my love; there is no spot in thee." May we hope that we are of that glorious body of Christ. When the end of time comes we know that the chosen will be as beautiful and perfect as the Head de-

clares, for they are the body of that glorious Head. While enduring this growth toward completeness let us not faint, for if God be for us we will come forth perfect. Not one tiny part of that body will be marred, for as surely as the Lord said, My holy one shall not see corruption, the body will be all complete and perfect before the Father. It is right that we walk fearfully and softly before the Lord, giving our thoughts to the things of God, by the strength of that light that is in the midst of the temple of God. The pastimes and amusements of this world yield unto us the fruits of the flesh and profiteth us nothing. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As Christ is the light in the earthen vessel, the glory of his name will be manifested and his name wrought in us so that we will work out that which is within, bearing fruits of righteousness according to the will of God. The great questions in my mind most of the time are, Have I been born again? Can I by faith say, If God be for me who can be against me? If I have been called, do I walk worthy of that calling? All I can do is to leave all in the hand of God and hope that he will manifest to me from time to time his love through the fellowship and love of the brethren.

This is left to your judgment, knowing that God will not allow anything that I have written to take one whit from his glory.

Your sister only by the grace of God,  
ELIZABETH L. FETTER.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER, 1930.

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**HEBREWS XIII. 17.**

"OBEY them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you."

Our only excuse for attempting to write on the above passage of the word is because we have been asked to do so, and are willing to submit such thoughts as we have upon it. This Scripture does not refer to worldly governmental powers to which the members of the church, as citizens, are subject. But this refers to those gifts and offices in the church unto which the brethren are commanded to yield obedience. There is a Scripture in Romans, thirteenth chapter, which refers to the civil powers

which administer the affairs of earthly government and to which the believer is commanded to yield obedience. This is not to be confused with the above Scripture in Hebrews, thirteenth chapter, which refers to the ministers of God within the church. These ministers of God within the church are called and qualified of God through the Spirit to serve the church and it is right and proper that these gospel ministers should be respected, that their admonitions should be heeded, their instructions obeyed. If a church is not willing to follow the advice of the pastor they should not in the first place have called that pastor. The very act of calling a pastor to serve a church carries with it the implication that that church has confidence in that man to adequately serve them; therefore they should not cavil at his advice when such matters arise that require his counsel. Every truly called minister of God is called of God, and is therefore accountable to the God who calls him to the work. Being thus accountable to the Head of the church for the way he conducts himself and for the manner in which he fulfills his ministry, he cannot treat his responsibilities lightly. He will go about his work with much prayer and carefulness, walking humbly with his God and with those about him. He will seek to avoid every appearance of evil, will never seek to please men, not even those of his own congregation, but will seek to be faithful and true in all his deliberations in the house of God, not wresting the Scriptures to bolster up his own preconceived notions, but

endeavoring to rightly divide the word of truth as a good workman unto God, not unto men. It is the spiritual business of pastors of churches to watch for the souls of those placed under their care by the Holy Ghost. The Holy Ghost alone can make a man the overseer of the church, and when the Holy Ghost does this, that man will not do it for the sake of filthy lucre nor for any selfish or personal motive, but he will do it with a readiness of mind begotten of the love of God within him, for the good of the cause and for the glory of God. He, therefore, has the spiritual oversight of the flock and in that way watches for their souls. When matters of doctrine, faith and practice come up for discussion or decision within the church, the advice and direction of the minister of God should be attended to by the church and they should abide in his teachings. Should his advice and direction to the church be such that the church cannot conscientiously follow him, they should reason with him and he with them, both pastor and people endeavoring to know what is the good and right way. If this matter is gone about in the right way peace and order will attend their efforts and both pastor and people will be more firmly welded together in love. If, however, the pastor is in the right and the church rebellious against his rule, they cause him grief and not joy and such a condition is unprofitable to all concerned, as the writer to the Hebrews here says. On the other hand, if the church finds the rule of the pastor unscriptural and uncharitable, if the

pastor assumes an arbitrary attitude for which there is no warrant in Holy Writ, he then brings himself under the deserved censure of his brethren. The absence of the Holy Ghost in his ruling of the church proves that that man is out of his place and should himself be called to order. Lacking the overlordship of the Holy Ghost in one's ministry makes a man's ministry void and of none effect to the people over whom he is supposed to watch. This Scripture in Hebrews has been terribly abused through the ages of church history. Self-seeking men have taken advantage of this text to lord it over the church and no such thought at all is involved in the text. Any man in the Old School Baptist Church who takes this text as an excuse to impose his will upon any church or churches would be committing spiritual suicide. There is no excuse for any one to lord it over God's heritage or to seek to have dominion over the faith of the people of God. Even the apostles themselves disclaim any right to dominate the church of God, yet they are judges in spiritual Israel and their rule must be respected and obeyed if we expect to be recognized as the visible organization of God on this earth. Any disobedience to the apostles' rule or to their judgment at once places us beyond their fellowship. If we are in their fellowship we will gladly walk with them and agree with them. Any disobedience thereunto is an evidence against us, that we do not belong in their company. If a church loves her pastor and has confidence in his judgment her members

will obey his rule; if he is in his right place and in his right mind his rule over the church will be marked with the firmness of love and there will be no arbitrary dictation to the church on his part. Among the various protestant bodies of the modern religious world, there are many regulatory bodies, such as synods, councils, presbyteries, associations, &c., which dominate the faith and actions of their members. Such governing bodies think they have a warrant for their actions in Hebrews xiii. 17. Nothing could be more foreign to the true import of the text. Those bodies of men do not love each other, nor do they love the people over whom they seek to rule; they are in love with their own power and delight to have the whip-hand over their fellows. It was quite otherwise with Paul, who wrote this Scripture under consideration. He felt himself to be the chief of sinners and the least of saints, not fit to be called an apostle because he had persecuted the saints. Humility, love and gentleness marked the ministry of Paul; yet he was unfailing in his faithfulness to his brethren and did not hesitate to reprove and correct when necessary. It was the Holy Ghost in Paul that did the ruling, and not himself. So must it be to-day with those who have the oversight of the flock of God. If the Holy Ghost dwells not in us in our ministry, we cannot rule with discretion; but granted that the Holy Ghost is present in one's pastorate, then the church is bound in love to respect the ruling of that man.

H. H. L.

### GENESIS VII. 16.

"AND the Lord shut him in."

We have been requested to write upon the above Scripture, and we commence in much fear and weakness, knowing that unless the Lord enable us to write to his honor and glory our effort will be vain. Noah was a servant of God, a preacher of righteousness, and that which he built was built according to the word of God. The size of the ark, the length, breadth and height were given to him, also he was told to make it of gopher wood and pitch it within and without with pitch. The door of the ark was to set in its side, and it was to have but one window, and when completed the Lord did not say, Go into the ark, as if the Lord was not there, but "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." He then told him what beasts and birds, clean and unclean, he should take into the ark. And it came to pass, after seven days, that the waters of the flood were upon the earth, and the same day that they entered the ark the fountains of the great deep were broken up and the windows of heaven were opened. And they that went in, went in male and female of all flesh as God had commanded him, and the Lord shut him in. As we have stated briefly the connection of Scripture leading up to our subject, we shall now come to the words, "And the Lord shut him in." This Scripture first presents to our minds the absolute sovereignty of God over all creation. It clearly shows that he can create and can destroy, and as

God, all creatures obey his command. Noah was not told to stand and call on those without, and by threats of destruction, or soft, persuasive words, get them to come into the ark. The Lord said to Noah, Come into the ark, thee and all thy house. Again our subject sets forth very clearly the doctrine of election, as in the instance of Jacob and Esau, God said, Jacob have I loved and Esau have I hated, and that before the children were born, or either had done good or evil. It is true that the Lord declared to Noah, "For thee have I seen righteous before me in this generation," but the righteousness of Noah was the righteousness of faith, which faith is the gift of God. Noah himself, with those of his household, were descended from Adam, and were of the same lump by nature as those who perished in the flood. Noah would have been in the same condemnation but for the mercy of God, for it was God who warned him, and Paul tells us, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." We have often heard those who ought to know better, misquote that Scripture, and say, Noah was moved by fear, instead of as it is written, moved with fear, and such misquotation is very misleading and gives an entirely different meaning to it. He was not moved by fear, but rather by a living faith which enabled him to move with fear. In other words, fear was not the

motive that moved him, but faith, and fear, the fear of God, which is a filial fear, manifested in Noah, loving regard to the word of God. Noah's faith came by hearing, and hearing by the word of God, and as the fear above mentioned is the fear of the Lord which is the beginning of wisdom, it can be rightly said he moved with heavenly wisdom. How different some men would have it, when they say that Noah was moved by fear, as though fear of a common destruction was the moving cause of Noah building the ark. God had thoughts of good to Noah and his household, and he warned him of things not yet seen. The people in Noah's time were not warned as he was warned, for Jesus tells us they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and he declares they knew not, until the flood came and took them all away. No doubt they said Noah had a devil and was mad, and laughed him to scorn. They were destroyed, but Noah could not be destroyed in the deluge, any more than Lot could be left to perish in Sodom, or Abram remain with his father, Terah. The Lord had a purpose according to election, and he said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house. There are volumes in the words of our text. God's purpose to save, and determination to destroy, are both presented to our minds when we consider the election of God. The very water that by God's power stood on heaps to let Israel pass over, came in deluge upon the Egyp-



tians when they would follow. Man may quibble at the word, and say God is an unjust God, but, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "And the Lord shut him in." Man could not open that door when God shut it. He shuts and none can open, he opens and none can shut. Let us first consider what it meant to be shut out, then we will go more fully into the security and happiness of those who were shut in. Those who were shut out were, by a sovereign act, the election of God, left out forever to perish in their own wickedness. A righteous God made short work of them by sending rain from above, and by breaking up the fountains of the great deep. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Noah alone remained alive and they that were with him in the ark. The gracious were saved, the graceless destroyed, it was a

gracious act of God to shut them in and the storm and flood could not reach them when shut in by God. No lock of man's invention can give the security that those had who were shut in by God. "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." Those who were shut in were certainly monuments of his mercy, for while other buildings were destroyed by the flood, the ark rose with the waters, and went upon the face of the waters, no wonder that when the waters were dried up and the ark had rested upon Mount Ararat, Noah, looking upon the ark that had weathered the storm and flood for him, could offer a sacrifice of a sweet smelling savor unto the Lord his God. The ark was a type of Jesus Christ, the ark of grace, and those creatures that went into the ark were typical of the election of grace, who by a sovereign act or purpose of God are shut in Jesus Christ. It was from the side of Adam that the Lord took a rib, "and the rib which the Lord God had taken from man made he a woman." He took it from his side because it was nearest to his heart, she was nearest to his heart before she partook of the forbidden fruit. The election of grace were in the heart of Jesus Christ, and the door of the ark was in the side, and the Lord shut them in. The electing love of God shut them in the Son of God. Jesus said, "All that the Father hath given me shall come unto me, and him that cometh unto me I will in no wise cast out." Thus they are secure by electing love. There were three floors in the ark and

only one window above. The top floor with its light from above typified the gospel dispensation with its direct light from heaven. Jesus, who is a light to lighten the Gentiles and the glory of his people Israel. The second floor, whose light was not so clear, represents the legal dispensation, with its shadows of better things to come, and the third floor represents the patriarchal dispensation which had but a glimmering light from above. In all three dispensations, or floors, there are those shut in preserved in Jesus.

What saved the three Hebrews in the furnace? Was it not Jesus? And David, Daniel and Paul all had to declare that the Lord was their light and salvation. They were kept by God's power, and not for their goodness, but because of his electing love. To-day there are a people shut in by God, who would be as destructive as the wolf or lion or leopard, who have been gathered into the ark by our God, and are made to dwell with the lamb and lie down with the kid, and a little child leads them. The unclean Gentile and the Jew that was ceremonially clean are made to feed together and the middle wall of partition is removed, and they know that there is now no condemnation to them that are in Christ Jesus, shut in by God, and they need not the light of the sun nor moon nor stars, for the Lord is their light, and their God their glory. Those thus shut in know that their safety is not in themselves, but in Christ. It is true trouble will come upon them as the storms beat upon the ark, but the ark sustained

them above all the storm and brought them safe to the top of the mount at last. Whatever the trial or trouble may be, they are sustained, as the deluge of old came, the ark mounted and rode upon the face of the waters, and, bless the Lord, he has said, The eternal God is thy refuge and underneath are the everlasting arms. Paul tells us, "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." The sorrow of the world worketh death, trouble often has run its victim to despair and death. Reproaches have often sunk the worldling into misery and sometimes self-destruction, but with the elect of God there hath no temptation taken them but what is common unto man, and he will with the temptation make a way of escape that they may be able to bear it. The way of escape is God's electing love, for no matter how bitter the cup, hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow;  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress."

Abraham said, "In the mount of the Lord it shall be seen," and in the Mount Ararat, which means holy ground, Noah saw the ark that had stood the tempest for him, and it is there also we see Jesus, smitten and bruised for us, when he carried us in his heart, and our sins in his body on the cruel tree.

As we look with wonder on him whom we have pierced, it is then we can sing, "Amazing grace, how sweet the sound, that saved a wretch like me." Yes, it is then that the theme of electing love excites our admiration and we can say,

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

G. R.

#### NOTICE.

WE request our subscribers when sending in subscriptions or changes of address to be sure and give the *exact name and address* to which the paper is now coming; otherwise we are liable to give the credit to the wrong person, as we may have two subscribers of the same surname at the one post office.

Also, when remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it.

#### CLOSE OF VOLUME XCVIII.

As it is customary at the close of each volume to give our readers a short account of the condition of the SIGNS, we will now endeavor to do so. There is not much new to report. Things have moved along about as in previous years, and we hope there has nothing appeared in our columns to dishonor the cause for which the publication stands. While our subscription list has decreased some during the year, we are hopeful it is because of the depression that has taken place in our country, and not because of lack of interest in the cause or in the SIGNS, and that when times improve our list will again increase to where it formally was. Under the circumstances, we feel our supporters have done all they could, and we thank them for what they have done. We also wish to thank those who have written for our columns, for without good and sound communications it would be impossible to continue with the publication. To any and all who have contributed financially toward helping send the SIGNS to the "poor of the flock," and to aid in publishing the paper, we extend our heartfelt thanks and appreciation. Last, but by no means least, we thank our faithful editors for the interest they have manifested and the help they have rendered during the year.

Hoping the dear Lord will guide and sustain us during the coming year of 1931, we now bid you farewell for the year 1930.

J. E. BEEBE & CO.

## CIRCULAR LETTERS.

(Written by sister Della Davis.)

*To the Elders and messengers composing the First Kansas Association of Regular Old School Predestinarian Baptists and the churches they represent, now in session with the West Union Church, near Perry, Kansas, September 12th, 13th and 14th, 1930, Greeting.*

DEARLY BELOVED IN CHRIST:—  
With a prayer to the God of all wisdom and power that he will guide and direct me in all things, I will try to perform the duty assigned me at the last session of this Association, and present a few thoughts for your consideration as a Circular Letter. I would call your attention to the many afflictions of the righteous, whereof every true born child of God is a partaker. In Psalms xxxiv. 19, we find the words, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." These afflictions do not pertain to the common ailments, tragedies and calamities that befall the whole human race, and for which many, if they think of him at all, would curse God and die. But the Lord's people see his hand in all the common afflictions which come upon them, as well as the peculiar afflictions which none others experience. We may feel that he has chastened us sorely, but his word assures us that it is in love. He does it "our souls to refine, and make us at length in his likeness to shine," and our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory, and brings us into fellowship with his suffering. When our minds are led to all he endured then our afflictions of doubts and fears, perils and persecutions, tribulations and distresses, are made to seem light, and but for a moment, in comparison to that eternal weight of glory, the contemplation of which is worked in them that are spiritually exercised thereby, so that in patience and comfort of the Scriptures we have hope of sharing in that eternal weight of glory, and when patience has her perfect work then we glory in our afflictions, in tribulation, seeing that patience is enhanced by it, and worketh experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts and "My people shall never be ashamed." But often "in our souls' distress, when all around is wilderness, when herbs and quenching streams there is none," and we see not a step before us, then do we walk by faith and not by sight, trusting in the precious assurance that all is for our good, and the blessed hope which we sometimes esteem as too small to rest upon is renewed and holds us as an anchor, both sure and steadfast, and keeps us from drifting away and sinking in the stormy waves that often seem nigh to overwhelming. If in this life only we have hope in Christ, we are of all men most miserable, but it reaches beyond this vale of tears, and entereth into that within the vail, whither our Forerunner, the lowly Man of sorrows and acquainted with grief, is for us

entered. His bleeding footsteps marked the path for us to tread, and as we run with patience the race unalterably set before us our eyes should be on him, the author and finisher of our faith. "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." Oh let us not only walk in this light, but in the dark and lonely seasons run with patience, for he hath commanded the light to shine out of darkness. The lightning flashes from the clouds we so much dread. Only a flash, but it shows the way a little further along. We have this treasure in earthen vessels, for now abideth faith, hope and charity. So though we are troubled on every hand, yet not distressed; though perplexed, we are not in despair; persecuted, but not forsaken; cast down, but not destroyed; for all things work together for good to them that love the Lord. We have never a sorrow nor affliction but what the dear Lord chose. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body," as toiling, sorrowing, rejoicing onward through life we go, and we do "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." "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed," not that we would be stripped of mortality and lie down in death, but be clothed upon

with the spotless robe of righteousness, that mortality might be swallowed up, brought into subjection, that the life of Jesus might be more in manifestation in us, looking on things not seen by the natural eye, "for the things which are seen are temporal; but the things which are not seen are eternal," which "now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Think, dear brethren, of standing face to face with that innumerable host which no man can number, knowing every one as saints of the most high God, even as we also are known. Small and great will be as one, and the great multitude which John saw that no man can number shall stand before God clothed in fine linen and pure white, for the fine linen is the righteousness of the saints. And your righteousness is of me, saith the Lord. With psalms in their hands it shall be their joy to ascribe honor and glory unto him that reigneth forever and ever. There will be no night there, for the Lamb, he is the light. No more dark and lonely seasons, but there to be ever

"Safe from all the stormy winters,  
Free from sorrow, pain and strife;  
From all evils that befall us,  
As we journey through this life."

"It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What more can we wish to know than that we shall be satisfied when we awake in his likeness? Dear saints, as we hope for that which in our weary warfare we see not, then-

do we with patience wait for it. The disciples once said, We have left all and followed thee. What shall we have therefor? Jesus told them they should receive an hundred fold now in this time, with persecutions, but in the end eternal life. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He never loses sight of the objects of his love. His love is free, not to all of Adam's race to take up or lay down at will, but free because it is freely bestowed without price upon all for whom it was provided. So let us keep in mind the earnest of our inheritance, for if we be without chastisements, without trials and tribulations, without perils and persecutions, whereof all are partakers, then are we bastards and not sons. And when our work on earth is accomplished, when the last battle shall be fought, when the last tear shall be wiped from our eyes and these mortal bodies stilled in death, may we then, clothed in hope of immortality beyond the grave, fall asleep in Jesus, in the arms of our blessed Lord and Master rise to a newness of life, to ascribe all honor and glory and praise to him in a world that shall never end.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

(Written by Deacon Amasa J. Slauson.)

*The Lexington-Roxbury Association, now in session with the Olive and Hurley Church, Ashokan, N. Y., September 17th, 18th and 19th, 1930, sendeth christian greeting.*

DEAR BRETHREN:—Another year, which has seemed like a passing moment, has rolled swiftly by and brought with it many sad changes, and has brought about again the time for the writing of a few lines called a Circular Letter, to circulate among the associations and churches with which we correspond, and we do desire that the Lord will direct our thoughts in such a way that we might be able to pen a few lines to the praise and honor and mercy of the God of all grace, who we hope and trust has called us from nature's darkness into the marvelous light of his dear Son with a holy calling, not according to our own works, but according to his own purpose in grace, for by grace are ye saved through faith, not of works, lest any man should boast. It is a gift of God. How can we praise him enough for the love and desire which he has through his blessed Son given us for spiritual things and for the brethren? A desire to worship him in spirit and in truth, and put no confidence in the flesh, for the flesh profiteth nothing. The apostle Paul tells us of those who mind the things of the flesh, filled with all manner of wickedness, and says the carnal mind is not subject to God's law, neither indeed can be, for it is spiritually discerned. In Adam all die, separated from God, for God told Adam, In the day that thou eatest of the fruit of the tree thou shalt surely die. Now God is not slack concerning his promise, as some men count slackness, so as Adam did eat of the forbidden fruit so death passed upon Adam,

which is of the earth earthy, which was our forefather, so what are we by nature, and where do we stand, poor puny man, whose breath is in his nostrils, conceived in sin, shapen in iniquity, and who came from the womb speaking lies? Yes, did we not once roll sin as a sweet morsel under our tongue and delight in the pleasures and vain things of this world with much more delight and pleasure than now? Yes, has sin not become exceeding sinful? The Scriptures say that God is not slack concerning his promise as some men count slackness, as we made mention before. Now who knows that? Does the natural man know that he is a castaway? We so know. Does the natural man know that God's promise to Adam stands fast, and that there is no slackness in that promise; when he disobeyed God the penalty was death, and that he is dead in trespasses and sin, and that there is no soundness in him? The letter of the word in the Scriptures declares that, but does the natural man know it, even though the Scripture says so? He may think he believes it, but we will say that it is only imagination, the natural man does not believe it, and does not know anything about it until he is made to feel it and experience it, and when he is made to feel and realize that he is a castaway, that he is nothing but a lump of clay in the hand of the Potter, and that sin is stamped in his very being, and that if he were sent to hell God's righteous law approves it well, and that he cannot think a good thought or do a good deed and there is no soundness in him, then

he knows that there is no slackness in God's promise; he knows then that he is nothing but Adam multiplied. But there is something more. When one has experienced that, then there is something more than natural about that one. In order to know a thing we must experience something of it ourselves. Some one may tell us that a headache is a very agonizing pain, we may believe that one, but if we have never had any headache we do not know anything about it for ourselves, only by the testimony of some one else. After we have had headache then we have experienced something of it ourselves, then we can testify of it for ourselves and not for another. Another promise was made: the angel of the Lord said of Mary, And she shall bring forth a Son and thou shalt call his name Jesus, for he shall save his people from their sins. It does not say that he shall save Adam's people, as all the people, but his people, the Son of God's people. Now who are his people? The Scripture says his people are those chosen in a covenant of love in Christ before time began, those whose names are written in the Lamb's book of life. This sounds as if there was choice, and there is, according to the Scripture. Even so, what are we going to do about it? it is God that justifieth. God said, Jacob have I loved and Esau have I hated. The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his. Now, since man is dead by the disobedience of his forefather, Adam, and held fast under the penalty of that act, which is death, for

God said so, and it is law, for God is the lawgiver, so we are under the law of sin and death in Adam. Now if there be any salvation for poor puny man something must be done, and it must be done by God, for man, being in this helpless and polluted state, is entirely banished from God. So God fulfilled the promise which he had made to many. Through the Holy Ghost God caused the virgin Mary to bring forth a Son, and called his name Jesus, which means Savior, and he came in the form of sinful flesh, yet without sin. He made himself of no reputation. This is according to the reading of the Scripture in Matthew, left on record for those who believe that Jesus is the Christ, the Son of the living God. Divine record says that Jesus shall save his people from their sins, and in order for that to be done the blessed Son of God, who is blameless, who is guiltless, and holy as God is holy, in order to bring salvation to wicked, disobedient characters of Adam's fallen race this perfect man must pay our debt, suffer untold agony, be mocked, spit upon, crowned with thorns, put to death for the sins of his people. Think of it, the Just for the unjust died the death of the cross and his body was buried in Joseph's new tomb in the rock, and a great stone was placed at the door of the sepulchre, and all things made as

secure, fearing the disciples might steal him away. But when the three days came the keepers became as dead men and Jesus rose victorious, conqueror over death, hell and the grave. Now this is according to the record of divine truth, and, as we said before, fulfilling God's promise, so we find again that God is not slack concerning his promise. After all this great miracle is done, who believes it? Does one of Adam's race believe it? We will say, no. We mean that in this way the natural man only believes it by the reading of the word. He who has tasted that the Lord is gracious and has been made to feel his love and mercy wrought in his very being, and who has been made to cling to and love the things he once hated and to hate the things he once loved, been made to realize that Jesus is the rock of their salvation, to those he is precious, and such ones have something more than Adam's nature in them, and can say, I know my Redeemer liveth, and such ones believe that God is not slack concerning his promise, and can believe by something more than the reading about it. The world did not know Jesus when here on earth, neither does it know him now. Dear brethren, when we have been given a hope in the mercy of the blessed Lord we are commanded to show it by our life. Matthew v. 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Is it not our duty to live soberly and righteously in this present evil world that our con-



versation and our walk be such as to show to the world that we have been raised to a newness of life and thereby honor the Lord of mercy of whom we profess? When Jesus said this he was speaking to his disciples. When the Lord speaks it is done, as we have been trying to show, when he commands it stands fast. Was it not so in this case with his disciples? Did not their light so shine before men that men of the world could see their good works and see there was something more about them, and in their walk and conversation, and in their lives, than there was in other men? We say, yes. The Lord was speaking to those who believed on him, so we believe those same words speak to those who believe on him now and that that command is as effective now in the life and the light of a child of grace, does shine in this world, does shine before men, their walk, life and conversation are different than the men of the world. A child of grace cannot do the things that the men of the world follow after. He cannot follow after the lusts of the flesh as other men, because he has been given a different mind; his mind has been set upon things above this world. God said, I will put my law in their hearts and write it in their minds. So their light does shine: Christ in them, for he is the light to lighten the Gentiles, so by their fruits ye shall know them.

The churches composing the Lexington-Roxbury Association have certainly experienced sadness by having their dear pastor called to another field of labor, but the trial of our faith is to be

reconciled to God's will in affliction and sorrow, but through all of this it seems as though we have a reason to believe that the Lord has not forsaken us; we are made to say that the Lord is able to afflict and bless at the same time, so we have a great deal to be thankful for, and pray that he will give us strength to press on and ever be found walking in the strait and narrow way that leadeth unto life until death shall call us from the shores of time, and then that we shall see him as he is and be like him.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

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## MARRIAGES.

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By Elder C. W. Vaughn, June 5th, 1930, at the home of Mr. and Mrs. W. F. Disharoon, Philadelphia, Pa., Fredjoy Tobierson, of Detroit, Mich., and Florence N. Disharoon.

By Elder C. W. Vaughn, September 14th, 1930, at the Old School Baptist meetinghouse, Hopewell, N. J., John E. Shelton, of Washington, D. C., and Annie P. Woolverton, of Milford, N. J.

By Elder C. W. Vaughn, October 1st, 1930, at the Old School Baptist meetinghouse, Hopewell, N. J., Milton D. Yerkes, son of brother John and sister Josephine Yerkes, Oreland, Pa., and L. Beatrice Vaughn, daughter of Elder and Mrs. C. W. Vaughn.

By Elder T. D. Walker, October 18th, 1930, at the residence of brother and sister W. J. Berry, 1371 Vienna Way, Venice, California, John A. Pennington, of Yale, Wash., and Mrs. Mamie Comer Tully, of Fayetteville, W. Va.

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

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Mrs. Charles Glascock, Va., \$1; Elder D. L. Topping, Md., \$2; Mrs. E. S. Truitt, Md., \$2; Lillie M. Jenkins, Pa., \$1; Mrs. M. Coons, N. Y., \$2; Huldah J. Leonard, N. Y., \$1; Mrs. E. e Malcolm, Ontario, \$1; Gilbert B. McColl, Manitoba, \$1.25; Mrs. Sarah Leedom, Pa., \$3; Mrs. S. I. Rittenhouse, N. J., \$8; Jesse C. Ellis, Ohio, \$3; M. C. Reeves, Ill., \$2; Mrs. Mary J. Ege, N. J., \$10; Jennie Black, Ontario, \$1; Anson Quint, Maine, \$3; Attie A. Curtis, Maine, \$1; S. W. Shipway, N. Y., \$3; Mrs. David Rogers, Ontario, \$3.

## OBITUARY NOTICES.

**DEACON JOHN T. KERR**, our beloved brother in Christ, died at his home, Iona Station, Ontario, September 4th, 1930, after a few days' illness, in the eightieth year of his age. He was the son of Archibald and Flora Kerr, and a grandson of the late Elder Thomas McColl. He had three brothers: Alex, Archie and Thomas, all of whom preceded him to the grave. In the year 1877 he married Sarah Gillis, daughter of John G. and Jane McCalum Gillis, who was a loving and faithful wife. To this union were born two children, Bessie and Clara, but it pleased the Lord to take Bessie by death in the year 1895, so that brother Kerr leaves to mourn their loss his dear wife, one daughter, Mrs. Clara Elliott, and two grandsons, John and George Elliott, all of Iona Station. Brother Kerr was baptized by the late Elder W. Pollard, at Dunwich, May 11th, 1896, and was to his death devoted to his church, never missing an opportunity to be with his brethren if possible, to entertain them and to show kindness unto them for Jesus' sake. He was a very meek man and loved to hear spiritual conversation. For years he was precentor and led the singing, manifesting a gift rarely seen in the church. June 4th, 1916, he was chosen clerk of the Covenanted Baptist Church, and soon after was appointed a Deacon, which office he very ably filled. He was a pillar in the visible church, and while his dear and faithful family miss him and sorely mourn their loss, we as a church sadly miss his gift and can join in their sorrow.

Elder H. H. Lefferts and the writer officiated at his funeral, which was from his late home and was largely attended by sorrowing brethren, neighbors and friends. Interment was in Cowal Cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

G. R.

**A. LEATHERWOOD** was born in east Tennessee June 14th, 1862, and died at his home in Brown County, Texas, October 19th, 1930, making his stay on earth 68 years, 4 months and 5 days. He was married to Miss Mattie Thomas, at Clover Hill, Tenn., November 27th, 1886, and to that union were born five children, one dying in infancy. The four living are all grown and married and have their own homes. All were at their father's bedside to render any aid or comfort that loving hands could do. Brother and sister Leatherwood moved from Tennessee to Hunt County, Texas, in 1889, joined the Primitive Baptist Church at Sabine in 1890, and were baptized by Elder J. C. Sikes (the first ones he ever immersed). They moved to Brown County, Texas, some twenty-five years ago, and owned a good home here, well improved, when the good Lord called him to his heavenly home. The wife lived a close neighbor

to him ever since he moved to Brown County and we were often together, our memberships were in the same church, and I can truthfully say that his life and walk were in every way above reproach. He was a Deacon of the church from the time I first knew him, filling the office well and to the honor of his Master and the church. His friends were numbered by his acquaintance. All was done for him that his physicians, his loving wife, children, friends and neighbors could do, but none could stay the hand of death, for God had said, Child, your Father calls, come home.

Funeral services were conducted by Elder J. C. Sikes, who spoke comforting words to the bereaved family, and he was laid to rest in the Blake Cemetery, October 20th, 1930. Weep not, loved ones, as those who have no hope, for we have the blessed assurance that when the Lord shall come again that those who sleep in Jesus will God bring with him. If we can see the hand of the Lord in affliction it will strengthen us the better to bear it.

J. W. HAYNES.

**MISS ELIZABETH ANN McCLURG** was born February 23rd, 1850, and departed this life November 10th, 1930. For the past six or seven years she had resided with Mrs. Anna Ebert, 3 Dolson Avenue, Middletown, N. Y., whose first husband was sister McClurg's brother. One sister, Mrs. Lettie Osborn, of Ridgebury, N. Y., together with several nieces and nephews survive her. She was more or less helpless for the past two years of her life, but was cared for by Mrs. Ebert and her family to the best of their ability. Sister McClurg, we are informed, had been a member of the New Vernon Old School Baptist Church for fifty years, or more, though it was only very recently that we had become acquainted with her. We were called to conduct the funeral, on Thursday, November 13th, at the home of Mrs. Ebert, where a number of brethren and friends were gathered to pay their last respects. The Scripture read on the occasion was 2 Timothy i. 8-12, from which we spoke with such ability as the Lord was pleased to give. We would acknowledge the right of our God to do with his own as seemeth good in his sight, and desire to bow in humble submission to his holy will.

R. L. D.

**Mr. JOHN T. COCKRILL**, a friend of the cause of Jesus Christ, departed this life at his home, near Warrenton, Va., Sunday, October 26th, 1930, aged 73 years. He leaves his wife, sister Ida Cockrill, five sons and three daughters to mourn their loss. One of his daughters, sister Jennie Glascock, is a member of the church. Mr. Cockrill, while he did not unite by baptism with the church here on earth, was, we believe, a subject of saving grace. He loved to attend the meetings of the church and held firmly to the principle of God's illimitable and omnipotent sovereignty, that sal-

vation is of God through Jesus Christ the Son, and not by works of righteousness within the ability of the creature to perform. A few days before he passed away he softly sang to himself the hymn beginning, "Come, thou Fount of every blessing," all the way through. We feel the Fount of all blessing did come to him and took him away from all earthly scenes of trouble and sorrow.

His funeral was largely attended, and his mortal body was laid to rest in the family burial plot near his home. May the Lord manifest his comforting presence unto the bereaved widow and family.

H. H. L.

## MEMORIALS.

WHEREAS, it has pleased our heavenly Father to remove from our midst by death our dearly beloved brother, **JOHN T. KERR**, who for many years served so faithfully as Deacon, as Church Clerk and as precentor, we, the members of the Covenanted Church of Canada, desire to place on record a memorial of our appreciation of his character, and our grief at our loss. Be it

RESOLVED, that in his death we have lost a valued associate, whose presence we all sadly miss from our meetings, and whose place in our deliberations will not soon be filled. We believe that it is well with our dear brother and sorrow not even as others who have no hope. We bear testimony to the efficiency and fidelity with which our departed brother discharged the various trusts and duties committed to him, ever manifesting a kind and loving spirit towards those with whom he had to do.

RESOLVED, that this resolution be entered in full in the Minutes of this meeting, and be published in the SIGNS OF THE TIMES.

COVENANTED BAPTIST CHURCH OF CANADA  
ANGUS GILLIS, Church Clerk.

WHEREAS, it has pleased almighty God to remove by death from our midst our much esteemed and dearly beloved brother, **DEACON ALEXANDER LEATHERWOOD**, therefore, be it

RESOLVED, that we, the several members composing the Macedonia Church, Rising Star, Texas, do hereby set forth a declaration of our heartfelt sorrow, yet we feel to bow in humble submission to the will of God, knowing that he doeth all things well, and that by means of death he has removed our dear brother from this world of care, pain and all the afflictions that he has seen fit to make him heir to. It is our prayer that if the will of God be so, he will raise up another to fill his vacant seat in this house of God, and continue to do likewise as we one by one follow him, that God's grace and glory may continue here as a light that shineth in this world of spiritual darkness. Also, be it further

RESOLVED, that a copy of this memorial be given to his dear surviving companion, and sister in

Christ, as a memento. That this memorial be written into the Minutes of this church conference and recorded in the church book, and a copy sent for publication in the SIGNS OF THE TIMES.

Done by order of the church, in conference November 8th, 1930.

J. W. HAYNES, Assistant Church Clerk.

## CALL FOR HELP.

DEAR BRETHREN AND READERS OF THE SIGNS OF THE TIMES:—I have been asked as a Deacon to state through the SIGNS that our dear brother and pastor, Elder J. W. McClanahan, and wife, are in great need of help. Sister McClanahan has been sick for several months and the dear old brother is now broken down, and their financial circumstances are bad. If any of the readers of the SIGNS feel able, please send them help. His home church, of which I am a member and Deacon, will do what we are able to do. Brother McClanahan has spent a useful life in the interest of the cause which all Predestinarian Baptists love. He would go through heat and cold, and, if necessity demanded, would freely die for the cause that the world would reject. He has never tried to gather any of this world's goods, and if there is an Elder on earth who is deserving he is one. His home has been open to the Predestinarian Baptists as long as the writer has known him, which is about twenty-four years.

Hoping this makes the situation clear, and that the brethren will not frown upon the request I have made, I am, I hope, your brother in love and fellowship in Christ.

Done by order of the church at Hopewell, W. Va.  
J. R. BECKETT, Deacon.

SCOTTS DEPOT, W. Va., Nov. 3, 1930.

Elder J. W. McClanahan's address is Poca, W. Va.

[We do not usually publish such calls for help as above, lest the SIGNS and its readers be imposed on. As to the above, I personally know all concerned and can vouch for the fact that our dear brother McClanahan and wife need help, but they themselves would rather die than ask for it. I am glad his churches have taken up the matter.—H. H. L.]

## ERRATA.

By an oversight, the name of Elder George L. Weaver, of Cleveland, Ohio, was omitted from the list of ministers composing the presbytery which ordained brother Arnold H. Bellows, of Second Roxbury Church, to the full work of the ministry.  
G. R.

## WANTED

To hear from some one having a copy of "Hassell's Church History" that they would be willing to dispose of. Write to the undersigned, giving price and condition of book.

OSCAR J. BYRNSIDE,  
HURRICANE, West Virginia.

## MEETINGS.

We have kept up a monthly meeting for some time in the past, and hope, by the grace of God, to be favored to continue to meet every second Sunday in each month at 3617 Veteran Avenue, Palms Station, near Culver City, California. May this bear a cordial invitation to all who believe in grace and salvation by grace to meet with us on the stated time.

Mr. and Mrs. W. J. BERRY.

**EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH.**

IN

**NEW YORK CITY.**

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

11:00 A. M.                      2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, PA.**

**Meeting First and Third Sundays**

**At 10:30 A. M.**

**ALL WELCOME**

The Cane Run Predestinarian Old School Baptist Church, of Turners Station, Kentucky, meets every third Sunday, and Saturday before, of each month, at 10:30 a. m., also, the Sulphur Fork Church of Campbellsburg, Kentucky, of the same faith and order, meets every third Sunday, and Saturday before, of each month, at 2:30 p. m.

GEO. L. WEAVER, Pastor.

**OLIVE & HURLEY OLD SCHOOL**

**BAPTIST CHURCH**

**ASHOKAN, N. Y.**

Meetings every third Sunday

10:30 a. m.      2 p. m.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every Sunday at 11 a. m. in the meetinghouse, 210 E. Madison St., near Calvert St. An invitation is extended to all who desire to meet with us.  
A. S. ROWE, Church Clerk.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes.

(MRS.) EMMA E. BRUNOW, Clerk.

Little Flock Regular Predestinarian Baptist Church of Southern California meets every first and third Sunday at the Sweedish Lutheran church-house, on the southeast corner of Eleventh and Orange Streets, at 1 p. m.

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

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

S. B. MOFFITT, Pastor.

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

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the third 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.