

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 96. MIDDLETOWN, N. Y., JANUARY, 1928. NO. 1.

CORRESPONDENCE.

ACTS IV. 23-32.

IT is a matter of consoling satisfaction to contemplate the eternal purpose which Jehovah purposed in Christ Jesus our Lord, and at this moment the immutability of his counsel, declared in the crucifixion of the incarnate Son of God, occupies my thoughts. Christ Jesus, the dear Lamb of God, by whose precious blood we are redeemed, was verily foreordained before the foundation of the world. (1 Peter i. 20.) He bare our sins in his own body on the tree. (1 Peter ii. 24.) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13; Deut. xxi. 23. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."—Acts v. 30. Come, contemplate with me the language of the Holy Ghost in the mouths of that company of believers who "were of one heart and one soul." My very heart goes out to them, I feel they are my "company," my companions. There was at that time "a multitude of them that believed." What did these believers believe? Let

us read what is recorded of them. Peter and John being let go, "went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the

Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."—Acts iv. 23-32. They were of "one accord." Are we? Are you in accord with them? Or are you out of tune, singing a tune of your own composition? I confess, I would ever have my soul tuned by the Holy Ghost, in harmony, in strict, and sweet, and God-glorifying accord with this company of believers. Let us examine ourselves whether we are in the selfsame faith as these believers. This is embraced in what they spake, being filled with the Holy Ghost, "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Will you muse with me upon this word, "determined before"? It is in the Greek "*proorizo*," written in five other places in the Scriptures of truth. In Romans viii. 29, 30: "For whom he did foreknow, he also did predestinate [*proorizo*] to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate [*proorizo*], them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." In Ephesians i. 5, 11: "Having predestinated [*proorizo*] us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom also we have obtained an inheritance, being predestinated [*proorizo*] according to the purpose of him who

worketh all things after the counsel of his own will." In 1 Cor. ii. 7, 8: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before [*proorizo*] the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." So, we may read Acts iv. 27, 28: They "were gathered together, for to do whatsoever thy hand and thy counsel predestinated [*proorizo*], determined before, ordained before, marked out beforehand] to be done." Why, this "company," Acts iv. 23, "the multitude of them that believed [who] were of one heart and one soul," Acts iv. 32, were Predestinarians! They, "filled with the Holy Ghost," proclaimed themselves unto their God, which made heaven, and earth, and the sea, and all that in them is, to be believers that in the counsel of his own will he predestinated whatsoever pertained unto the crucifixion of Christ, the dear Lamb of God; embracing therein the most wicked acts that the human race has ever been or ever could be guilty of: the crucifixion of Christ. Jesus did no sin, neither was guile found in his mouth; he was without blemish and without spot; he had not transgressed the law of God, Roman law, or Jewish law, he was the just One; they murdered the holy child Jesus. These wicked ones with wicked hands took Jesus, crucified and slew him. They transgressed Roman law, Jewish law and the law of God, but they thus fulfilled the eternal, immutable counsel of Jehovah's will wherein he predestinated that thus Jesus, the Word made flesh, should suffer and die. This was fully foretold in the Old Testament Scriptures, "For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they

look and stare upon me. They part my garments among them, and cast lots upon my vesture."—Psalms xxii. 16-18; John xix. 23, 24, 37; Zech. xii. 10. And the manner of his death was foretold by Jesus himself. (Matt. xx. 19; John xii. 32, 33; Matt. xxvii. 34, 35.) That God should will things to be is to decree them. Our wishes, our purposes can be disappointed, frustrated, broken (Job xvii. 11), but the counsel of the Lord standeth forever, the thoughts of his heart unto all generations.—Psalms xxxiii. 11. God decrees all things harmoniously, but to us poor creatures, in our finite understanding, we fail at times to see the harmony of the purposes of the Lord. It needs the teaching, the enlightenment of the Holy Ghost, to see that all things work together for good to them that love God, to them who are the called according to his purpose. All the bitter trials and afflictions of Job worked together for his good. We have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James v. 11.) The God-given thorn in the flesh, "the messenger of Satan to buffet me, lest I should be exalted above measure," that the apostle Paul speaks of in 2 Cor. xii. 7-10, was all for his good. Our God is infinitely, eternally, immutably happy. If all things are immutably determined by God, some would say, What is the use of praying and striving, of our hungerings and thirstings? Why, perplexed one, all such things are included in the all things, thus the harmony. So, in the thirty-sixth chapter of Ezekiel God declares the sure unconditional mercies of the everlasting covenant ordered in all things and sure, and then saith, "I will yet for this be inquired of by the house of Israel, to do it for them." How blessedly the Lord our God speaks in this cov-

enant, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. xxxvi. 26, 27. That God decrees all things harmoniously is most sacredly declared in the crucifixion of Christ, as we have already traced. The criminality of the murderers of Jesus is presented to be altogether in harmony with Jehovah's eternal and immutable decree to deliver him into the hands of men to be crucified. Pilate boasted that he had power to crucify Christ Jesus, the dear Lamb of God, or to release him, but Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."—John xix. 10, 11. God did not deliver Jesus into innocent, harmless hands. Were there such men, having such hands how could they have crucified and slain the Holy Child Jesus, who did no sin, neither was guile found in his mouth? Christ was not a transgressor. The dying thief was made to know and to say to his fellow malefactor, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise."—Luke xxiii. 40-43. Crucifixion was the decreed death of the incarnate Son of God. All these transactions that we have been considering very clearly declare the all-embracing, unfrustrable and eternal purpose of God in

Christ Jesus, who declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isaiah xlvi. 10, 11. All our salvation and all our desire is found in the everlasting covenant ordered in all things and sure, and it was all ordained before the world unto glory. Am I, a poor, vile, lost sinner, embraced among those who are predestinated to be glorified together with our Lord Jesus Christ? What is Christ and him crucified unto me? I have, I trust, been taught by the Holy Spirit to look unto Jesus, and innumerable times my heart has said,

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Black, I to the fountain fly,
Wash me, Savior, or I die."

Was it for crimes that I have done he groaned upon the tree? Did not the beloved Savior say, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die"?—John xii. 32, 33. Yes, I have been drawn to the crucified Lamb of God.

"I cling to his cross, here I see my salvation,
'Tis finished, complete, I'm redeemed from all woe;
I read, and rejoice there is no condemnation
To those in Christ Jesus, ah never, oh no!"

Is it thus with you? Do you believe in him that was led as a Lamb to the slaughter? with all thine heart? (Acts viii. 37.) "As many as were ordained to eternal life, believed."—Acts xiii. 48.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

SADIEVILLE, Ky., Oct. 16, 1927.

DEAR BRETHREN:—By request of Elder P. W. Sawin I am sending you a letter from his brother, Elder John G. Sawin, who will soon be ninety years of age. I think it will possibly be his last writing and would like to have it appear in the SIGNS. His address is 1929 South Fourth Street, Springfield, Ill.

With love and fellowship for you and all connected with our paper, I am your unworthy brother,

W. V. MULBERRY.

SPRINGFIELD, Ill., Aug. 31, 1927.

DEAR BROTHER MULBERRY:—I received your kind letter ten days ago, while at Anderson, Indiana, and was glad to hear from you, though sorry to hear of sister Mulberry's affliction, and I sincerely hope she may with God's blessing soon recover her normal condition.

I am now convinced, my brother, that it will not be prudent for me to attempt the trip to be with you at your yearly meeting. I am telling you this that you may not have to be at any train on my account. I would love to meet with you all again, remembering, as I do, the joy and pleasure it gave me to witness your love, loyalty and devotion to the truth as it is in Jesus. It is a great blessing for brethren to dwell together in love and in that sweet peace that passeth understanding. The blessed Savior said, My peace I give unto you; not as the world giveth give I unto you. His is a peace that cannot be given by the world. Behold, how good and how pleasant it is for brethren to dwell together in love and christian unity. This love is of God and its lengths and breadths and heights and depths have never been explored by finite creatures. "Of the depths of the riches

both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out," exclaimed the venerable apostle Paul when nearing the end of a toilsome journey in the service of the Lord whom he delighted to serve, even though he esteemed himself as being less than the least of all saints. Then, to his Galatian brethren he says, I certify to you, brethren, that the gospel which I preached unto you was not of man, neither was I taught it, but by the revelation of Jesus Christ. Now in the assemblies of the saints, I would that we could always feel to say deep down in our hearts and in the spirit of true worship, Praise ye the Lord; praise him, O ye servants of the Lord, ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name. Then we shall see Jerusalem (the church) a quiet habitation, with peace, love and fellowship abounding, and a book of remembrance being written before the Lord of them that feared him and thought upon his name. When you have met in the name of the Lord I will be with you in spirit.

I hardly know why I have written as I have, my brother, but, since it is done, if you feel that any of the little band of believers might get a morsel from what I have said you have the privilege of dividing it with them, for what applies to one applies to all. May grace, mercy and peace be with and in all your solemn deliberations, is my earnest and, I trust, sincere prayer.

With hope of a blessed immortality,
I am your unworthy brother,

J. G. SAWIN.

GARDINER, Maine.

DEAR SISTER BARBOUR:—It seemed good to receive your card with its message of love. The way appears so dark to me at present I cannot see the way. My feelings are tempest-tossed and distressed and I keep hearing the words of the hymn,

"Shine, Lord, and my terror shall cease,
The blood of atonement apply,
And lead me to Jesus for peace,
The Rock that is higher than I."

I feel to need his presence and guidance more than ever before, and I see myself so vile, so sinful, such a mass of pollution, surely I am no company for man nor beast. My heart is overwhelmed and cast down. It surely fainteth within me. Like Peter, I have to cry, Help, Lord, or I perish. When all is calm how easy it is to feel safe, but when, like Jonah, we, as it were, are in the bottom of the sea, with seaweed wrapped about our necks, we do indeed have to vow that salvation is of the Lord. We believe this glorious truth, but when our faith is sharply tried we find ourselves leanness yet. We have to be brought into some terrible place where all help of man is vain to pay our vow and know the fullness of the truth, "Salvation is of the Lord." Our God knoweth the way we take, and when he has tried us we shall come forth as gold. I cannot see anything but scum in myself, but there is One who is able to remove this as he sees fit, and if there is any gold it will be manifested. Sometimes I hope he gives me a glimpse of the glory that shall be revealed in us and my soul panteth after him. Then again there are times we cannot perceive his presence and all is dark and vain and wild and we are filled with unbelief and sin. We are shown that all our help must come from him, and that all, all is of his mercy. If we could claim the very tiniest particle

of goodness all the glory would not be his, for we would have something whereof to boast. I feel to need the prayers of the saints, for my way is hard to understand. I know God has a way of escape prepared and he will open the way, but I grow fearful when the storms beat upon me.

I would love to hear from you and of your experiences, but I feel too unworthy to ask for this. I know it is hard for you to write and would not impose an added burden, but when it is well with you remember me at the throne.

Deep love from

BONNIE A. CHICK.

HERNDON, Va., Nov. 28, 1927.

DEAR EDITORS AND PUBLISHERS:—In years that are passed and gone when I used to send in my subscription to the dear old SIGNS I would most every year in renewing my subscription write you a short letter of praise and commendation to the worth and the sweet comfort of the dear old paper. But alas, in the latter days and years of my life I have felt to be more dead than alive to letter writing. But since receiving the November issue of the SIGNS I feel I want to tell you that every letter published in it was a feast of fat things to me. The first letter in the list of correspondence is by a sister by the name of Mrs. M. E. Harris, the next is from a dear sister and a mother in Israel by the name of E. F. Little, telling how God's children are taught in the same school and have been lead of the same Spirit to drink at the same fountain of God's everlasting love and mercy. Now I pass on to the next in the list, that of Elsie Gall, who testifies to the things of Jesus, giving to him all the honor and glory, which belongs to him and no other. But I must pass on

to the next in the list, that of Catherine M. Duffus, who wrote her letter after midnight July 24th, 1927. Elder Dodson's comment on her letter and how she was graciously taught and brought into the fold seems wonderful indeed. The next in the list is that of Mrs. Will Mathis, who testifies to the things of Jesus, and closes her letter by the words, "A sinner saved by the death and suffering of our Lord, if saved at all." Now I turn to the next in the list, that of C. M. Adams, who loves the truth and the doctrine of the Old School Baptists, but feels should he unite with the church he might bring trouble into it. I have had a name with the church for more than forty years, and it has been my greatest fear all these years that I might bring trouble into the church, but thus far my brethren have let me stay with and mingle with them in the joys of our meetings. I do hope and trust it will not be long before God will enable our friend Adams to come to the church and offer himself for baptism. Next comes the letter from Grace Veech Smith, who has changed her name from Smith to Crosier. I hope she may write often for the SIGNS, for I always enjoyed reading her letters. Next comes the short sweet letter from our dear and lovable brother, Elder James M. Adams, who I hope I fondly love for the truth's sake. If I could write like brother Adams, and like all the names I have mentioned, I would often be found seated writing to God's little children. But alas, I am so deficient in letter writing. I will now mention the letter of sister Melissa Grimes, who has passed over to the better land, and then close with best wishes for a Merry Christmas and Happy New Year.

Your brother, I hope,

JOHN F. OLIVER.

BELLINGHAM, Washington.

DEAR BRETHREN AND SISTERS:—Yes, dear brethren and sisters in a precious hope through grace, which was given us in Christ Jesus before the world began, and which continues to the present time. This we know by reason of his Spirit dwelling in us, causing us to bear the fruit of his Spirit, which is love, joy, peace, longsuffering, gentleness, meekness, temperance. This fruit is not of ourselves, neither is it a part of this old body which Paul rightly and justly calls this body of death, for there is no good thing in or emanates from it. It is only the earth wherein dwells the treasure, and that treasure is Christ in us the hope of glory, and the greatest reason we have to give for our hope is because we have tribulations whereof all are partakers. All of our losses and crosses in this world are not evidences of a work of grace in the inner man, for all men suffer losses, crosses and reverses in this world, but it does not humble this proud and haughty spirit, but stimulates them to greater efforts and often causes them to resort to more selfish or unfair means to gain their ends, which is all of this world. But the things which cause me to mourn and grieve and shed tears of sorrow are the sorrows which I suffer for the afflictions of Joseph, our spiritual Joseph, and it is no different in me than it is in each and every one of the dear children of God, for it is Christ in us, and as that principle is just as pure and holy as Jesus is, it is grieved over every wrong act we do, and suffers whenever one of our brethren or sisters are made to suffer, for it is the spirit of God's love shed abroad in our hearts answering to one another; and likewise we rejoice when they are made to rejoice, thereby showing our love one

for the other, thus fulfilling the law, for that law is love, pure and undefiled, and is an everlasting love, a love that has no fear, for it comes from God and returns to him, for it is the Spirit of his Son in us, whereby we cry, Abba, Father. Oh that the dear brethren and sisters would think more of this love, the tie that binds our hearts in christian love, and less about the unimportant points of doctrine which only gender strife and confusion, for we only know in part and see in part, but God knows all things. I do not want you to think that I mean we should join hands with the Arminians; no, indeed I could not, but give God all the honor, glory and power for all things, for all power is of God, and the powers that be are ordained of God. Therefore the wrath of man shall praise him.

Inclosed please find money order for two dollars to pay for the dear old SIGNS another year. I want to read it as long as I can pay for it, for it contains much of comfort to this old sinner saved by grace, if saved at all.

DAVIS BURCH.

HIRAM, Ga., Dec. 4, 1927.

DEAR EDITORS:—You will find inclosed two dollars for which you may send me the SIGNS for the year 1928. I believe it is supported by able and called ministers of the gospel of God our Savior, and think it is indeed a privilege to be able to read the many good letters I have been permitted to since I became a subscriber. The first promulgation of the gospel came to me by reading a copy of the SIGNS OF THE TIMES while I was in the navy. At that time I was in great trouble and fear of everlasting punishment. I would have been willing to jump overboard and go down to the bottom of the deep if I could

have only escaped that awful burden that lay before me. I had given myself up for lost, and without hope in the world, when I had done all I could do and had failed. The Lord, I believe, revealed himself to me and I was able to sing the old song, "Amazing grace," with power and understanding. Then I could understand it was by grace we are saved through faith, and that not of ourselves, it is the gift of God; not of works, lest any should boast. I can think as one of old: He raised me out of the horrible pit, and out of the miry clay, established my goings, put a new song in my mouth, even praise unto his name. I am not worrying about the Lord's church. He will add daily to the church them that shall be saved, and there is going to be a remnant according to the election of grace. He will prosper the church without the puny help of man's wisdom. It seems as though some people are worried thinking that others believe God is forcing people to sin. In a state of nature all sin willingly, rolling sin under their tongues as a sweet morsel. It takes the power of God to keep man from sin; for he is as prone to sin as sparks are to fly upward, therefore God is not the author of sin. He has controlling power over all things after the counsel of his own will. It takes sore chastising and trials to keep the flesh down at the bottom and give God all the glory and praise. There are no powers but of God, or he ordained

I do not want to make my letter too lengthy, so will close by wishing the editors and readers of the SIGNS a Merry Christmas and Happy New Year. May God keep us all by his wonderful love and power.

Yours in hope of a better life beyond this vale of tears,

JEWELL O. CROKER.

FLETCHER, Oklahoma.

DEAR EDITORS:—No doubt you have long ago decided that I am a very ungrateful subscriber (to know the tree by the fruit it bears) and you are justifiable in doing so, for I am at best nothing, and less than nothing. I claim nothing in the flesh but sin, and I am one who has no confidence in the flesh. I am prone to wander away from the mercies of the eternal sovereign God, who from my earliest existence on earth hath been merciful to me, a poor, depraved sinner. At this late date I am acknowledging your kindness in sending the SIGNS OF THE TIMES to me the past year free. Dear brethren editors, though I have been slow in acknowledging the kindness shown me by the publishers of the SIGNS, I am herewith sending you four dollars. Please extend my subscription to the dear old paper, and accept my heartfelt thanks for past favors received from your kind hands. I know I am unworthy of such kind friends, though there is a principle that dwells in my sinful breast that makes me try to render thanks and praise to Israel's God for giving me a place in the affections of his humble poor. With me and mine this has been a year of sore afflictions, but the mercies of God have held us up, making us rejoice to know that we have been made worthy through the atoning blood of his beloved Son to suffer for his name's sake. God is not slack concerning his promises as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. God has declared that he would be a God unto his people and that they (his chosen people) should be a people unto him. God's promise is that he will remember their sins and iniquities against them no more forever. He writes

his laws in their hearts and leads them in ways they knew not. It is the will of God that his afflicted and poor people shall see their errors and cry unto him for mercy. Because they are his chosen sons and daughters he sends his Spirit into their hearts, and thus he leads them to repentance. God's humble poor walk not by sight. He has decreed (ordained) that the heirs of promise shall trust in the name of the Lord, hence they walk by faith. I do not know that I am one of his chosen, though I do know that I am a poor sinner unable to satisfy the demands of his holy law. If not deceived, I am living in the embrace of a sweet hope that was wrought out on Calvary by the adorable Son of God, who became the end of the law for righteousness to all that believe in him.

Dear brethren, please accept my heartfelt thanks for sending the SIGNS to me as before stated, and use the other two dollars as you please.

With brotherly love to the publishers and readers of the SIGNS, I am, I hope, a poor sinner saved by grace,

L. E. SKINNER.

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KNOX CITY, Texas.

DEAR BRETHREN:—As it is time for me to renew my subscription to the SIGNS I wish to write a few lines to the household of faith. Inclosed you will find check for two dollars for which you will please forward my date for the SIGNS OF THE TIMES. It is about all the good preaching we get, and it is of much comfort to my poor soul to read the good letters from the brethren and sisters. I have passed my eightieth mile post and am nearly blind and can hardly see to write, or to read the good letters in the SIGNS. I get very hungry before it comes and long for it, so, dear brethren and sis-

ters, write on, for it is food to my poor soul.

I have been impressed to write and ask some one to write on the subject of the talents which the man gave to his servants, and what they represent, and what the man also represents. Matthew xxv. 14-16: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straighway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents." Now I think the man who gave the money is an old miser, and the two that gain others are not honest men, and pleased their lord, and the one who had the one talent was an honest man and did not mean to put usury on his neighbor. Psalms xv. 5: "He that putteth not out his money to usury, not taketh reward against the innocent. He that doeth these things shall never be moved."

Exodus xxii. 25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Many other Scriptures speak against usury. The poor man that received the one talent knew his lord was a hard man, reaping where he had not sown and gathering where he had not strewn, and was afraid and went and hid his lord's money, and his lord saw that he was a righteous man and would not oppress his fellow-man, and that the other two would do it to please him, so he did not want him any longer and cut him from his employ, and the poor fellow was cast into darkness and had to suffer for his kindness to his fellow-man. Now, dear brethren, if I

am wrong please show me and give me to understand the truth, for I do want to know the truth, if I know my poor heart. I do know I am a poor, ignorant, unworthy creature. Pray for me when it goes well with you, for I need the prayers of all saints. I often wonder whether or not I am one of his chosen ones and if I am a soldier of the cross, a follower of the Lamb, and if I shall fear to own his cause or blush to speak his name.

I am, I hope, your poor unworthy brother, saved by grace, if saved at all,

W. W. JONES.

TAFT, Tennessee.

DEAR EDITORS:—Once more I try in my imperfect way to write you a few lines, trusting alone in the Lord to direct my pen that I may say one word of comfort to you, for you have been very kind in sending me the SIGNS all this time free, which I hope I have fully enjoyed. It is as glad tidings to poor unworthy souls. All the writers, together with the editors, to my mind prove by their writings they have been taught of the Lord, and are lead by his own unerring Spirit or they would not know him as the way, the truth and life, for the world cannot know him as their Savior, neither do they want to, for they are perfectly satisfied to go on enjoying the pleasures of this old world, which will perish with the world, but those who are born again, born by the word of God, which liveth and abideth forever, wish to know more of his love than they do. They continually say,

“Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles, too,
But grace has set me free.”

Is this not our hope, that grace has set us free? I feel too little and unworthy to say “us,” yet I am as one of old, who said, Where else can I go? If this little

band to whom I believe the Savior spoke when he said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom,” would not let me live with them I would be alone, for I could not live with those who preach for doctrine the commandments of men. I am not trusting in an arm of flesh, but, if not deceived, my hope is in a crucified and risen Redeemer, one who is able to save to the uttermost all those who come to him by Jesus Christ.

Dear editors, I just meant to write a few lines to tell you of the change in my address from Admore, Tenn., to Taft, Tenn., R. 1. I regret very much to put you to the trouble of changing it, yet if you have a mind to send me the paper I want to get it and not let it be lost in the mail. I hope the Lord will bless you for your kindness toward me, and that some day I may be able to pay all, though I am getting old and not able to work as I once did. May the peace of God be with you, and asking an interest in your prayers, I am yours in hope,

(MRS.) J. E. SISCO.

GRAND SALINE, Texas, Nov. 14, 1924.

DEAR BRETHREN:—I am living in this town of 1500 inhabitants, with only one Old Baptist sister that I ever see. She visited me to-day and brought me the dear old SIGNS OF THE TIMES, which I have read with pleasure to-night. I see your kind offer to send it to the “poor of the flock.” I am in my sixty-ninth year, homeless and penniless, and have had a precious hope for nearly thirty years that I am one of the flock, but if so the least of all, and if through your kindness and the mercy of God you can send it to the poor unworthy writer it will surely be appreciated, as my church membership is fifty-five miles away and I seldom have the

opportunity of going there. There are seven so-called churches in this place, meeting and preaching nearly every day, but not one bit of the gospel of Christ in it all. It makes me feel sad to hear them give man all the power and glory, instead of the God of heaven, to whom it belongs.

My father took the dear old SIGNS long before I was born, and continued taking it until his death, which occurred in 1882. He was a Deacon, and a writer for the SIGNS when it was first published. My husband also took the paper. He was an Elder for over forty-seven years, and also wrote several articles for the SIGNS. I have an article now that he was writing, but never finished, on the predestination of all things, of which he was a strong defender up to the time of his death, which occurred in June, 1921. I have read other so-called Old Baptist papers, but none of them sets forth the pure, unadulterated gospel truth as does the SIGNS.

Pardon me for asking such a great favor. Oh that it was the dear Lord's will for me to have the price to pay for it, instead of the way it is, for it is much pleasanter to give than to receive, but I will not murmur or complain of my lot. Though he kill me all the day long, yet will I trust him.

When it is well with you pray for me, an unworthy sinner, saved by grace, if saved at all,

(MRS.) FRANK LODEN.

PHILIPPI, W. Va., March 28, 1927.

DEAR BROTHER HATCHER:—Elder J. W. Linn gave me your post office address some time ago, saying you desired me to write to you, but I, being near seventy-seven years old, forgot your request until brother Linn reminded me of it last Saturday, when he was here attending our

church meeting. Now, brother Hatcher, I had forgotten you in a personal way, but I certainly remember you in a general way in my travels with brother Linn in Tennessee and Kentucky for six weeks, preaching nearly every day, and frequently at night. I met many good, sound, orderly Old School Baptists, which was such a pleasure to me that it will be a pleasant memory so long as I live. Oh how kind and good you all seemed to me. Then I met many good strong preachers, so wonderfully gifted in preaching the glorious doctrine of salvation by grace through the atonement of our Lord and Savior Jesus Christ. Our preaching was generally received wherever we went, preaching with the ability, as I hope, God gave us, so that a bond of unity, love and fellowship sprang up between us that remains with me until now, and I believe it will still remain. Now let me, who will likely never see your faces again in this world, exhort you all to contend earnestly for the faith once delivered unto the saints. Seek and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls. I beseech you that ye walk worthy of the high vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of love; and be not tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Here in the Tygarts Valley River Association of Old School Baptists we are living in peace and fellowship, no divisions or controversies for some time.

Now then, brother Hatcher, may the God of grace keep and bless you all for Jesus' sake. Write me when you

feel like doing so, and if you think this letter would interest the brethren whom I met with during my visit among you all, you may send it to the paper you all, or the most of you, read, that it may be a message of love to you all.

Yours in fellowship,

J. N. BARTLETT.

LYLES, Tennessee.

DEAR EDITORS:—The foregoing letter from dear Elder J. N. Bartlett was of real comfort to me, and I feel it would be to all the brethren and sisters with whom he met several years ago, and if you decide it worthy a place in our family paper, the SIGNS OF THE TIMES, please publish it.

As ever, your brother, I hope,

J. R. HATCHER.

HAVANA, Kansas

DEAR KINDRED:—I am sending five dollars for the renewal of my subscription to the SIGNS, also that of Elder Nathan Reeder, of Niotaze, Kansas, and one dollar for the "Poor of the Flock." My late husband sent this amount for many years, and sometimes a new subscriber, and I wish to keep up the custom as long as I can. I wish every subscriber would pay in advance and thus lighten your "labor of love." "Bear ye one another's burdens, and so fulfill the law of Christ." Our pastor, Elder Nathan Reeder, is quite feeble in health, but still loves to read the precious SIGNS, and sometimes feels able to declare the unsearchable riches of Christ to us and we are always glad to meet with him, though few in number. Jesus said, Where two or three are gathered together in my name I will be in their midst. We sit together in heavenly places. How sweet it is when brethren strive to keep the unity of the spirit in the bond of peace. Jesus has bought us

with his own precious blood, and he will keep us to the end. He taketh away the sin of the world. He has loved us with an everlasting love and with lovingkindness has he drawn us. He loved us when we were dead in trespasses and in sins. What a wonderful relationship, to be permitted to claim Jesus as our Elder Brother. He will not leave us comfortless, he will come again. How prone we are to leave the God we love, until trouble overtakes us, then we are willing to fall at his feet. God is merciful and tender, he chastises in love, not in anger; our afflictions are measured out to us by his unerring hand. We should be ready always to give the reason of our hope with fear and trembling and others will be greatly edified by hearing the christian experience of brethren. We can know these things only by revelation. Jesus revealed himself to me very sweetly and clearly. He also constrained me to tell it to my kindred in Christ and they rejoiced with me and gave me a home with them, which has truly been a haven of rest to my soul, such a sweet home with the dear Primitive Baptists, and although an unworthy member I still feel to say, "Entreat me not to leave thee, or to return from following after thee: * * * thy people shall be my people, and thy God my God." It is an unspeakable favor to be chosen of him who is meek and lowly in heart. The Lord's people are chosen in the furnace of affliction, not many mighty, not many noble are called; but these wonderful and most precious things are kept from the wise and prudent and revealed unto babes. Oh that we could trust him fully and implicitly and crown him Lord of all. He is Lord of lords and King of kings. We have the assurance that we shall live, and we shall awake in his likeness and be satisfied,

then we shall enjoy that sweet peace which passeth all understanding. God shall wipe away all tears, and there is no night there. "Surely goodness and mercy shall follow me all the days of my life." Oh that we all could live nearer to Christ. Blest be the tie that binds our hearts in christian love. We have this promise: that he will never leave nor forsake one of his little ones.

Dear editors and publishers, may the Comforter be with you to feed the flock of God. Give him all the praise, and continue to contend earnestly for the truth as it is in Jesus.

With best wishes for the SIGNS, in christian love your unworthy sister in hope of eternal life,

(MRS.) MARY E. PITTMAN.

GLASGOW, Kentucky.

DEAR BRETHREN:—Early in childhood I saw for the first time, as in a flash, that the religion of Christ to its possessors was not something to make them miserable, but something to make them happy. It is this secret, so far as I have learned it, that I shall try and tell you about. All of God's children I believe feel in their moments of divine illuminations that a life of inward rest and outward victory is their inalienable birthright. Can you not remember, some of you, the shout of triumph your souls gave when you first became acquainted with the Lord Jesus and had a glimpse of his mighty saving power? How sure you were of victory then. How easy it seemed to be more than conquerors through him that loved you. If our religion has made us miserable and our hearts have sunk within us day after day and our early visions of triumph have seemed to grow dimmer and dimmer, and we have been forced to settle down to the conviction

that the best we can expect of our religion is a life of alternate failure and victory, one hour sinning and the next repenting, and then beginning again, only to fail again and again to repent; if this is the condition we are in we have only found Jesus as our Savior from the penalty of sin and not from the power of sin. Did the Lord Jesus intend to leave us struggling under a weary conscience of defeat and discouragement? Did he propose to himself only this partial deliverance? Did delivering us out of the cruel bondage of sin and delivering "us out of the hand of our enemies" mean that they should still have dominion over us? Did "always causeth us to triumph in Christ" mean constant defeat and failure, or being sound to the uttermost? Did this not mean from the power and dominion of sin, and not a hint anywhere given that this deliverance was to be partial or limited? We learn that "for this purpose the Son of God was manifested, that he might destroy the works of the devil," and can we imagine for a moment that this is beyond his power? Then we must believe that Jesus came to save us now, in this life, from the power and dominion of sin, and to make us more than conquerors through his power. "And thou shalt call his name Jesus: for he shall save his people from their sins." "That he would grant us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or

any such thing; but that it should be holy and without blemish," and to teach us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," and adds as the reason of this, that Christ "gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works." "Even hereunto were we called," because Christ also suffered for us, "who his own self bare our sins in his own body on the tree." Take no thought for yourselves. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." A childlike trust in God is the key to its atonement. We grow in grace by the power of an inward life-principle that cannot help growing, it grows because we live, and therefore must grow. He who has planted us has planted a growing principle in us. The divine Husbandman who has the care of the vine will care for you who are his branches, and will so prune and purge and water and tend you that you will grow and bring forth fruit, and you shall be as a tree planted by the waters, her leaf shall be green, neither shall cease from yielding fruit, and this life hid with Christ in God. Let this wonderful life flow through all your spiritual veins, working in you all the good pleasure of his will, for this is the secret of a happy life.

Dear brethren, I submit this to your judgment to dispose of as you think best.

Your brother in hope of mercy,

C. W. FRODGE.

—————
BERLIN, Md., Oct. 23, 1927.

DEAR EDITORS:—I feel to-night I would like to pen a few feeble thoughts on Colossians ii. 21, 22: "Touch not;

taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men." What was Paul here referring to? He surely was not referring to the things to which the natural world applies this. He was not referring to strong drink; a thousand times no, not by any means, he was referring to nothing other than false religion, and was warning them (his brethren) not to have anything to do with it in any way, for in the twenty-second verse he says, "Which all are to perish with the using." These brethren had been given to know the ways of God, and it was Paul's desire that they hold fast and walk worthy therein, and he warned them that they must be strong in the Lord. We are told in another part of the New Testament that that which is not for us is against us. Therefore we should have nothing to do with this false doctrine that Paul was talking about. Neither do I believe any who have been with God can accept it, for there is no food in it for a poor, condemned, hell-deserving sinner, for he has been made to see that there is nothing good that they of themselves can do, therefore they cannot and will not handle that unclean thing. How many of you, my brethren, have been where this doctrine was being preached and have been made most miserable by it? Could you accept it as the doctrine of your God? I say no, for you have been with Jesus and learned of him. What have you learned in his school? You learned, like Jonah, that salvation is of the Lord. When this is learned by a poor soul he will never have any more love for the things of this world, which are to perish with the using. He will care no more for the gay life of this world, or for the honors of poor sinful man, or for anything that belongs to this

world. If he had to give up any of the love of God, or turn against his people, he would hold them and God's laws far above all things, and stand ready to give God all honor, power and dominion, for he has learned that it is not man's way, but God's way. God's ways are as far above man's ways as the heavens are above the earth, and it is absolutely impossible for man of himself to guide his way, for we are told in the New Testament that it is not in man that walketh to direct his steps, and that man is as prone to evil as the sparks are to fly upward. Then when you, my brethren, have been made to know these things by experience you will pray God almighty to keep you from evil, for you will not want to have anything to do with the things Paul was speaking about when he said, "Touch not; handle not; taste not," for you know it is all the work of man and must perish with the using. When the children of Israel were in the wilderness and were left to themselves they fell to worshiping the works of man, by raising up an image as their god. Read the second chapter of Jeremiah. I feel this chapter will make what I have been trying to set forth plainer than I have been able to do.

Dear editors and publishers, do with this as you think best, and if it is of comfort to any one give God all the praise.

Yours in hope of mercy,

J. W. S. TIMMONS.

VERNON, Texas, Dec. 11, 1927.

DEAR BRETHREN EDITORS:—It is through the kind providence of the great and all-wise God that I, a poor sinner, have been spared to see the closing of another year, but I know not for what purpose, only that it has pleased him to do so, and it is to him that I hope I am

thankful for all the blessings he has bestowed upon me, a poor unworthy sinner, not worthy of one blessing he has blessed me with. When I am made to look within and see how vile and sinful I am it makes me cry for mercy for a poor sinner not worthy to call upon his name; but to whom else can I go but to the Father who is able to forgive all our sins through the shed blood of the blessed Lamb of God? Yes, Christ has said that he came into this sin-cursed world to seek and to save all those the Father gave him, and not one will be lost. But the thought comes, Am I one of those he came to save? Can he be a just God and not condemn me to everlasting punishment? Yet I have a little hope that I would not give up for all this world, though so small that I almost give up, and am made to doubt and to wonder if I am deceived and am deceiving the dear saints of God. My prayer is, Lord, be merciful to me, a poor sinner, and if I am deceived undeceive me. We are told in the holy Scriptures that we know we have passed from death unto life because we love the brethren. I feel I have a love for the saints of God that surpasses everything else in this world. It is the greatest joy of my life to meet with the saints of God, and I ask for no greater blessing than to have their fellowship and love.

Forgive me for intruding upon your valuable time, but as my subscription has expired I thought to write a few lines and to renew again for the year 1928, and to tell you I cannot do without the SIGNS OF THE TIMES. It is a welcome visitor in my home and I enjoy the good editorials, also the letters written by the brethren and sisters; though we are strangers in the flesh, I hope we are not in the Spirit. Inclosed you will find a money order to pay my subscription an-

other year. My only regret is that I cannot send more. I hope those who are behind with their dues will come forward and pay all they owe.

I wish for you a merry Christmas and a happy New Year, and may God's richest blessings rest upon all of God's saints everywhere, especially you, dear editors and publishers of the dear old SIGNS OF THE TIMES, and enable you by his grace to still contend for the truth, and the whole truth, as you have done, and as all the dear editors and publishers have done before you. Long may the dear old SIGNS live.

I only intended to write a few lines, so please cast the mantle of charity over my imperfections, for this letter is like the writer, very imperfect.

A sinner saved by grace, if saved at all,
(MRS.) M. E. PEDEN.

—♦—♦—
FLORENCE, Ala., Dec. 17, 1927.

DEAR BRETHREN:—You will find inclosed two dollars for renewal of subscription to the SIGNS. I am taking the *Lone Pilgrim* also, which is contending for the same eternal truth as does the SIGNS: That the Lord is leading us who are the antitype of national Israel that he might prove us, humbling us, that it might be best for us in the latter end; neither does he deliver us for our sakes, but for his own name's sake. God's ancient people "wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." Our blessed Lord is leading us by the right way to that city of habitation. Four times in the one hundred and seventh

Psalm, after the Lord had delivered his people from their distresses, the psalmist cried out, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Men are neglecting that great salvation, because they are not praising God for it, but contributing it to their works. Let us praise him for delivering us from so great a death, and doth deliver us, we trust he will yet deliver us. All the blessings for the poor trembling saint are in Jesus, so let us praise him and trust him at all times.

Yours in love,

LYTLE BURNS.

—♦—♦—
SULPHUR, Ky., Dec. 19, 1927.

DEAR FRIENDS:—I am sending two dollars to pay my subscription to the SIGNS, and one dollar for the "Feast of Fat Things." I would like to write a good letter to the SIGNS, but feel I cannot. I am not very well and am very nervous, so this may be difficult for you to read. I seem to be bereft of every good thought, and it makes me wonder what I am and where I stand. Is there such a thing as pure and undefiled religion? Oh yes, there must be. I can see the mark in others, but woe is me, with a heart that is deceitful above all things, and of myself I can do nothing, cannot make even one prayer as I ought, yet I would ask you, my friends, to think of poor unworthy me when you go to Him in prayer, as I know you must do, for you are drawn by cords of love to pray and cannot help it. May grace, mercy and peace be with you through this Christmastide, and also throughout the coming years. May the Lord be with us all to keep us humble and obedient to his most righteous will, and make us more lovely and loving one to another, esteeming others better than

ourselves, and enable us to run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith.

ADDIE CHANDLER.

PALISADE, N. J., Dec. 12, 1927.

DEAR EDITORS:—Inclosed find two dollars for the renewal of my SIGNS, and two dollars to aid in sending the good paper to some one else who would enjoy reading it. I certainly would be lost without it. I have read the different Old Baptist papers; they may be all right, but to me the dear old SIGNS OF THE TIMES is the more satisfactory. If I were only half as good as the dear ones who write it seems I would be content and could go on and on with my ramble, but how empty it would all seem after reading it. I do feel to say, Jesus, pilot me over life's tempestuous sea. When the blessed Jesus is at the helm all will be well. When he causes the light to shine in our hearts it is then we can say that Jesus is mine and I am his. Many trials await us each day, and in this world we shall have tribulation, but in him he has said we shall have peace. May God bless the editors, and give them health and strength to continue with the dear SIGNS OF THE TIMES for the edification of the chosen of the Lord, is the wish of a poor sinner saved by grace, if saved at all,

(MRS.) M. COONS.

HERMELIGH, Texas, Dec. 10, 1927.

DEAR BRETHREN EDITORS:—As it is time for me to send in my subscription for our dear old SIGNS OF THE TIMES, I want to tell you that I surely enjoy reading the good editorials, and also the letters of those who write from all over the United States and Canada, for it creates a love for those dear ones that nothing

else can. I only wish I could get the dear old SIGNS every week instead of once a month, as it contains about all the preaching I ever get. I am sending two dollars to pay for my own subscription and one dollar to do with as you see fit. I hope and trust in the Lord that it is his will to have our family paper continue for years to come.

Wishing all a happy Christmas, and hoping you may be able to continue to publish the dear old SIGNS to the comfort and edification of the saints, I will close by asking an interest in the prayers of the writers and publishers for a poor little sinner, saved by grace, if saved at all,

M. E. WILLIAMS.

CORRESPONDING LETTERS.

(Tygarts Valley River Association)

DEAR BRETHREN:—Your messengers came to us proclaiming the glad tidings of salvation through the suffering and death of our Lord and Savior Jesus Christ, which was to us as good news from a far country. The preaching was all a unit, giving all the praise and glory of the salvation of souls to the Lord. We greatly appreciated the coming of your messengers among us. We love your correspondence, and greatly desire that our correspondence and fellowship may continue.

Our next Association is appointed to be held with the Leading Creek Church, Randolph County, W. Va., to commence on Friday before the last Sunday in August, 1928, and to continue three days, when and where we hope to meet your messengers again.

J. N. BARTLETT, Mod.

J. R. DENNISON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1928.

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*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,**

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NEW YEAR'S GREETING.

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 Cor. xiii. 11.

The necessary condition to perfection, to good comfort, to living in peace and to oneness of mind, is that the God of peace and love be with us. Without the presence of the God of peace and love there can exist no perfection, no comfort, no unity, no peace. The perfection of the children of God is Jesus Christ. Human nature is not perfect, nor can human efforts accomplish perfection. The perfect man is Jesus Christ and the end of that man is peace. The perfection of Christ is not for himself alone, but extends to all the saints which are in all the earth. The God of Israel recognizes and reckons the righteousness of Jesus Christ as the perfection of all his children. Having counted all their iniquities as the sins of

their Head, he counts the righteousness of the Head as the purity of the body, his people. Insofar as the children of God are able through grace to realize and to manifest the perfection of Christ in their walk and conversation, to that extent are they being perfect. When we walk after the flesh and manifest its carnality we are not being perfect, but are, instead, showing plainly the imperfection of our fallen nature. "Put off concerning the former conversation, the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "But fornication, and all uncleanness, or covetousness, let it be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." The way of perfection, therefore, is the way of life in Christ Jesus. It is not so much that we believe a certain form of doctrine, not so much that we can subscribe to certain principles which we avow the Scriptures teach, as that we act out in our daily living among men the essence of these principles. Precept has its value, of course, but much of its value depends upon whether one's life squares with the precepts. In this modern age with which all of us are surrounded and in the midst of its very seductive allurements, the church of God needs more than ever to show its faith by its works. May God, therefore, graciously accompany his own with peace and love to the end they may be perfect.

"Be of good comfort." There are false comforts, those things which lull us into ease and carelessness, which seem for the moment to comfort but which result in restlessness of conscience and in disquiet

to the soul of the child of God. Good comfort, real and solid comfort, can be derived nowhere for the children of God except in the spacious and infinite gospel of Jesus Christ. The Word of God should be the soul's only comfort, and if one is spiritually and actively alive to the things of the kingdom of God nothing less than the truth will satisfy. This is a good way to test one's state of being. If we find that the things of earth engross us interestingly, and that we are to a great degree satisfied to have it so, the evidence is that not much spiritual activity is going on in us. If we go for comfort to every source but to the Scriptures of living truth we may deceive ourselves in thinking we are comforted; but such comfort is bound to be but fanciful and will disperse as the mists of the morning when the heat of trials and temptations arise upon us.

"Be of one mind." We cannot make ourselves of one mind however much we might desire to do so; but the presence of the God of peace and love with his children instantly brings unity into evidence. The mind of Christ is one mind and all true believers have the mind of Christ. The natural minds of God's children are diverse and various, giving rise to all sorts of clashes among them, but the spiritual mind is Christ's mind, and it is one mind, and all true believers have this mind. When this Christ-mind is in the ascendancy, unity prevails among the people of God; when the natural mind predominates, there is anything else except unity. The way to fight the good fight of faith is to lay hold on eternal life, not to hold on the natural life, nor on carnal aids and supports. A faithful fight cannot be waged by fleshly means, nor can fleshly purposes be accomplished through spiritual processes. That which is of the Spirit is Spirit, that which is of

the flesh is flesh. No more can the pretended devoutness of the natural mind bring about true unity of man among the children of God. Much of the exhortation to the church of God which comes to our notice in Old Baptist periodicals seems to carry the idea with it that if we would but do so things might be much better with us; but we must carefully remember that fleshly energy of any sort will not carry us anywhere in a spiritual direction. The exhortations of the apostles are directed to the new creature, not to the old; to the believer, not to the unbeliever; to the spiritual mind, not to the carnal. To the extent that all true believers everywhere have the mind of Christ, just to that extent have they one mind. All true believers are taught of the Lord by revelation, and the things they thus know are taught them not by flesh and blood, but by the Father in heaven. Thus, they believe the same things, though these believers may never meet one another in the flesh and may be scattered among all nations of the earth. However, the moment any of us venture beyond the range of revealed truth and advocate our opinions and theories, immediately diversities appear: contentions, strifes and divisions.

"Live in peace." This will we do, God being with us. Whatever has a tendency to mar the peaceful living of the children of God, let it alone. Remember, however, there is the peace of death as well the peace of life. We do not want a cemetery peace but a living peace. Living in peace does not mean an inactive peace. It is not a do-nothing peace. It is God's peace, the peace of love shed abroad in our hearts, the peace of God which defies all the mind of man to understand it. It is that living peace in which is seen the activity of spiritual life. Where there is spiritual life, there will be

seen the fruits of the Spirit. These fruits are love, joy, gentleness, meekness, temperance, faith, &c. When believers are living together in peace, these fruits will be seen ripening in the gardening of grace, and how sweet indeed are those fruits to the spiritual taste of all who truly believe in God and in his Son Jesus Christ.

We can think of no better way to greet you at the beginning of another year than in the above manner with the above words from Paul's second letter to the church at Corinth. It is in great humility of soul and with much fear and trembling that we enter upon another year of editorial work with the SIGNS. We are not worthy this position and have so far failed to fill it as it ought to have been filled. God alone is our sufficiency; we are a poor, miserable worm without him. May our dear readers and subscribers and friends continue to bear lovingly with us as you have never failed so far to do. Pray for us that we may be kept in the right way and that we may faithfully discharge all the duties devolving upon us. May the Lord bless all of you with the precious communion and fellowship of the Holy Ghost through Jesus Christ the Lord. Amen.

L.

WATCH YOUR DATES.

We wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 28 means that your subscription is paid to December, 1928; June 27 means your subscription is only paid to June, 1927, &c.

CIRCULAR LETTERS.

(Written by Deacon John F. Oliver.)

The Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1927, to the churches composing this Meeting, and to the associations and meetings with which we correspond, sends greeting.

DEARLY BELOVED BRETHREN:—According to the custom and practice in our Meeting for many long years, we desire to send you our annual epistle of love in the form of a Circular Letter, and while we are writing our mind seems to be directed to the following named Scripture recorded by Paul, the great apostle, to the Ephesian brethren: “For we are members of his body, of his flesh, and of his bones. [Not “bone,” but “bones,” for it takes many bones to constitute a body.] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

—Ephesians v. 30-32. When the woman was presented to Adam, after the Lord had made her of one of Adam's ribs, Adam said, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.” Thus we see that as the woman “Eve” was a member of Adam's body, bone of his bones and flesh of his flesh, so likewise Christ's children are members of his body, which is the church, members of his body, of his flesh and of his bones. Therefore there is no law now given that can ever be able to separate his children from his body. “Dead to the law by the body of Christ.” “Wherefore, my brethren, ye also are become

dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Romans vii. 4. The apostle, in addressing the saints, uses the words "ye," "we," "us" and "our," meaning the one family of the elect of God, members of Christ's body, of his flesh and of his bones, "heirs of God and joint-heirs with Christ." Bones joined together with sinews which can never be separated. The church of Christ is composed of many members, members one of another. Not one too many, nor one left out. His members are made complete in him, he being their Head and they being his body. Oh what a unity we see in this mysterious marriage, married to Christ, made members of his body, of his flesh and of his bones. Paul states the fact as a great mystery, but adds, "I speak concerning Christ and the church."

Dear brethren, we feel too shortsighted to continue this wonderful subject, and we feel that this imperfectly sets forth what we would desire to say in this Circular Letter written for the consideration of our dear brethren composing the Corresponding Meeting of Virginia. Before we close, however, we wish to give Paul's testimony to the love of Christ to his church. Notice that Paul is but addressing the church, the body of Christ, as we have already stated. He uses the words "ye," "we," "us" and "our," meaning God's people, and no others. Paul asks the question, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written [referring to the Old Testament Scriptures, Psalms xliv. 22], For thy sake we are killed all the day long; we are accounted as sheep for the slaug-

ter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans viii. 35-39. The above declaration of Paul to the Roman Church confirms to our minds the vital unity of Christ and his church. This declaration of Paul is a great comfort to us. We committed it to memory in the days of our youth and these words have returned to our mind even in the silent watches of the night, "Who shall separate us from the love of Christ?" Brethren, we love to mention this language in every letter we write, for it was sweet to us over forty years ago and is sweet to us yet. "Who shall separate us from the love of Christ?"

We will conclude by using the words of the same apostle, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen."—Ephesians iii. 20, 21.

The next session of this Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, to begin on Wednesday before the third Sunday in October, 1928, and to continue three days, at which time we hope to receive again your members and messengers, and to welcome among us the ministering brethren of our correspondence who come to preach unto us the Word of life.

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

OBITUARY NOTICES.

Sister **Maud Hardin**, wife of Elder W. R. Hardin, Clariette, Texas, was born in Pontotoc County, Mississippi, August 15th, 1853. Her parents were Dr. William Henry and Sophronia (Singleton) Rush. She was married to Richard Freeman in 1871, and to this union were born three children: Allie, Henry Simeon and Sophronia Blands. Mr. Freeman died in 1876. She was united in marriage to Mr. W. H. May in 1879, and to this union three children were born: Linburn, Lena and Florence. Several years after the death of Mr. May she was united in marriage to Elder William R. Hardin, the marriage taking place in the year 1902. She lived with him twenty-five years and twenty days, dying on the night of October 4th, 1927, being ill only one hour. Sister Hardin received a hope in Christ in early life and united with the Methodists, but soon became dissatisfied and united with the Primitive Baptist Church at Lafayette Springs, Miss., and was baptized by Elder A. B. Morris. A dear sister of heirs in the flesh, and also a sister in the church, writes to me of her thus: "Sister Maud lived her religion each day she stayed on earth, and was truly the most charitable person I ever knew." The writer was acquainted with her about twenty-five years, and intimately for the last several years, so can truly say that her daily life was most exemplary. She was very spiritually minded and was truly a mother in Israel, leaving a bright example for those following her footsteps, both outside of the church, and also within its sacred precincts. It is good to know that her dear husband and all who knew her do not mourn her loss as those having no hope. Is it not blessed to believe that she is asleep in Jesus, awaiting the eternal glories of immortality in the resurrection for all the redeemed family of God?

Written by request.

J. I. FOSTER.

Virgie Bond Rautt was born in Vernon County, Missouri, March 20th, 1876, and was the youngest child of T. H. and Elizabeth F. Bond. Her mother died when she was a little over a month old, and her father, with his four small children returned to the home of his parents in Anderson Co., Ky., where she was cared for by different nurses until her father chose a good step-mother for her a year later. She had three half-sisters born of their second marriage, which made her the central child of a family of seven children, a place which she seemed in reality to especially fill. When she was about sixteen years old she received a hope of the better life, and united with the Missionary Baptists of her community and lived faithfully the precepts of her profession as she understood them. February 27th, 1910, she was married to C. S. Rautt, to which union three children were born: Herbert Clark, aged 16, Rachel Frances,

aged 13, and Jaunita, aged 12. Her affections and ambitions were centered upon her children, but these did not occupy her attention so much that she could not be of service to the needy of her acquaintances, for hers was a life of service whenever a helping hand was needed. As the cares of life developed the substance of a living faith was manifested by her taking consolation alone in the sound principles of the Old School Baptists as interpreted by Elder L. B. Rogan, whose preaching was bread to her hungry soul. For three years her health had been gradually giving way to infirmities beyond the power of physicians to relieve until as a last effort a surgical operation was undertaken. Two days after (Sept. 2nd, 1927) complication set in, which brought lasting relief, when she fell asleep in the blessed hope she so faithfully showed during her life. I commend her life and example to her bereaved husband, and three children, and to those of her father's family who now mourn for her as the first broken link in their family circle; despair not, for death to the righteous is but the entrance to joys for evermore.

Affectionately her brother, C. W. BOND.

Mrs. Mary G. Baker, of Burdette, Schuyler County, N. Y., died November 29th, 1927, aged 81 years. Her husband and four children preceeded her to the grave. Three daughters remain to fill the loss of an affectionate mother. She was a kind and faithful neighbor, and a sound, substantial member of the Old School Baptist Church at Ingleside, N. Y., and was esteemed very highly by her brethren and sisters in the church for her peace-loving, christian character. She was naturally of a bright and lively nature, which made her company cheerful to all she came in contact with. She was blessed with a good hope through the grace of God many years ago and was baptized by Elder Charles Bogardus about twenty or twenty-five years ago, uniting with the Old School Baptist Church at Burdette, N. Y. Old age and infirmities consequent to it were the cause of her death. She was living with her daughter, Mrs. Hendricks, at Burdette, N. Y., who, with her husband, and the other daughter and near friends, did all that loving hands could do for her comfort, but the dear Lord in his mercy saw fit to call her to her heavenly home to praise his great and adorable name, world without end. I believe that while the three daughters loved their dear mother, they were given by the grace of God to say, The Lord's will be done.

Funeral services were held at the home of Mr. and Mrs. Hendricks Friday, December 2nd. Burial was at the cemetery near Benneitsburg, N. Y. The writer tried to speak to a large company words of comfort to those who love the Lord in sincerity and in truth. I was requested to write this and send to the publishers of the SIGNS OF THE TIMES, as she had been a subscriber for it for many years.

D. M. VAIL.

Olive Louisa Humphries Warren was born in Iowa, December 26th, 1862, the daughter of John and Helen Humphries, and passed away at 7:30 p. m., Nov. 8th, 1929, after a very short illness. She was married to George W. Warren at Grain Valley, Mo., Oct. 23rd, 1881, and to them were born ten children, three of whom preceded her in death. Four daughters and three sons, with their father, are left to mourn their loss. These are: Mrs. Helen Lang, Mrs. Agnes Chiles, Mrs. Beatrice Backenstette, Leona Vesta, Chester E., Guy W. and Harry O. At the September meeting, 1922, brother Warren united with Little Flock Church of Primitive Baptists, and at the October meeting she, too, was received and they were baptized that day by the writer. She ever after adorned her profession in an humble, meek and gentle manner, both in the church and in the home.

W. L. HALL.

A CORRECTION.

In writing the obituary notice of sister Elizabeth Davis, which was published on page 286 of the December number of the SIGNS, I stated that she is survived by three sisters and one brother. I should have written "four sisters" instead of "three sisters" are living. The sister I neglected to mention is Mrs. Bessie Turner, of Frederick, Md. I cannot understand how I made this error, knowing Mrs. Turner as well as I do. However, I hope Mrs. Turner and the family may pardon my oversight, and be assured the omission was not intentional on my part.

H. H. LEFFERTS.

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

Mrs. S. S. Bloomfield, Colo., \$2; J. E. Holloway, Tex., \$1; J. E. Powell, Tex., \$1; H. Osboru, N. Y., \$3; John F. Oliver, Va., \$1; Mrs. Sarah E. Enoch, Kans., \$3; L. E. Skinner, Okla., \$2; Mrs. Lucinda Turner, Va., \$1; Jesse C. Ellis, Ohio, \$3; J. W. Newton, Ga., \$3; Mrs. Mary J. Ege, N. J., \$8; W. S. Aydelott, Kans., \$3; W. E. Bryan, Ky., \$1; A. R. Nolen, Okla., \$2; Anson Quint, Me., \$3; Sarah A. McColl, Ont., \$3; Mrs. J. D. Shafer, N. Y., \$1; M. Jack Coleman, Va., \$5; Mrs. Allie Gooch Reid, N. C., \$2; Mrs. W. R. Davis, Del., \$2; Ben F. Wilson, Mo., \$2; Mrs. M. E. Drake, N. J., \$1; Mrs. Duncan McCallum, Ont., \$2; Joseph F. Hall, Me., \$8; Mrs. Mary Pittman, Kans., \$1; Mrs. J. A. McTaggert, Ont., \$2; Mary E. Lammers, Neb., \$1; B. F. Davis, Texas, \$1; "A Friend," Ore., \$5; Hannah E. Danks, Calif., \$1; Col. J. R. Cox, Okla., \$1; Mrs. Jennie Black, Ont., \$1; M. E. Reeves, Ill., \$2; Mrs. M. E. Williams, Tex., \$1; Mrs. Mary Duffus, B. C., \$3; J. P. Starr,

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S. B. MOFFITT, Pastor,

J. B. SALLEY, 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.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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

A. S. ROWE, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

E. A. MORELAND, Pastor.

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MILDRED DURAND GORDY.

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. 96. MIDDLETOWN, N. Y., FEBRUARY, 1928. NO. 2.

CORRESPONDENCE.

UNCONDITIONAL ELECTION.

Do you believe in election, unconditional election, divine choice? Yes, I believe that God chose a people in Christ before the world was. These people are called God's elect, and were chosen from every nation, kindred, tongue and people, without regard to merit, race, color, human nobility or any other human qualities. Just God using his divine right of choice. Well, what reasons have you for believing that God has an elect people?

First. Because of such a great cloud of inspired witnesses. Jesus Christ says, He shall send his angels; they shall gather together his elect. (Matt. xxiv. 31; Mark xiii. 21.) “Shall not God avenge his own elect?”—Luke xviii. 7. If it were possible they would deceive the very elect. (Matt. xxiv. 24.) For many are called, but few chosen. (Matt. xx. 16; Matt. xxiv. 22; Mark xiii. 20.) Paul says, Who shall lay anything to the charge of God's elect? (Rom. viii. 33.) God hath chosen us in Christ before the foundation of the world. (Eph. i. 4.) Even so at this present time there is a remnant according to the election of grace. (Rom. i. 5;

2 Tim. i. 9; Rom. ix. 11; 2 Thess. ii. 13; Rom. i. 7.) Peter said, Elect according to the foreknowledge of God, the Father, &c. (1 Peter i. 2.)

Second. Many creditable witnesses all down the ages. The most heroic servants of God. The greatest confessors of the faith. The noblest martyrs for the truth. The outstanding theologians of the true church, and the deepest experimental christians have all boldly claimed and held sacredly valuable this revealed doctrine of the word of God.

Third. The Bible teaches the doctrine of election so strongly that the word “elect” is found eighteen times and the word “election” is found six times.

Fourth. The sovereign nature of an absolute God requires or demands election. If God be eternal, immutable, omnipotent, omnipresent, omniscient, and has foreknowledge, his work must be in harmony with these attributes. Now, if he be eternal surely all his works are not perishable. The material world that God created in six days is perishable, and if that is all that God has before him, when time ends he will be alone, as at first. “The heavens declare the glory of God: and the firmament sheweth his handy-

work." But when time ends what will declare the glory of God or show his handywork? God created man in his own image and in his own likeness, and for a definite purpose, and that purpose is seen in God's elect, who will glorify him forever. If God be immutable, unchangeable, he must work to a prearranged program. He could not be immutable and then wait for man to make his program, for that would keep Him dependent, learning, guessing and not knowing what to do. God made his program in the beginning, it included all his works to the end of time, including his elect and their redemption and eternal glorification. What the Lord doeth, he doeth forever. If God be omnipotent, and has all power, will he not use that power in the preparation of something that will glorify him throughout all eternity, that will sing his praises when this material world has fulfilled its purpose and passed out? An all-powerful God surely has created something from which he could choose, select or elect to be continued when this material world shall end. Yes, he created a spiritual world, which will not perish with time, but will be as everlasting as God himself, and this is to be the home of the elect, and as that spiritual world is a part of God's creation, and was made before man was made, its accommodations are just sufficient and suitable for the "elect according to the foreknowledge of God the Father," &c., and for no others. If God be love and is unchangeable, he must have something to love continuously. He must love with an everlasting love. Could his everlasting love rest on the perishable things of this world? No. Must he not have something that is also everlasting, as unperishable as he is? Yes, God has created two worlds, or king-

doms, the material, which is perishable, and the spiritual, which is everlasting. He has filled the material with creatures that are also perishable. Now what will a sovereign God do about the spiritual? He will fill it with creatures of his love, and as he cannot love sin, or admit creatures with a corrupt nature, he will choose and purify some of his creatures and fit them for the spiritual kingdom, the elect. This must be carried out with a definite program, and that program must be set up in the beginning, before man came on the arena. If God be omnipresent, everywhere, and omniscient, all-seeing, and also has foreknowledge, then his whole program must be complete from the beginning. Nothing left undecided, nothing depending upon the condition brought about by man, and as God's spiritual kingdom is to be peopled from the inhabitants of his material kingdom, all this arrangement must have been made before man came into the material kingdom and began to pass out, otherwise where would he go? This spiritual kingdom was prearranged to accommodate a definite number, and no more. No waste accommodations, only enough for God's elect. Then to prepare the creatures of the material kingdom for a life in the spiritual kingdom there must be a very great change wrought upon them. The provision for this change was made in the covenant of grace which was made before the world was. As all have sinned and come short of the glory of God, then all are condemned, lost and undone alike, and none able to appease the wrath of God. None are sufficiently meritorious to demand life, nothing but grace will save. There is only one name given under heaven or among men whereby lost sinners were ever saved, or ever can be saved, and that is Jesus Christ, the

hope of glory. In the arrangement of the covenant of grace the Father chose his elect in Christ, wrote their names in the book of life, and the Son agreed to and has redeemed the elect by fulfilling the law for them, suffering, bleeding and dying as their surety, and the Holy Ghost as time rolls on is regenerating, revitalizing and transferring into the spiritual kingdom by spiritual birth all of God's elect as they take their places in the material world. This divine choice was not made because of merit, nobility, worldly wisdom, or any other distinguishing human qualities. 1 Cor. i. 26: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Here is one reason for the divine choice, for the elect, for the mysterious dealings with those predestinated to life: it seemeth good to the Father. There is another reason in the divine attributes: they require it. A God having the above mentioned attributes must work to a prearranged program, and that of his own making. Any other conclusion is utterly impossible. Then why, if not for meritorious qualities, would God choose some unworthy sinners to life eternal and not choose all, seeing all are alike sinful, lost and undone? This is a hard question to answer, and has caused many to question God's justice, his impartiality and the reality of his plan of salvation by grace. The writer believes that God has a purpose in allowing the wicked to live in their sins, as much so as he believes he has a purpose in calling the elect unto righteousness.

In the March, 1927, SIGNS you can find his six reasons why God allows the wicked to live and carry on, as he sees it.

1. They are used in the hands of God to bring about good. 2. Furnish a field for Christ's work of redemption. 3. Used as a chastening rod to purify God's people. 4. To demonstrate God's justice and mercy. 5. To exalt God and humble man. 6. They are allowed to live and multiply for the elect's sake. Worldly men cannot comprehend, nor in any way help God carry out his grand plan of election, predestination and redemption through Jesus Christ. All who will not accept election and God with his divine attributes, must go away from the Bible, away from inspired witnesses, away from sound theology, away from christian experience, and drift out with the modernist, the evolutionist, the worldly-wise, the blind leading the blind.

May God's holy Spirit guide our minds in the way of truth, may it protect us from the evil lusts of the flesh and the deceitful wiles of Satan and of scheming men; may it sustain us in our efforts to do our duty to God and man, and may it help us to render all due honor and praise to our heavenly Father. Amen.

M. N. WEBB.

WEISER, Idaho.

ENLOE, Texas, Dec. 19, 1927.

DEAR BRETHREN:—As my time is out, and I want to renew, thought I would write a few lines, as my mind seems to lead that way. To begin with I will quote Ephesians ii. 1: "And you hath he quickened, who were dead in trespasses and sins." Quickened them to give them life from that dead state they were in. What kind of a life? Eternal life. They had natural life before they were quickened, so they were walking after the

flesh. Ephesians ii. 2: "Wherein in time past ye walked according to the course of this world," &c. Ephesians ii. 3: "Fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Oh look what a contrast between these two lives, natural and eternal life. In the natural life he is dead to all spiritual or eternal life, so he must be given that eternal life if he is ever saved. So we see that conditional salvation is a complete failure. No man, or men, can give that life or take it away, for it is eternal. "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 ye are saved.)" "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 4, 5, 8, 9. We see it is not by work, for the Book says it is not by works of righteousness which we have done, so the works of man are a failure. How came man dead in sin? By the disobedience of one man sin entered into the world, and death by sin, so death passed upon all, for all have sinned. In speaking of the tree of knowledge of good and evil the Lord said, For in the day thou eatest thereof thou shalt surely die. Did he eat? Yes. Did he die? Yes. What did the serpent say? "The serpent said unto the woman, Ye shall not surely die." So the dispute commenced back there between our God and the serpent, and it still goes on. The Lord said the man would surely die, and his people say they are dead in sin and cannot help themselves out, either individually or all together, for they are all alike dead. But the serpent said they would not die, and the religious world says they must

make the start, and come to Christ, or get willing, or he will never save them. What, a dead man start, or come, or get willing? They say they must believe. What, a dead man believe? Whose side are you on anyway, are you for the Lord or Satan? They say you can if you will. Has a dead man any will to come to God? He is just as destitute of the will as he is of the power. Christ says, "No man can come to me, except the Father which hath sent me draw him." He also said, No man can come to the Father but by me. They say no one is elected until they run for office, but our God's election is not that way. His people were elected before they were born of the flesh. Yes, before the world was, they were chosen in Christ and elected to salvation. Oh how thankful we should be for what he has done, what he is doing and what he has promised he will do for his children. Oh let us praise him for his mercy and his kindness to us.

With much love to you all, your little brother,

W. H. TATUM.

ANSON, Texas, Feb. 11, 1923.

DEAR BRETHREN:—Have you ever thought that predestination of all things is the grandest doctrine ever preached? It is the only doctrine that has stood the test from the very beginning until the present time; all things that have been, are being and are to be as long as this old world stands were predestinated by God himself. Nothing ever has happened by chance, and those who went out from us were not of us, that is why they went out, and I think sometimes that we old believers in predestination should be a very happy people; not sometimes, but all the time. We should live close, yes very close, to God, and ask him

to bear our troubles, trials and persecutions. If we will do that he will bear them for us, for he has said that his yoke is easy and his burden light, and I find it so. The Arminian world and the conditionalists left us because they seem to think our God has too much power and they want to limit it in this world until death comes, then they are perfectly willing to let God have all his power, but we poor old absoluters want God to have all the power, glory and honor. We know we are not worthy of our practice of it, and we know that our heavenly Father cares for us as a shepherd cares for his sheep. We all should be happy because we have no Sunday-schools, no big revivals, do not follow a multitude to do evil and do not try to save souls. God has taught us that we cannot save our own souls, then why should we try to save the souls of others? The Arminian world has said that if they could get rid of the old absoluters they could convert the world. The Arminian world does not want to get rid of the conditionalists, but they want God's own chosen pre-destinated children out of the way. It seems they cannot understand that when God removes the last one of his chosen people from off this old world it will be the end of the world and all its inhabitants. In my mind that is why this world is standing, but the time is not far off when our heavenly Father will call the last one of his children home. My dearest loved ones (absolute predestinarians), what are we sacrificing to the benefit of each other? It is nice of us to pray for each other and to tell our brethren and sisters how much we love them, but our many words of loving-kindness and our many kind thoughts do not buy the paper on which the SIGNS OF THE TIMES is printed, or do not hire printers

to print the paper or typesetters to set the type, neither do our kind words send the SIGNS to the financially poor of our faith and order. I have just read the beautiful letter from sister Jennie Loyd and am sending the money to our dear editors and asking them to start her subscription from the date it stopped. Bless her heart, she enjoys the paper as much as I do, and she must have it as long as she lives. God has led me thus far and he will lead me on. I am a poor man financially, and those who know me know that I run my delivery wagon six days out of the week (rain or shine) to make a living, still it is God's hand that leadeth me, and when he impresses it upon my mind to do his will I do it, because I know he cares for me and know he never impresses me with something I cannot or should not do. Oh he is such a great God! Help me to praise him. I know you will. My old eyes are dimmed with tears, but I must write joy and gladness and banish sighs, for perfect love disperses our fears, and forever from our eyes God shall wipe away our tears.

Brethren and sisters, I do not know how many subscribers the SIGNS has, neither do I know how many unpaid subscribers it has, or how many of God's children want to read it and are not financially able to pay for it and have too much pride to say they cannot pay for it. Now listen, brethren and sisters, must I go before my heavenly Father and say, Father, thou hast given me financial aid to read the SIGNS, but thou hast withheld this aid from others so that I could aid my brethren and sisters, but I have not done it, feeling too poor financially? Loved ones, if I fail to obey my Master how, oh how, can I ask him to help me do his will, when he knows that if he helps me I will not do it?

What I have written came to me while resting on my bed at night. I do not want to hurt any one's feelings, no, I do not, but I want every one of us to do what our Master says do, and in his word he says owe no man. How could I read the SIGNS if it was not paid for by me or some one else? I think the SIGNS is to others just as it is to me: all the preaching I have. Just think, here I am with no one seemingly who cares for my soul, seldom hear God's word preached in its purity and simplicity, and must I do without the SIGNS? Brethren, how many of us take our daily or weekly or semi-weekly papers and pay cash for them before we can read them, but read the SIGNS on credit. The SIGNS has no advertisements, nothing of the world, the flesh and the devil within its covers, then why should we let our subscriptions get behind? Pay up, and do what God says do (owe no man), and let us see that every one of our faith and order who wants to read the SIGNS for their good can receive it. Do not say, I will send my old papers to some brother or sister, but subscribe for it. May God bless each one of us, and may he teach us to do his will as long as life lasts. God has been very merciful to me and has led me in the ways I knew not. He has warned me against danger; yes, he keeps me from the snares of the devil, though sometimes it is very hard for me to resist the devil. It is then I fly to my Master and he steps between us and the devil flees and I am happy. Sometimes I think I would give anything I have if I could hear some brother or sister shout God's praises aloud, but alas, I fear I will never hear such a thing again. I know I am the least of all of God's children, and that my strength will not protect me, but I am my Savior's lamb and he will not

neglect me, for my path before shines more and more as I near the garden city. Do not forget to pray for this poor worm.

Your old brother in a sweet hope,

H. L. HOLMES.

—♦—♦—♦—♦—♦—
DALLAS, Texas.

DEAR EDITORS:—For some time I have had a desire to write in memory of my mother, Mrs. Wm. F. Kennedy, but have put it off, hoping to feel more worthy, more capable or competent, but as I attempt this morning, after having thought of it hourly for several days, and often during the night, I do not think at any time I have felt more unworthy, but I trust the Lord will enable me in my weakness and stammering way to pen a few words in loving memory of her faithfulness and devotion to the end. She was Miss Alice Yarbrough before her marriage, and was born July 12th, 1856, married December 17th, 1872, was baptized by Elder McDonald, of Camden, Arkansas, in the year 1874, together with my father, in the church known as Bathesda, in Ouachita County, Arkansas. She passed away Sept. 3rd, 1927, thirteen years from the date of father's funeral. Never was one more lonely or longed to follow one than mother was to be with father. There were five children, one boy and four girls. One daughter, the oldest, preceded her some nineteen years, the other four are living, together with eight grandchildren and seven great-grandchildren. She was a firm believer in the doctrine of predestination and salvation by grace, attended meetings and always feasted upon the crumbs from the Master's table. She was noted for her joy in singing, and few who ever heard her forgot her voice. She spent many hours singing in her loneliness after father's death, often with tears dripping from her

eyes, and that voice was clear and sweet, and she sang almost daily until the spirit took its flight. I was called to her bedside over two weeks before the end came. She had a fall and dislocated her hip and was confined in a hospital at Hope, Ark., and only a few days passed that she did not sing a verse or two of some old hymn. I would close her door and join her as best I could. Once she sang, "Will the waters be chilly?" and I sang the old treble, her part always in church meetings. When she finished she said, My child, the world does not know anything about the joys we have, the waters will not be chilly; bless the Lord, O my soul, let all that is within me bless his holy name. She often talked and quoted passage after passage of Scripture, and spoke of the goodness and mercy of God all the days of her life. The last song she sang was, "We will stand the storm and won't be very long, we will anchor by and by." After she sang she repeated by saying, No, it will not be very long, we will anchor by and by, and when the call came she talked clearly and freely, told us she was being carried just like a little child and raised her feeble trembling hands close together and waved them, as one carries a baby. Her voice was clear, her face an expression of joy, her eyes clear and happy, and she sank into unconsciousness and never spoke to us any more. Life lingered in her body and she slept on without one struggle. It is indeed a blessed thought to meditate upon with great reverence to such faithful parents, to feel in one's heart that the great I am that I am is able to subdue all things unto himself. The same God who created, rules and governs all things sent his only begotten Son into this world to suffer, bleed and die on the cross to pay the debt of all the redeemed, and

when he gave up and said, It is finished, he set aside all the charges that ever can be made against those the Father gave him, and he said I will raise them up at the last day, without spot or blemish or any such thing, and of all that the Father gave him none shall be lost. No wonder one has said, Great and marvelous are thy works and thy ways past finding out. He works and none can hinder, commands and it stands fast, has all power in heaven and in earth, and none can stay his hand, or say unto him, What doest thou, Jehovah? As far back as I can remember, the old SIGNS OF THE TIMES has been in our home. It was always welcome, and had its many readings, and never one was allowed to be destroyed. I have a few very old copies, and wish I had every one from my childhood. I enjoy them very much, and am a subscriber.

May the grace of God enable us to walk in the footsteps of those gone on before, ever looking to the arm of salvation in Jesus Christ our Lord.

Yours in humble hope through Christ,
(MRS.) H. A. STRUBE.

KENNEDY, Alabama.

DEAR BROTHER LEFFERTS:—I will with this poor, little, weak hand try and write something of the wonderful book that John saw that was sealed with seven seals, if the blessed Lamb that had the power to open the book and to look thereon will open this poor weak mind of mine and enable me to see some of the wonderful things in that book, for no one can see anything in it except the Lord reveals it unto them. The book as I see it is the will, decrees, purposes, predestination and foreknowledge of God, which embraces all events that have ever taken place from the foundation of the world and on through eternity. "No man in

heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." God alone can open the book and reveal his will and purposes and wonderful works to his children. He alone can open the book and turn the leaves of time, and as the leaves of time are turned it often reveals the wrath of God upon the people; but it is right, for everything that has ever taken place in this world or will come to pass in the worlds to come, even every wicked or good event, is recorded in the book of the knowledge of God. There are no new or old things with him, and he is just in punishing the people in any way he sees fit for their sins and wickedness, and all the blessings that his poor people receive in this world and in the world to come are alone through the great mercy and love he had for them before the world began. All the wonderful works of God, and his precious written word, are a sealed book to every human being on the earth unless the blessed Lamb loose the seals and enables them to see by an eye of faith some of the things recorded in it. Under the law covenant the Lord loosed the seals and enabled the old prophets to look to the coming of Christ and to look for their redemption in him. Under the law covenant they had the law written on stones and their worship was obedience to the law. Now Jesus is the end of the law worship. He seeketh such to worship him as do worship him in spirit and in truth. He said, I will write my laws in their hearts and

print them in their minds, and I will be unto them a God and they shall be unto me a people.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." The Lamb had seven horns, which is all power in heaven and in earth, to open the seven seals of time, and had seven eyes to look thereon, which are the seven Spirits of God sent forth into all the earth, from the foundation of the earth until the end of time. God sees all things, yea, his Spirit searches all deep things; nothing is hid from him.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Then John saw all God's people giving him all the glory, honor, power, riches, blessings and praise. God's people have always given him all the praise. David, the sweet singer of Israel, gave God all the praise for everything in heaven and on earth, and called on everything that hath breath to give God all the praise. The Primitive Baptist is the only church on earth to-day that is giving God all the praise. They are still singing that new song, and will be singing it when their blessed Lord comes to gather up his precious jewels from this earth. This new song was new in the beginning of the world and will still be new at the end of the world. The praises of God never grows old, that is why our old primitive songs never grow old, because they give God all the praise, glory, power, honor and blessings. They suit our experiences

because the blessed Lamb has loosened the seals and let us see that we are nothing but poor sinners in the sight of a just and holy God, and all the blessings we poor sinners receive at his precious hand are absolutely free gifts, that is why we want to praise him all the days of our unprofitable life in this world and through eternity, even then the song of his praise will still be new. I sometimes feel that if I could praise him every minute of my life in this world and through eternity I could not praise him enough for the many blessings he has seen fit to bless me with. I do not feel worthy of the very least blessing, and if I ever reach heaven and immortal glory it will be by free grace, and grace alone.

Your unworthy sister,

B. A. CROWLEY.

PHILIPPI, W. Va., Dec. 20, 1927.

DEAR EDITORS:—Another year has passed since I last took my pen in hand to renew my subscription to the dearest paper on earth to me, and I find myself more unworthy of writing to the household of faith every day, yet there seems to be a longing, or desire, in my heart to proclaim the glorious doctrine of salvation by grace to the many saints of God scattered abroad in the land to-day. I can only hope and trust that this desire is guided by the hand of the all-wise God, and that everything said and done may be to the honor and glory of the name of our blessed Redeemer, who shed his precious blood that we might have eternal life, that fadeth not away, but is everlasting. Jesus said, I am the way, the truth and the life; and the one that climbeth up any other way the same is a thief and a robber. He is the only way from earth to heaven, and it is alone through his rich atoning blood that our

sins have been washed away and our robes made pure and white in the blood of the Lamb. Jesus came to earth, suffered and died the ignominious death of the cross that his people might be saved everlasting. When he hung on the cross and cried, "It is finished," he forever put away the sins of his people, and he has promised that he will remember their sins against them no more. He paid the debt for one and all that will ever bask on the sunny banks of sweet deliverance, where Jesus has gone to prepare a place for those who love him. They are looking forward to a home in heaven, a house not made with hands, where Jesus, their blessed Redeemer, ever sits at the right hand of God making intercession for his people, and when their task on earth is done great will be their joy when they hear the command, Well done, thou good and faithful servant, enter thou into the joy of the Lord. To those on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth." The home prepared for them by the ever-blessed Savior, who came to do the will of his Father, and may we be given grace to be submissive to his will, and say in all things, O Father, not my will, but thine, be done, for we know that all things work together for good to them that love the Lord. We love him because he first loved us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus Christ came into the world, suffered and died for the elect of God; their sins were laid upon him and he bore them in his own body, thereby giving us a hope and home (in heaven) not made with hands. He said, I go to prepare a place for you,

that where I am there you may be also. In his presence there is fullness of joy, and at his right hand there are pleasures for evermore. The elect, the chosen of God, shall meet with him in that home beyond this vale of tears, ever to be with him, where their joy will be complete. They are one unit here in this world, bound together by the sweet cords of love, and nothing shall be able to separate them from the love God, which is in Christ Jesus our Lord, when they meet to part no more. A remnant shall be saved, and oh, do we not feel like a very small remnant sometimes when we meet for worship with only a small congregation? But the precious promise has been given by Jesus, where two or three are gathered together in my name, there am I in their midst. Oh what joy is felt when Jesus meets with his chosen ones and gives them a hearing ear and an understanding heart to receive the message of salvation alone by the grace of God. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Without the Spirit of Christ our worship would all be in vain; we of ourselves can do nothing, and when he withdraws his presence we are left with a dark cloud hanging heavily over our heads. There is joy unspeakable and sweet communion beyond measure when the light shines again in our hearts after we have been made submissive to his will and ready to say, "God be merciful to me a sinner," in and of myself I can do nothing:

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

He is all in all, the one altogether lonely, and how thankful we should be for a precious hope of heaven and immortal glory. Praise God for enabling me to see the

beauty of the doctrine of election and predestination, for I know that if I am one of the elect my salvation is sure, but I can only say, By the grace of God I am what I am.

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

Since writing this, we have lost our dearly beloved pastor, Elder J. N. Bartlett, which makes us feel very sad and lonely, but the One who cares for us at all times is able to supply our need in times of trouble. We have the blessed assurance that our beloved brother is now at rest, and our loss is his eternal gain. He has entered into that rest and peaceful sleep for all the dear saints of God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Cast the mantle of charity over these rambling thoughts; and all will be well with me if this is consigned to the wastebasket.

Wishing you a prosperous and successful year for your paper, I remain your unworthy sister in bonds of love,

ELSIE GALL.

BREWERS, Ky., Dec. 25, 1927.

DEAR EDITORS:—On this, the day in which the whole world would be more or less engaged in celebrating the birth of a Savior in one way or another, it seems to be my lot to write some about the dead in a way called an obituary, and as I pen the word "dead" a striking presentation comes to me with such force that I will attempt to write a few lines. When we begin to consider the word, "dead" we are led out in at least two lines of thought: life and death, activity and inactivity, moving and dormant. Death, absent from or apart from life,

without life, so in any way of considering we understand it to mean without life, yet the world is slow to acknowledge this grand truth. We all know from actual observance that our loved brethren, sisters and friends who were once with us in the flesh but who are lying beneath mounds of earth are not visible nor acting with us any more, in a natural sense, and when God tells us plainly that sin entered into the world by man, and death by sin, so death passed upon all men, for that all have sinned, we understand by this the guilty distance of the entire human race, so far from God and godliness that without the mercy, love and grace of God bestowed upon them the entire course of their pilgrimage through time and in eternity is to be absent from life, or as it were, true holiness and pleasure, rest and satisfaction, but to the contrary, punishment and torment with demons and damned spirits. Yet we see the all-wise, infinite, unchangeable God of grace, mercy, love and truth at the helm of the whole creation, electing a people unto salvation, or deliverance from this horrible condition in death and sin even before the highest dust of the hills was formed. This we consider encouched or specified in that counsel the God of the whole earth declared though his servant, the prophet, should stand, and he (God) would do all his pleasure. If there is one link or event, no matter how small or great, even from the very dawn of creation to the present, or will ever be, that was not embraced in that counsel I would like some one to tell why it was not, and how it could be and God remain all-wise. Now I see I am leaving the subject, as usual when I try to write or speak of godliness. Then to the subject, "Dead." Surely the Scriptures abundantly prove, as one of the old servants declares, With

thee, O God, is the fountain of life. Then I am astonished at rational beings attempting to give spiritual life, seeing it is as high above all creatures as God is above his creation, and he has emphatically declared, My glory I will not give to another. We understand by virtue of that perfect work planned by the Father in eternity that God sent his only Son into this world to redeem a people from the curse or sting of sin, death, and by virtue of that great covenant sworn to and proven by two immutable things this great work has been and will be carried on above all opposition of men and devils, and the Son acknowledged by the inspired John, As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. Then seeing that the Father has given all power, both in heaven and earth to the Son, is not the whole matter in the hands of the Son, who is a faithful and true executor of the Father's will? and when God sends forth the Spirit of his Son into the stony heart of a son of promise that one at that time lives and begins to see the corruptions of his ways and life. Here no longer is death, but as the apostle would express it, I was alive without the law once, but when the commandment came sin revived and died. Here is a quickening of the dead, or being born again, and that of an incorruptible seed, the word of God, which lives and abides forever. Indeed this is a mystery I cannot express, but one passes from death unto life, and when the Lord shall have performed his great work on the whole house of Israel the entire lump will be holy, because the first fruit is holy.

Beloved brethren, I have written to relieve my poor finite mind, and should you see anything in the above feeble attempt you may insert it in the SIGNS

when convenient, correcting mistakes, otherwise cast it aside, and all will be right, only allow me, a poor sinner saved by grace, to have sweet fellowship within and to the things contained in and advocated by the SIGNS.

I am, I hope, your brother in sweet fellowship,

J. C. CHESTER.

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ZANESFIELD, Ohio.

DEAR EDITORS:—My remittance is a little past due, so please find inclosed money order for two dollars. My grandfather, Elder Mahlor Peters, subscribed for the SIGNS at its beginning in 1832. My father, Elder John Peters, also was a subscriber, and I have been a reader of the paper for at least sixty years, so I trust I am at least somewhat acquainted with its doctrine of grace. I am the only member left of the Harmony Primitive Baptist Church, of Shelby County, Ohio. Sister Esther Line, of Piqua, Ohio, who died about one month ago, was a member of that church and her death leaves me alone, so far as church membership is concerned, but I have enjoyed the loving christian fellowship of many good brethren. My wife and I have traveled about two thousand miles this summer and fall in going to five associations in Ohio and one in Indiana, besides attending many different church meetings, in which the preaching was, for the most part, good and comforting. I am not connected with any association, but my wife, who was Joie E. (Wickham) Woods, and whose writings you have published, is a member of the sound party of the Marlboro Church, which was divided about two years ago. This church at present has a sound pastor (in my judgment) in Elder U. G. Porter, who is also an excellent man. I find many good brethren in Ohio, and a number who have been fed upon milk and herbs, with not enough strong

meat, who are weak in the sovereignty of God, though strong in salvation by grace. I gladly fellowship these brethren and they express fellowship for me. They claim to stand upon the London Confession of Faith. My wife and I certainly did enjoy the article by Elder Isaac Greathouse in the December number of the SIGNS. I never met him, but my wife is acquainted with him, having heard him preach in Texas, where her sister, Mrs. J. J. Darnell, (now a member of the church at Cash) lives. We both enjoy Elder Beebe's editorials, especially the one on predestination, which proves that God is a sovereign, but is not the author of sin. We read that "all things are yours," things present and things to come, and that they (the saints) are the salt of the earth, which stands for them, and that all things work together for good to them. I have a faint hope that I am included in their number. I have no other hope than the righteousness of Christ imputed to me and my sins imputed to him. The SIGNS has been a great comfort to us, and we hope we may continue to read it as long as we live. Reading the Bible and the letters from the brethren will probably be our chief encouragement during this winter, as we are not near any church and I am getting along in years, being in my seventy-fourth year, and have not fully regained strength after two operations which were performed last winter, but am as well as could be expected. We were shut in all last winter after Christmas, but the Lord remembered us, giving us considerable spiritual comfort in meditation and in conversing together of divine things. I would be glad to hear personally by letter from any reader of the SIGNS. My address is Box 79, Zanesfield, Ohio.

Yours in hope of eternal life,

G. D. PETERS.

KNOX CITY, Texas.

DEAR EDITORS:—By the kind mercy of the all-wise God I will try and write you once more, but can hardly see what I am doing. First, I want to thank dear Elder L. H. Hardy for his kind reply to my letter on the talents. Now I will tell him what caused me to write it. There was a man selling here in town who handled poor goods. He said he could make more money on that kind than he could on first class merchandise. One day I was present when he bought twenty bushels of apples from another man, and his hired man was marking the baskets. The man who was selling them failed to mark one basket full, and told him he had not marked it, and he got angry and took his pencil and said he would mark it. After the man who sold them had gone he told his hired man he had beaten him out of a bushel of apples. His man asked him if he did not correct mistakes. He told his man that if the man who sold the apples made a mistake it was his own fault. You see he wanted to get that bushel of apples for nothing, or cheat him out of them, and that made me think of the talents, and I was bothered about it, so thought I would write to the SIGNS and see if some kind brother would write upon that subject, and I again thank brother Hardy for doing so. I am sending his letter for your disposal.

May the Lord bless us all and show us what is truth, and keep us in this life by his mighty power, and at last save us together in heaven, is the prayer of a poor old sinner, saved by grace if saved at all. Pray for me when at the throne of grace.

W. W. JONES.

ATLANTIC, North Carolina.

DEAR BROTHER JONES:—I saw your article in the SIGNS for January, and since

you requested correction on the same I will write a few of my thoughts to you. I cannot agree with the exposition you have made of that parable. The man who is set forth as a traveler going into a far country is undoubtedly the Lord Jesus Christ. He was going, but would leave his kingdom in perfect safety, therefore he called his own servants to him and delivered to them his goods. I feel sure the one to whom he gave the five talents is represented by Paul, who grew until he got to be less than the least of all saints, and those of his character whose full time was devoted to the service of God, his master. In his faithful service of God he was the gainer. It is not unlawful to take pay, for that is lawful interest. If one did not exact that, it would be charity in him as a giver in the service of God. Doubtless those of Paul's character never received any usury, only the service, yet they gained much in the service of God. Then he who received the two talents represents the apostles who did the things of God, and they gained much, as is represented in the parable, and have just as high a representative life in the kingdom of heaven as Paul had. They used all they had, and could do no more. Their gain was equal to that which had been given to them and they stood as highly recommended as he who had received and used the five talents. One cannot put to the exchangers more than that which he has. That which all the apostles did pleased the Lord and received the "well done." All of them received alike and yet one received more than another, for he had more given to him. He had greater ability than the one with only the two talents and could use that which was given to him. The third man received only one talent, that was all he could use.

From scriptural circumstances that talent was the management of the finances of the church. That servant was Judas Iscariot and those of his character in the church. He had no mind to follow the Lord. He had the bag and bare what was put in it. He was the servant in the betrayal of the Lord. Peter could deny the Lord, but he could not sell him for money. The Lord must spill his blood for his people and the son of perdition must betray him. "Have not I chosen you twelve, and one of you is a devil?" said the Lord. The work of a devil had to be done and a devil was chosen to do it. When he had done his work he gave up the money he had received and hanged himself. He was cast into outer darkness. No child of God was ever there. We have darkness, but we are never into outer darkness. His talent is taken from him and given to Paul. In his epistles he uses that talent, exhorting the churches on their finances.

Now, brother Jones, I have faithfully given this parable to you as I believe it to be, and when you have read it you can send it to the SIGNS OF THE TIMES, if you will.

I am yours in hope,

L. H. HARDY.

ST. THOMAS, Ontario.

DEAR EDITORS:—In sending in my subscription to the dear old SIGNS I would like to write just a few lines to try and thank the dear ones we met at New Vernon, N. Y., last June. I never will find words to express how much I enjoyed that association, also our visit at Elder Vaughn's home, and I know I am expressing the feelings of the dear friends who took me with them: Mrs. (Dr.) P. J. French, Mrs. A. Jones and son Ross. Mrs. French and Mrs. Jones are daughters

of the late Mr. and Mrs. George Skates, of Ekfrid, Ontario. They are not members of the church, but are sound Old School Baptists. As well as unworthy me they took along two of their cousins, Mrs. W. Jones, of Gillsonburg, and Mrs. W. Young, of Toronto, Ontario, who are dear sisters in the church. When I think of those dear ones and the love that was shown one for another the words are with me,

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

If there is any good in me I certainly cannot see it. Vile and full of sin I am, nothing, and less than nothing.

"Nothing in my hand I bring,
Simply to thy cross I cling."

The only thing that I do know is that God's people are the ones I love and love to be with. My brother-in-law, Dr. T. H. McColl, of Tilberry, Ontario, has for several years sent you my subscription as a Christmas gift to me as I am away from my home. I do not know but what he has already sent it in; if he has you may take my two dollars to aid the SIGNS. I cannot express to the Doctor how much I have appreciated his gift. The dear old SIGNS OF THE TIMES has always come as a feast of fat things to we poor hungry creatures without a pastor, but we know that He who took our dear pastor is able to send another.

In christian love to the household of faith, from the least, if one at all,

EFFIE MALCOLM.

FORDYCE, Ark., Jan. 16, 1928.

DEAR EDITORS:—You will find inclosed my check for five dollars for sub-subscription, as directed in remittance blank. You will note that I am sending you one dollar to aid the SIGNS. I wish I was able to send more, but I am sup-

porting a family and none able to help, consequently I am not in a position to send more to aid you. It is my great ambition to see the SIGNS continue to send forth the truth that it has ever contended for. I was talking with a good brother a few days ago, and he intimated that he might have to stop his subscription to the paper, but regretted very much to do so, I said, Well, I am not going to stop mine, although I have not much to spare, and I do feel we should remember that the SIGNS has been standing for the doctrine we are contending for to-day, and, too, that it fought the good fight of faith against the innovations of those who were trying to suppress the truth, and that this good old paper has been standing against every form of Arminianism, and standing fearlessly against all opposition to the truth, and now to forsake it looks to me almost like traitorism and I just cannot afford to do it, and God, being my helper, do not aim to. This is a day, as I see things, that the faithful in Christ Jesus should marshal their forces together and stand up and contend without fear or favor for the doctrine the SIGNS has ever stood for, and that for which all genuine Old Baptists have ever stood, viz.: The absolute sovereignty and unchangeableness of God; that he is the only true and holy God, and was before all things, and by him all things consist; that he saw the end from the beginning; that all things are naked and open before him of whom we have to do; that nothing happens by mere chance, but all things that come to pass are exactly as he saw it, and will and must fulfill some deep purpose, and in the end all work out for good to them who love him. I hope all will continue to support the paper and, too, I believe that God will put it in the minds of his

people to do it. I am sure that if it is his will for it to continue that "the gates of hell shall not prevail against it." The SIGNS is, and has ever been, a sweet messenger to many poor Old Baptists who cannot enjoy the privileges many of us have, because of poverty or infirmity, and I say, Who is it that would mind donating a little to spread gladness to those poor old pilgrims who are only waiting the summons? We can spare a little from some worldly expense that is of but little value to us and thereby give them a cup of cool and refreshing water. May the Lord ever bless and support the SIGNS and us with all spiritual blessings in Christ.

Yours in bonds,

V. R. HARRIS.

OTTAWA, Kansas.

DEAR EDITORS:—I would be glad to have you publish that my address is changed from 118 South Locust Street to 427 South Ash Street, Ottawa, Kansas, also would like to thank dear Elder Coulbourne for his continued kindness in renewing my subscription to the SIGNS. The dear Lord has ever been mindful of me, though undeserving of the least of his mercies, and this is one of the greatest blessings, for I would not know what to do without the SIGNS. I have not seen an Old School Baptist for three months. In this town of ten thousand inhabitants I know of no one who believes the truth as I hope I have been taught it. I very much enjoyed Elder Lefferts' "New Year's Greeting," also dear Bonnie Chick's letter touched my heart. I truly believe I can enter into her experience.

With love and best wishes for dear Elder Coulbourne and all the household of faith wherever they may be,

ANNA MCKINNEY.

MARTIN, Tennessee.

DEAR BRETHREN EDITORS:—If you will allow me to address you thus. We are strangers in the flesh, yet I hope kindred in Christ. Inclosed please find money order for two dollars to renew my subscription to the SIGNS for another year, as it seems to me I cannot do without the paper. When I sit here alone and read the good letters from the different ones from far and near it makes my heart rejoice, and oh how I wish I could meet them and talk with them face to face and shake hands, for it seems they tell my experience better than I can myself, which gives me a little hope that there are others who have the same travels that I do. Sweet fellowship flows from heart to heart no matter where we live. All the true and sweet pleasure I get in this life is when I can be with the dear people who believe as I do. As I am cast further from my church I hope it will be the Lord's will to permit me to go as often as they meet, or as it pleases him, for without him we can do nothing.

I began taking the SIGNS OF THE TIMES about the year 1914 and have been receiving it regularly ever since, having missed but one number during that time.

In love and sweet fellowship,

(MRS.) J. A. PHILLIPS.

CARTHAGE, Missouri.

DEAR BRETHREN:—The swiftly flying years have left me still here and able to read and enjoy the SIGNS. I hope I am truly thankful for these blessings, and that I receive and enjoy them in a spirit of humility becoming in one who is the recipient of so many unmerited blessings.

I inclose four dollars, to pay my own subscription and the subscription of Mrs. Ellis Roberts, of Stronghurst, Illinois, if you care to continue it to her, but if you

can use the money to better advantage some other way, do so and discontinue the paper to her.

I am very thankful that the hearts of our people have been moved to supply funds for the continuance of the SIGNS, and that there are still spiritual leaders able and willing to preach the truth through its columns.

Your sister in hope,

(MRS.) GRACE V. CROSIER.

ELKINS, W. Va., Dec. 22, 1926.

DEAR BRETHREN EDITORS:—I am sending my remittance of two dollars for the SIGNS OF THE TIMES for 1927, for we feel we would be very lonely without the paper, as it always brings joy to our home, setting forth the same glorious truth of Christ and the apostles, giving no uncertain sound. Where you find the SIGNS in the homes of brethren and sisters you are sure to find sound absolute predestinarian Baptists, who stand firm in the doctrine of Christ and his apostles. We deem our family paper one of the many gifts of God to his scattered children, as he is the giver of every good and perfect gift. Those who write such good and sound letters, viz.: Elders Lefferts, Greathouse, Ruston, Vaughn, and many other dear brethren and sisters, we feel are great gifts to God's humble people, whose only hope is in the finished work of Christ our Redeemer. I am now in my seventy-fifth year and have been a reader of the SIGNS twenty-five years, and hope to be able to pay for the paper the remainder of my natural life. My wife and I are members of the Leading Creek Church, in Randolph County, W. Va., our home is two miles west of Elkins, where we would be glad to have traveling ministers of our faith and order stop with us. Yours in gospel bonds,

G. B. McCOLANAHL.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1928.

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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.***JOB XXVI. 13.***"His hand hath formed the crooked serpent."*

Many wonderful and remarkable characters are found in the Bible. Not the least among them is Job. Should one desire to study "character" and to understand its real worth, outside of the Lord Jesus Christ we know of no better subject than Job. It is said of him that he was perfect and upright, and one that feared God, and eschewed evil. He was greatly blest by a kind Providence with temporal and material things, so much so that for substance he was "the greatest of all men of the east," and when the Lord said unto Satan, *Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, and escheweth evil?* Satan answered the Lord, and said, *Doth Job fear God for nought?* He would have us believe that Job served God simply

because the Lord paid him well for his labor. This same spirit is alive throughout the earth to-day, but the devil has from the beginning been a liar, and the father of it. The Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand," and Satan went forth to try Job and to sift him as wheat. He immediately began dispatching his messengers (presumably) with false reports and all manner of lies, causing Job to feel that his children and all his possession had been destroyed, nevertheless he sinned not, nor charged God foolishly. Satan failing in his first attempt, contended that if the Lord would but put forth his hand and touch his bone and his flesh Job would curse him to his face, whereupon the Lord said unto Satan, "Behold, he is in thine hand; but save his life." He then proceeded to afflict him as, perhaps, mortal was never before nor since afflicted. If anything was left undone it was because it could not be conceived of by his satanic majesty, and after causing him all the physical misery possible, he appears in the form of his three pretended friends to tantalize him in his agony until Job seemingly could stand no more, and asked, *Shall vain words have an end?* Showing his pitiful case, he confesses, "God hath delivered me to the ungodly, and turned me over into the hands of the wicked." "I was at ease," he says, "but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about; he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground." He was not ignorant of the doings of God, and saw only the hand of sovereignty at the helm, piloting his little craft through troubulous waters,

but not without a purpose, or goal in view, for faith verily believed "when he hath tried me, I shall come forth as gold." God's way is in the sea, and his steps we cannot trace, and yet we are persuaded that "Deep in unfathomable mines of never-failing skill, he treasures up his bright designs, and works his sovereign will." Job was often bewildered and at his wits' end, not knowing what to do. We hear him saying, "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." Nevertheless, he adds, "But he knoweth the way that I take," and continues by declaring, "My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. But he is of one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." Thus we see he realized he was in the hands of the Lord, and not only he himself, but all things else. How wonderful is such knowledge! In the chapter containing our text Job sets forth the unsearchableness of God's power, declaring that "hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven

tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. 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?"—Job xxvi. 6-14. "Moreover," he said, "As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit." "Though he slay me, yet will I trust in him," was the rock upon which he stood. To him there was but the one God, and the powers that be were ordained of him, and whether he was being preserved or destroyed, it was the same God. The God whose candle shone upon him in his youth was the one who fenced up his way, that he could not pass and set darkness in his path in his later life. The God who gave was the God who took away, and when his wife told him to curse God, and die, he said unto her: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." His faith in this God was so unshakable that he verily believed that though after his skin worms destroyed his body, yet in his flesh he would see God, whom he would see for himself and not another. As he desired, his words were written, they were printed in a book, yea, they were graven with an iron pen and lead in the rock forever, for the comfort of God's afflicted and poor people, and they can and do join with him in saying, "For I know that my Redeemer liveth, and that he

shall stand at the latter day upon the earth." God, the giver of such faith, is great in his faithfulness, and will not deny the least of his flock that food which is necessary to sustain and keep alive their famishing souls, but how prone we are to disown the hand of God in adversity. When trials and afflictions come upon us, we ask, What place can they have in the plan of a merciful and loving Father? Some deny that God had anything to do with the devil and all his devilish work, but they are no fit companions for Job and his brethren, who only see that the hand of God "hath formed the crooked serpent." God having formed him, they are assured at all times that he has absolute control of him, that he hath fixed his bounds, beyond which he cannot go, and therein is their safety. Their life is hid with Christ in God, so that Satan with all of his infernal hosts shall never be able to destroy the weakest of the fold. He is a good watchdog and is made use of by our heavenly Father in correcting his wayward sheep and causing them to turn unto him for help and deliverance, where they find rest for their weary souls, and where they eat bread continually at the King's table. Strange doctrine is unwholesome and children cannot play with fire without being burned, but it is only by experience they learn the lessons they never forget. Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee," and he could then say, "I know that thou canst do every thing, and that no thought can be withholden from thee." Such knowledge made him abhor himself and repent in dust and ashes. To behold the Lord sitting upon a throne, high and lifted up, and his train filling the temple, caused Isaiah to say, "Woe is me, for I am undone," and for

men and women of Adam's fallen race to receive of God's goodness and mercy to-day makes them feel, "I am a worm, and no man." In whatsoever heart the light of the knowledge of the glory God shines, therein the name of Jesus is exalted and lifted on high, and the creature is abased. What is he, then, that he should reply against God, of whom it is written, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." "If God be for us, who can be against us?" Are not all things working for our good? The apostle so declares concerning those who love God and who are the called according to his purpose. He further assures us in this connection that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. The psalmist affirms, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The SIGNS OF THE TIMES has passed its ninety-fifth milestone and is rapidly approaching the century mark. Whether it shall be God's pleasure for it to live another hundred years, we know not, but we are sure of one thing: that the principles of truth upon which it was founded and for which it has stood, to these many years, are as eternal as the everlasting hills. Desiring for our readers that faith

which waivers not, but believeth that all things are possible with God, who doeth his will in the army of heaven and among the inhabitants of the earth, and that you may all walk in his strength throughout this and all other years that have been allotted to you, we bid you adieu for our first appearance for 1928.

R. L. D.

MARRIAGES.

By Elder H. C. Ker, at his residence in Delmar, Maryland, Dec. 24th, 1927, Calvin Freeny Jones, of Seaford, Del., and Miss Maggie May White, of Laurel, Delaware.

ALSO,

Louis Bennett Richardson, of Salisbury, Md., and Miss Eva Frances Powell, of Salisbury, Md., on Jan. 4th, 1928, at his residence in Delmar.

OBITUARY NOTICES.

Elder John N. Bartlett, our brother in Christ, departed this life near Philippi, W. Va., Dec. 22nd, 1927, of paralysis. He was born May 20th, 1850, making his stay on earth 77 years, 7 months and 2 days. He was united in marriage Feb. 24th, 1870, to Miss Anna Belle Corder, who preceded him to the grave seven years. To this union were born five children: E. M. (deceased), W. P. Corder, Virginia D., and F. E. Corder, with whom he made his home. He is also survived by eleven grandchildren and three great-grandchildren. One granddaughter, Mrs. Gertrude Cross, he baptized, who lived in the church with him. He was a type of true citizenship. He followed farming for a livelihood, and was strictly honest and prompt in all his business transactions. He was of a sensitive disposition and cowered through fear of doing wrong. He was ever ready to lend a helping hand to relieve the cares of those who were near and dear to him. As shown forth in a character this is all very fine, but it is not what I want to write most about in the life of brother John. A miracle was wrought in him, as in all the redeemed of the Lord, when the Father delivered him from the power of darkness and translated him into the kingdom of his dear Son, manifesting his power and glory. He was convicted of sin at the early age of eleven years, and given faith to believe that God for Christ's sake had pardoned his sins. (See relation of his Christian experience and call to the ministry, published in the SIGNS, Vol. 71, No. 3.) He soon after joined the New School Baptists, his father's household being of that persuasion. Having "tasted the powers of

the world to come, he became fully convinced that his worship among them was "ye know not what," and he wanted to live with a people whom the Lord had "formed for himself," worshiping in the spirit, rejoicing in Christ Jesus, having no confidence in the flesh; and in August, 1877, he became a member of Mt. Olive Primitive Baptist Church. In April, 1884, he was licensed to preach the gospel of our Lord Jesus Christ, and in August, 1886, was ordained to the full work of the ministry. In 1885 he was elected clerk of the Tygarts Valley River Association, and served satisfactorily for forty years. In 1926 and 1927 he served as moderator. He faithfully served the Valley Church as pastor fourteen years, and in 1913 he was chosen pastor of Mt. Olive Church, and served until his death. He was well established in the doctrine and order of God's house, and preferred Jerusalem above his chief joy. He might have been called a text preacher, expounding every clause of his text of Scripture separately, speaking generally from the New Testament. He desired to dwell in the house of the Lord all the days of his life, to meet, serve and comfort the brethren and sisters, to walk and talk about Zion, and "enter in through the gates into the city," and this he did faithfully. If he were miles away he would arrange to return to meet with us on our stated days of meeting. At 1 o'clock p. m., Dec. 24th, the appointed hour of our church meeting, we were there, our pastor's body in the casket. Elder J. S. Murphy conducted the funeral services, assisted by Elders J. R. Dennison and J. W. Linu. Hymn 328 (Beebe's collection) was sung, (a request of the deceased). Text used, 2 Tim. iv. 6-8. We consigned his body to the grave until the great resurrection day, and separated, sorrowing most of all, that we should see his face no more.

Written by request.

SEMMA E. CORDER.

G. H. Rose, our beloved brother, was born in Trigg County, Kentucky, July 1st, 1857, and died at his home in Calloway County, Kentucky, December 20th, 1927, aged 70 years, 5 months and 19 days. He was first married to Miss Bettie Hay March 21st, 1880, and to that union were born two sons, Oscar and Clarence, and three daughters, Mrs. Grace Townley, Mrs. Nellie Meadows and Miss Addie, who were all very much endeared to their father, their mother having been called away from this pleasant and lovely family many years ago by the God who is too wise to err and too good to be unkind. Brother Rose and his children battled on in life sad and lonely for a number of years when he was married the second time, to Miss Hannah K. Galloway, and to that union was born a daughter, little Ruth, who was left by her mother, sister Hannah, when quiet tender for her father and Miss Addie to care for, with the help of a merciful God and loving relatives and friends.

Sister Hannah died March 13th, 1819, leaving brother Rose to battle on as old age and disease would prey upon him. Brother Rose professed a good hope in our blessed Savior many years ago and soon united with the Primitive Baptists, and lived a devoted and useful member of the same until death. The Lord blessed him with a sweet melodious voice which he cultivated and the Baptist friends far and near can attest his usefulness, with the sweet strains of his voice still lingering to his memory. Not only was he a help to the church as a "sweet singer in Israel," but he served faithfully for a number of years as a Deacon of Shiloh Church, in Calloway Co., Ky. Many Baptist friends can attest of the faithfulness and devotion of this soldier of the cross who was not ashamed to own His cause, neither did he blush in speaking His name. We shall never forget how gently his sweet voice would rise in strains of love and praise in singing hymns and psalms of praise to the great King. Most any hymn sung by the Old Baptists in this country was familiar to him. The writer, his unworthy pastor, will never forget the impressive mood of brother Rose and brother John Holland, so humbly engaged together in the solemn communion services last May, both attesting they felt it to be the last time for them to engage together. Indeed their love and sweet fellowship was from a sense of true devotion to the blessed Lord and Master, and it was truly an heavenly place to be engaged with them and others at that time. At the death of brother Rose the grief-stricken children sent friends for me in the night for his funeral, which was held at the home December 21st, at which time I felt the Lord gave me to speak words of comfort from the text, "To die is gain," after which his mortal remains were quietly conveyed to the cemetery at Concord, in Calloway Co., Ky., and gently laid to rest, to await the call of the Master, Come up higher.

ALSO,

Ere the benediction was pronounced at brother Rose's burial the message came that I was wanted for the funeral of **Benjamin F. Nord**, who was born in Henry County, Tennessee, Nov. 14th, 1853, and died December 21st, 1927, aged 74 years, 1 month and 7 days. He was married to Elsa R. Adams Dec. 13th, 1877, and to that union were born three daughters, two of whom died when young, the other, Mrs. Nettie Simmons, with her heart-broken mother, four grandchildren and other relatives and friends are left to mourn this sad dispensation of God's providence in removing a true and devoted husband, loving father, obliging neighbor and Christian citizen, and though we all feel our loss very keenly, we have much reason to believe our great loss is his eternal gain. The Lord blessed brother Nord to see he was a sinner saved by grace many years ago, as was evidenced by his relating an experience of grace to the church of Primitive Baptists at Beaver Dam, Henry County,

Tennessee, Oct. 25th, 1890. He was received, and baptized the following day, Oct. 26th, by his much loved friend and pastor, the late Elder F. P. Chandler, and lived a true and devoted member of said church until the Lord saw fit to remove him from his field of labor. The beloved brethren, sisters and friends of and around Beaver Dam Church assembled in the church-house December 22nd while the unworthy writer attempted to speak to the honor of God and comfort of sorrowing ones from 1 Cor. xv. 20: "But now is Christ risen from the dead, and become the first fruits of them that slept." We have some assurance that there is a remnant according to the election of grace who have eyes to see, ears to hear and hearts to understand something of the things which God hath prepared for them that love him. I would say to sister Nord, the church and all who mourn, We have much reason to believe brother Nord only sleeps and rests from his labors, while his works do follow him.

One who loved him,

J. C. CHESTER.

ALSO,

Mrs. Mary Ellen Townley, daughter of William Chilton, of Christian Co., Ky., was born in Henry Co., Tenn., June 10th, 1847, on the same farm, near Buchanan, Tenn., where a long life of usefulness was spent, and ended Nov. 20th, 1927, aged 80 years, 5 months and 10 days. She was married to George C. Townley, Sept. 13th, 1866, and to that union were born nine children: Emily P., Laura F., John Alvy, William R., Mary Annie, Loyd C., George L., Mrs. Bettie Oliver and Gentry C. Loyd C. and John Alvy preceded their mother to the grave. She leaves her aged and loving companion, who is eighty-five years of age, together with seven children, three grandchildren, one sister, Mrs. Julia Morgan, and other relatives and friends to mourn the loss of a dear wife, a loving mother and true friend, who had endeared herself to all by a long and useful life of devotion. Mrs. Townley professed a very bright and strong hope of salvation in her girlhood and was a strong believer in and lover of the Primitive Baptist doctrine, and much enjoyed the theme salvation by grace proclaimed for forty years, but never united with the visible church, yet her life was such in the home and community as to give the living strong evidence that she was a good woman, and had tasted of the good word of God, and the powers of the world to come. Surely she was a good woman, a devoted companion, a loving and tender mother; in fact, a mother in Israel, who reared a splendid family of children, who deserve much credit for their kindness and devotion to their aged and dependent parents. Sister Townley was an excellent neighbor, old time hospitality was ever dispensed at the house, and her many friends were numbered by her acquaintance. She was a great favorite, not only with

her own children, but with all of the neighborhood, and made them feel glad and welcome when in her home. She was very patient in her afflictions and bore her sufferings with Christian fortitude. All her children and aged companion and grandchildren were with her in her last sufferings and ministered to her with true devotion, yet the Lord loved her best and took her to himself. While loved ones are left to mourn the loss of one dear to their hearts, we have much evidence to believe our loss is her eternal gain. On account of the troubled condition of phone service friends could not get a servant of her faith for the funeral, and had no services but Scripture reading and prayer, led by a devoted neighbor and friend, after which the mortal remains were tenderly laid to rest in the cemetery near Buchanan, Tenn., there to rest silently until the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first. My heart's desire and prayer to God is that all who truly mourn may have part in that resurrection.

J. C. CHESTER

Mrs. Margaret E. Hastings, aged 85 years, died at the home of her daughter, sister Rosa Stevens, at Cordova, Md., Feb. 26, 1927. She had for some time been feeble and in failing health. She was not a member of the visible church, but a believer in God and loved the doctrine of grace. She was the mother of ten children, six of whom, five sons and one daughter survive. A good, faithful woman in all the walks of life. The writer conducted the funeral service in the Little Creek meetinghouse, near Delmar, Delaware; burial took place in the family plot adjoining.

ALSO,

Mrs. Mary L. Jones, a sister of the above subject died at her home in Delmar, Del., Aug. 23rd, 1927, aged 79 years, after a short illness of heart trouble. She had been a member fifty-two years, was baptized by the late Elder F. A. Chick. She was strong in the faith and faithful to all her church obligations. The doctrine of salvation by grace was her delight, and she loved to sing the songs of Zion. She was the mother of five children by brother John Henry Ellis, a former husband, one of the children, sister Bertha Tomlinson, of Delmar, Del., together with two grandchildren survive. Sister Jones had many friends and her funeral was largely attended. Services were held at her late home, conducted by the writer; burial took place in the family plot in the Little Creek graveyard. We all miss her, but desire to be reconciled to the will of the Lord.

ALSO,

Bessie Durand Tull, youngest daughter of the late Daniel and Margaret Halloway, and wife of Lewis J. Tull, of Newark, Md., died in the University Hos-

pital of Philadelphia, Oct. 5th, 1927. She was born Feb 23rd, 1878, thus making her stay on earth 49 years, 7 months and 12 days. She was married by the late Elder T. M. Poulsen to Mr. Tull, Nov. 25th, 1903, and went with him to Philadelphia, where they made their home for several years, but on account of his health moved back to Newark, Md., about fifteen years ago. For the last few years she was assistant cashier to her husband in the Home Bank in Newark. She was well-known and greatly endeared herself to all with whom she came in contact by her genial manner. She never made a public profession of religion, but was a lovely character, following in the footprints of the flock. Her death was a great shock to her relatives and friends, so unexpected was her death. The writer conducted the funeral service, from her late home, which was largely attended; interment was in the Newark Cemetery.

H. C. KER.

Mrs. Emily S. Weaver passed away Friday, Dec. 2nd, 1927 at the home of her son, Elder George L. Weaver, 2260 Oakdale Road, Cleveland Heights, Ohio. She was born near Galion, Ohio, Nov. 1st, 1853, and had reached the age of 74 years, 1 month and 1 day, her death following closely the death of her brother, L. E. Reed, whose late home was east of Galion. Her death marked the passing of the last member of her family. In the year 1871 she was united in marriage to John W. Weaver, with whom she lived many years in the old Reed homestead, two and a half miles east of Galion. To this union were born three children, George L., of Cleveland; Homer J., of Filer, Idaho, and Ida Sherer, west of Galion, with whom she made her home after the death of her husband, which occurred about nine years ago. She stayed at her daughter's home at Galion until September 1st, when she went to her son's home at Cleveland, and was bedfast most of the time until she died. In the early part of 1874 she was given a hope in her Savior, and upon relation of her experience was received and baptized into the fellowship of the Old School Predestinarian Baptist Church called Bethel, near Galion, Ohio, by the late Elder John H. Biggs, where she remained for many years a constant and faithful member. Upon her removal to Cleveland, about 1914, she was received by letter and became a member of the Beulah Old School Baptist Church, of Cleveland, Ohio, where she remained until her death. She was held in high esteem by the Cleveland Church, and could be rightly called a mother in Israel, for her counsel was wise. She was well versed in the Scripture, often speaking to herself in psalms and hymns and spiritual songs, making melody in her heart unto the Lord. She was a great comfort to our beloved brother and fellow-laborer Elder George L. Weaver, her counsel, encouragement, and she herself, will be much missed.

by him. May the Lord stand by him, whose he is and whom he serves, and may he bless all the bereaved family and reconcile them to his will.

The writer was called to officiate at her funeral, which was held at the home of her daughter at Galion, Ohio. Interment was in the Fairview Cemetery.

GEORGE RUSTON.

Mrs. Florida Hutchison, our sister in Christ, died at the home of her nephew, Mr. Melbourne Hutchison, at Pleasant Valley, Va., Jan. 11th, 1928. She was born March 21st, 1848, one of the eight children of Melville and Lueinda Hutchison, and is the last of her family, although she is survived by several nieces and nephews and a large family connection. Her husband, R. B. Hutchison, died in 1902. They had no children. Sister Hutchison was baptized by me into membership with the Frying Pan Old School Baptist Church, May 12th, 1918. As she came up from the water, she said, "Oh I am so happy." She had been a follower of the Old Baptists for many years, but was not able to unite with the church until the above date. A great burden lifted from her soul when she was baptized. She loved the truth and the church, was faithful and devoted to the interests of her pastor and of her brethren. All fear of death was taken from her and we feel that she died triumphantly rejoicing in the God of her salvation. Upon calling to see her a few days before her death, she requested me to read the Scripture and offer prayer. I did so, and read the twenty-seventh Psalm. Tears welled from her eyes as the reading and prayer went forward and the precious truth was verily food to her soul. At the funeral services I used the twenty-seventh Psalm. She is with her Savior, we truly believe. There is no death unto those who believe in Christ Jesus. For such, the grave has lost its victory and death its sting. May the Lord comfort all who mourn and reconcile the bereaved church and family to his holy will.

L.

Miss Ella Weekel departed this life April 19th, 1927, at the home of her brother, George Weekel, in Roxbury, N. Y. She suffered with heart trouble, and received kind care and attention from her brother and wife. She was baptized Feb. 11th, 1888, into the fellowship of the Second Church of Roxbury, and was a faithful and consistent member to the time of her death. Sister Ella was afflicted with deafness, which shut her off from as close an intercourse with the brethren as she desired, but she was always at meeting whenever possible, often walking part of the way, although her health was poor. It was her chief delight to meet the brethren. She was of a quiet, unobtrusive disposition, and was very appre-

ciative of the love and fellowship of those she loved so well. We miss her very much, but feel she is with the Lord, which is far better. Elder Ruston was called to conduct her funeral. Interment was in the cemetery adjoining the Yellow meetinghouse.

ONE WHO LOVED HER.

Mrs. M. E. Ware passed away at her home near Gibsland, La., Dec. 27th, 1927, after an illness of twelve months and eight days. She was raised in Alabama, and moved to Louisiana in 1904. She was 73 years, 3 months and 17 days of age. She was married to R. A. Ware in the year 1875, and to that union were born seven children. Her husband and one daughter preceded her to the grave. She was a lover of the truth, and had been an Old School Baptist for forty years. She was a kind, loving mother. She leaves a host of relatives and friends to mourn their loss. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Let us not sorrow as others who have no hope, for we believe that as Jesus died and rose again, even so will God bring with him those that are asleep in Jesus.

The funeral service was conducted by Elder G. T. R. Baker.

Written by her heart-broken daughter,
(MRS.) J. M. DOWNING.

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Elsie May Gall, W. Va., \$1.50; Elder J. C. Chester, Ky., \$3; Miss E. G. Merryman, Md., \$1; Mrs. Emma L. Terrell, D. C., \$3; Mrs. Wm. Conklin, N. Y., \$2; L. P. Leach, Miss., \$1; Mrs. Frank E. Wyatt, Mo., \$1; Elizabeth Buller, Ont., \$1; Elder W. I. Wade, W. Va., \$1; Mrs. M. A. Somers, Va., \$1; "A Friend," N. Y., \$1; R. N. Williams, N. C., \$1; Mrs. M. E. Furman, N. Y., \$1; Mrs. M. D. Sizemore, Tenn., \$1; J. S. Moore, Ark., \$4; Mrs. Jasper Seal, Ark., \$1; Mrs. M. R. Blythe, Pa., \$1; Mrs. Joab Stout, Ill., \$1; Hubbard Bros., N. Y., \$10; C. Lilly Buck, Conn., \$2; Mrs. Lena E. Wilson, Md., \$1; E. L. Hoskins, Ky., \$1; Mrs. Val Werner, N. J., \$3; J. D. Welborn, Ind., \$10; Paul T. Leigh, N. J., \$1; Dizzie L. Cosey, N. J., \$1.

PREDESTINATION.

One party has sent about twenty orders for this book; about six hundred have been distributed, yet there are a large number of brethren known to me personally who seem indifferent. I am willing to send to any one on approval, and will make a gift to any one who cannot pay for a copy.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SELMA, N. C., Nov. 10, 1927.

DEAR BRETHREN:—I realize my ignorance and nothingness very vividly. I also see just before me that in a very short time I shall never try to write another article for any of our papers, as I am now past seventy-five years of age. What has caused me great anxiety of mind is, have I always tried to speak in public without authority from God? It often appears to me the greatest sin I ever committed was to try to preach the first time. There is now, and has been, great strife among those claiming to be followers of the meek and lowly Lamb of God. I read in the Bible where it says, God the Father, Son and Holy Ghost held a counsel before the world was created with all of its innumerable men, beasts, reptiles, insects, microbes, germs, fishes of the sea, &c. David says, “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to

play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.”—Psalms civ. 24-31. Why did God preserve and bring ferocious beasts and birds of prey across the flood, if he had no use for them? God held a counsel before the world was, and being unlimited in wisdom and almighty in power he had the wisdom to plan and the power to carry out his designs, and “none can stay his hand, or say unto him, What doest thou?” How could God enter into a covenant with his Son to save all the Father gave him and not hold a counsel first? All classes of Primitive Baptists in the United States say God made a covenant with his Son before the world was, and gave to him all he was to suffer and die for, and that Jesus saved in time on the cross all the Father gave him before the world was made. Every one who

preaches this, and then turns and says God did not have a purpose in the fall of Adam, and could not prevent his eating the forbidden fruit, is blind on this point or they would see they were crossing themselves, and denying that God gave to the Savior in covenant before the world all God loved and all Jesus was to save. Hassel's history says: Wilson Thompson was the ablest minister in the United States and I can prove he taught God had a purpose in the fall of Adam. Peter says, "Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands crucified and slain."—Acts ii. 23. Isaiah says, xlvi. 10, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Again, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. vi. 17, 18. Here God confirmed it by an oath. Do you not think God will carry out his plan when he swore to do so? I am sure he will, for Isaiah says, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. Then in this counsel his Son agreed to bow the heavens and come down and redeem his people from the curse of the law, wash them in his blood, strip off their filthy rags, clothe them in wrought gold and fine needlework and make their sinful lips sweeter to him, a thousand times sweeter, than any man's wife's lips ever were to

him. Therefore Solomon says, "Thou art all fair, my love; there is no spot in thee." "Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon."—Solomon's Song iv. 7, 11. When the blushing bride of long ago was arrayed in the best clothing her parents could buy for her, with the veil over her face, the jewels on her person, and then the perfume, and she came slowly, blushingly with her maid, and her long trail, not with a little, short dress, she was considered to be the most beautiful creature on the earth. This is only a shadow of the real bride of Jesus, which is the substance, prepared by him, refined and made white. "Chosen you in the furnace of affliction." Shedding his love abroad in your heart, bringing you up out of the wilderness, where "All we like sheep, have gone astray," you leaning upon him every step, not able to even walk by yourself. As Solomon says, "Who is this that cometh up from the wilderness, leaning upon her beloved?" bedecked with jewels. Covered with the robe of his righteousness. Isaiah lxi. 10: "He hath covered me with the robe of righteousness, clothed me with the garments of salvation." Grace and salvation through the blood of Jesus. The sweetest perfume you ever inhaled on earth, giving you more joy and gladness than all joys you ever enjoyed, "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." This is only a hint, little trembling one, at the way you appear in the eyes of your blessed Husband, who is King of kings, and Lord of lords, when you are washed in his blood; not in some other blood, but in his own blood, for, "Without shedding of blood is no remission." "Wherefore Jesus also, that he

might sanctify the people with his own blood," &c. Think, little one. See, there on that cross, your dear Savior nailed hard and fast. Look at those awful spikes driven through his precious hands that had only ministered to the sick and afflicted. The last act of his life was to put back the ear Peter cut off. Look at those dear feet that had tramped round and round, while the rich rode in the finest vehicles of that day. He walking to minister to the needy. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many [not for a few]."—Matt. xx. 28. "Who did no sin, neither was guile found in his mouth." Listen, poor trembling one, Hear that cry? As it rends the heavens the sun refuses to shine, the rocks rent, the earth quaked, darkness was over the earth from the sixth to the ninth hour. Listen as that cry echoes from hilltop to mountain peak, back to valley, and over the earth, as it is repeated by the servants of God in many nations. What he said in agony as he cried to his Father, saying, "Eloi, Eloi, lama, sabachani? which is, being interpreted, My God, my God, why hast thou forsaken me?"—Mark xv. 34. Hear that awful cry? It was his love for you caused him to suffer. Paul says, "For his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 4, 5. Again, "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."—Heb. xii. 2. This was all arranged, and agreed to in the counsel. He knew the suffering he must pass through to enjoy the love of his redeemed people. He knew the sweetness of their lips. He knew the joy that was to be. He was

not blind to the eternal glory, the praise, the wondrous love and adoration of the innumerable company of his people as the eternal song of praise would burst forth from the very depths of their hearts, in all ages of eternal glory. Ah yes, he knew all of this before Adam was ever created. He purposed all this as sure as the Bible is true. Listen, O listen, you little ones who are fearful and afraid, like the twenty-two thousand that God sent back when Gideon called for volunteers to go fight the Midianites. Listen, O listen, you brave three hundred who were divided into three companies, and shouted, "The sword of the Lord and of Gideon." Listen while Paul thunders by the authority of God, putting to silence the hisses, sneers and false accusations of false brethren when he says, "To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Yes, according to the eternal purpose which he purposed in Christ Jesus our Lord. Who dare say one stake, or thread, or cord, or occurrence can be changed, moved or shaken by all the howling, raging, ranting or abuse heaped upon his witnesses by all the wicked men and demons on earth combined, when he says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed"? Take courage then, you remnant that God has reserved unto himself.

"Lost Satan rage and vent his spite,
Yet God will save his heart's delight."

"This truth, like its author, eternal shall stand,
Though all things in nature decay;
Upheld by Jehovah's omnipotent hand,
The righteous shall hold on his way."

"They may on the main of temptation be tossed,
Their sorrows may swell as the sea,
But none of the ransomed shall ever be lost,
The righteous shall hold on his way."

If God had an eternal purpose that Jesus should come, suffer and die for his people, and save them from their sins, and if Jesus Christ was ordained before the foundation of the world (1. Peter i. 20), and Paul says to Titus, "In hope of eternal life, which God that cannot lie, promised before the world began," and Paul says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," and, "According as he hath chosen us in him before the foundation of the world," now if God did all this before he made the world, where is the man so blind, professing to be a Primitive Baptist, who will say the fall of Adam was not in the purpose of God? Still some little ones who have fallen in the ditch, being led by the blind, say God did not have a purpose in Adam's transgression, and God could not prevent Adam eating the forbidden fruit. It looks like there is eye-salve enough in the foregoing quotations to anoint the eyes of any poor little one desiring to see. Rev. iii. 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see," and then you will see, and know that God was not mistaken in foreordaining the Lord Jesus, before the world was, to die for you and that he knew you would be a sinner and need him to deliver you from the curse of the law. God did not give you a purpose and grace in Jesus before the world began, and give you eternal life in Jesus, and choose you in him before the foundation of the world because he thought

maybe you would need all this, but he did all of this before he made the world. The Bible says God declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." If I can, is that what he said? O no, little one, "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. He, God, in his wondrous wisdom arranged everything in his counsel that would be for your good and his glory. If Adam had not disobeyed God and transgressed and brought sin into the world, you would never have sung

"Hail, sovereign grace, that first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
That gave my soul a hiding-place!"

And you never would have had anything to love the dear Savior for. You never would have sung with tears of joy flowing down your cheeks,

"Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawned, and readily blowed
The wind that tossed my foundering bark.

Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem,
When suddenly a star arose,
It was the star of Bethlehem."

"Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
Forever and forever more,
The Star, the Star of Bethlehem."

The glory of the pure unadulterated love of Jesus must be manifest to his people. Isaiah says, "As a young man marrieth a virgin, so shall thy sons marry thee: and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." When this wonderful love was shed abroad in your heart you said like it is written in Song of Solomon, "Let him kiss me with the kisses of his mouth: for

thy love is better than wine." You will feel the fullness of his love, you will enjoy the glory and sweetness of his presence, his kisses will cover your face, holy sweetness, unsullied, ravishing pure love, not a speck of sin can enter that glorious home prepared for you. You could not stand the power of that glory now. Free from taint of sin, all, all, will be equal in beauty and intelligence. Every one will be just as beautiful and intelligent as Jesus. Paul says, "We shall be like him; for we shall see him as he is." All this was arranged in the counsel, determined before the world was, or Jesus would never have been foreordained to be put to death by wicked hands. These wicked men did what they wanted to do. "They hated him without a cause," but they did not know they were carrying out God's purpose when they put our Savior to death. Adam harkened unto the voice of his wife, and ate the fruit, but he did not know when he was doing what he wanted to do that he was fulfilling God's "eternal purpose which he purposed in Jesus Christ, our Lord." Here we fear and tremble, and our hearts are heavy with deep sorrow, suffering on account of our sinfulness, spending nearly all our time in mourning on account of our vileness, but Paul says, "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." Not to us, but in us. Again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. I stop, I wonder, can it be possible one so poor, one so weak and sinful as I am, will be gathered home with the people of God? If so, it is enough, God knows it is enough.

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

PARABLE OF THE TALENTS.

In the January issue of the SIGNS is a request from brother W. W. Jones, of Knox City, Texas, for some one to write on the above subject. I do not claim any superior knowledge or special light on the subject, neither do I have any special reason to offer for volunteering to comply with the request. I desire that what I may submit for the disposal of the editors of the SIGNS, if published, shall not prevent others with better understanding of the profound mysteries of godliness from freely expressing their views. The parables of Jesus were spoken to the multitudes, and for the express purpose of leaving them in the darkness of ignorance respecting the mysteries of the kingdom of heaven. His disciples asked him on one occasion why he spoke to the multitudes in parables, and he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. xiii. 11. The parables, as all other portions of the word, contain a spiritual lesson, and if we pass them by with only a literal interpretation we have missed the spiritual food and comfort they contain, and like the multitudes see without perceiving and hear without understanding. "But," said Jesus to his disciples, "blessed are your eyes, for they see: and your ears, for they hear." The time the parables were spoken was just when the legal dispensation was drawing to a close and the gospel of grace and mercy was dawning as a lamp unto the feet and light unto the path of the children of the kingdom. The church, not in its organic form, but as the called out of the Lord, had been confined under the law and the ceremonial worship for more than a century, and was reckoned by the "schoolmaster"

(the law) as on the same footing with those who were ignorant of God's righteousness and went about to establish their own righteousness. In other words, the spiritual Jew differed nothing from the carnal Jew in so far as his relation to the letter of the law was concerned. "The heir, as long as he is a child, differeth nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the father." Both alike were required to observe the precepts and examples contained in the law. But when the legal night ended and the gospel day dawned a new order of things was ushered in, a separation took place. The command was, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman." It has seemed to me that the parables in general were descriptive of the conditions under the law in contrast with the conditions as they should be under the gospel. In some respects there was a similarity, while in other respects they were very dissimilar. But in every parable there was something comparable to the kingdom of heaven, either under the legal or under the gospel dispensation, or under both. The parable of the "talents" seems to present first the condition under the law and then the better condition in the kingdom of grace. The man traveling into a far country represents the Lord God of Israel, who had called his servants out of Egypt, delivered unto them the law, planted them in the goodly land of Canaan and commanded them to occupy until he come. The law including the commandments and the ceremonial service was his "goods." The gospel with its promises and enjoyments had not yet been revealed. However in the ceremonial ser-

vice under the law these better things were pointed to and typified. Thus Christ as the salvation of his people and their righteousness unto the law was shadowed, and those who were given living faith to trust in him looked beyond these typical offerings under the law and viewed him as their sufficiency, as the great antitype of them all. But the only description of Christ that was furnished to Israel was what was given in the law, and neither grace nor mercy was to be found in the letter of it. His servants under the law were made up of both carnal and spiritual Jews, and when he gave unto them his goods (the law), he gave unto "every man according to his several ability." The carnal Jew had no ability to see beyond the letter of the law, while the spiritual Jew could by faith enter into the spirit of the "divine service" under the law and with exultation embrace the hope of eternal life in Christ, the glorious object of his faith and hope. The carnal Jew was the man with one talent, and while he was bound by duty to keep the law, he was woefully lacking in ability. The apostle says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."—Gal. v. 3. Every Jew was required to be circumscribed and circumcision was a seal of duty. We must not confuse duty with ability, neither should we conclude that duty ceases where ability is lacking. Duty arises out of the right of God to command. The inspired record declares, "Fear God and keep his commandments: for this is the whole duty of man." But those who have "no fear of God before their eyes" can neither fear him nor keep his commandments, even though it is their duty to do so. Man is not reckoned with upon the basis of his ability to perform, but upon the basis

of his duty to perform. The carnal Jew could not keep the law; first, because he was carnal and the law was spiritual; second, because he could only understand the letter of the law, and the apostle declares the letter kills while the spirit gives life; and third, because his efforts were not prompted by the right motive nor directed toward the right end. He confessed that fear prompted his acts when "love is the fulfilling of the law," and "perfect love casteth out fear." Therefore he was an unprofitable servant; he might have striven for a thousand years more and still would have gained nothing. His efforts only served to obscure the true principles of righteousness exacted by the law, as do the efforts of the carnally-minded yet. Self-advantage is what the carnal mind invariably seeks, while self-denial is the first requisite to being a disciple (follower) of Jesus. It is only as we can forget self that we can enter into the acceptable service of our Lord. The one talent servant hid his lord's money by digging in the earth. If he could have been looking by faith into the "perfect law of liberty" while doing the work, instead of digging in the earth (self) doubtless he would have realized that "godliness with contentment is great gain."—1 Tim. vi. 6. The carnal Jew was blind to the fulfillment of the righteousness required in the law by Christ, as shadowed in the ceremonial service, consequently he could only see hard service under the law, and severe punishment for every infraction. It is not to be wondered that he complained of being under a hard master. The carnal Jew, the servant with one talent, represents the Lord's redeemed children even now when they are carnally-minded. When they approach the law with a feeling of their ability.

How quickly they are cut down when it thunders forth, "The soul that sinneth, it shall die;" and again, "Whosoever shall keep the whole law, and yet offended in one point, he is guilty of all." The whole scene changes: instead of that complacent trust in Christ as their strength and deliverance, they are filled with terror at the thunderings of Sinai. "To be carnally-minded is death." But the spiritual Jew, which is represented by the servants who received five and two talents, received more in the law than the carnal Jew did. While they were required to observe the law, as was the natural Jew, they were given to see by faith in Christ of whom the law testified, the great sacrifice and the perfect righteousness which was the antitype of all of this service. To them there was a precious increase, a glorious transition by faith from the shadow of good things to come into the contemplation of those very things. While they served under the law, their hope rested upon Christ and the better things that were promised through him. Not so with the natural Jew: to him keeping the law to escape its penalty was the end for which he labored, and indeed it was a hard service. His talent could never gain anything, because if he did all of his duty under the law he could claim nothing for having done so, but must say he is an unprofitable servant. But he not only failed to do what the law required, he digged in the earth and hid his lord's money. Even the motions which he did make toward keeping the law, both the moral and ceremonial, were prompted by a selfish motive. Fear of the penalty for violating the law was what prompted to obedience; when it is declared by the inspired witness that love is the fulfilling of the law, What was true of the carnal

Jew in his service is true of the Lord's children yet when they are led by the flesh to pretend to serve the Lord when the fear of loss or hope of gain is the impelling influence. They are not serving God at all, but are seeking to benefit self. Such service is wholly unprofitable. It neither profits the one who performs it nor the one served. It does not honor God nor advance the cause of his kingdom. When the Lord came to reckon with his servants, he gathered those that were "born, not of blood, nor of the will of the flesh, nor of the will of man," into his kingdom, where they entered into the joys of their Lord; but the unprofitable servant under the law was cast into outer darkness. His table became unto him a snare and a recompense, a trap and a stumbling-block, his eyes were darkened that he could not see. (Rom. xi. 9, 10.) Even the law and the law worship was taken away from the unbelieving Jews, and they have been dispersed to the four quarters of the earth. When the lord of these servants came to reckon with them, he had the right to demand the law and its perfect fulfillment. The law is what was given, a perfect righteousness in obedience to it is what he required of his servants. This was his "own with usury." The natural man depends on his own works and can make no progress, for though he should keep the whole law and offend in one point, he is guilty of all. But the spiritual man viewed the perfect righteousness of Jesus, the antitype of the offerings under the law, as his by imputation, while all of his sins were transferred to Christ. Here was a marvelous increase; in fact, double. As the prophet has said, We have received of the Lord's hands double for all of our sins. The law as it has been fulfilled by Christ has been taken from the legalist

and given to the redeemed. The Lord has made "the wilderness a pool of water, and the dry land springs of water." He has revealed that covenant promises of the New Testament were concealed in the Old, while the glory of the Old is revealed in the New. It was all fulfilled in Christ, and he honored and magnified the law and made it most glorious and delivered it unto his church, not as a rule for their conduct, but as a corroborating evidence of their acceptance in Christ. For it is written, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Again, "The Spirit itself beareth witness with our spirit, that we are the children of God." That is, the Spirit that actuated the holy men of God under the legal dispensation bears witness with our spirit that we are the children of God. Some of the richest feasts that have been spread for the Lord's little children have been uncovered in the Old Testament Scriptures. When that which is in part is done away and that which is perfect is come, then the redeemed will understand how each transaction as recorded in his holy word from the beginning to the close was a part of one great plan and achievement, designed to unfold the riches of God's glory. Should we be permitted to awake in his likeness and behold his glory we shall be satisfied.

Submitted in bonds of fellowship.

J. R. HARDY.

KINGSMAN, Kansas.

HAVRE, Mont., Jan. 16, 1928.

DEAR BROTHER LEFFERTS:—In the January issue of the SIGNS brother W. W. Jones, of Knox City, Texas, has given some thoughts on the twenty-fifth chapter of Matthew, beginning at the four-

teenth verse, where our Savior likens the kingdom of heaven to the servants to whom a man traveling into a far country delivers talents of five, two and one, according to their several ability, but it seems to me that our brother has taken only a literal view of this parable by the construction he has placed upon it. I beg to ask if a deeper spiritual meaning is not here portrayed by our Lord? It doth evidently appear to me to bear a very close relation in the parable of the ten virgins just preceding it, and this man, verse fourteen, traveling into a far country is none other than Christ, who in that "far country" sits upon the throne of his glory and gives to his servants what he receives back from them with usury, or praise, prayer, thanksgiving, &c., which he also accredits to them through their being made partakers with him in all that he has, and is, and does. This parable is not likened unto the kingdom of this world, which is the kingdom of darkness, but is likened unto the "kingdom of heaven," or that kingdom Daniel had a vision of when he said, In that day shall the God of heaven set up a kingdom, &c., and Christ having partaken of this earthly life hath ascended up to glory, setting up his spiritual kingdom that shall never be destroyed or taken down. He, therefore, in time, or in this time-state, calleth "his own servants," yet a servant is not necessarily a son, for a servant, unless he be also a son, abideth not in the house forever, but a son abideth forever, "Beloved, now are ye the sons of God." The servant to whom he gave the one talent is typical, to my mind, to the five foolish virgins. They took their lamps, which is the word of God, for the word in the Scriptures is called a lamp, but they had no oil in their vessels, that is, the Holy Spirit of God

dwelling in their hearts by faith, therefore they are called "foolish." Their lamps, or talent, was buried or hid in the earth in the darkness of this world, and not put to usury to shed abroad the light of Christ's holiness and righteousness as shining forth in the great plan of redemption with which the true servants of God become daily more and more enlightened through a growth in grace and in the knowledge of the truth. The apparently seeming boasting spirit of the two servants receiving the five and the two talents, recorded in verses twenty and twenty-two, is not the boasting of self-righteousness, but is the much humbler boasting recorded of so many of the most eminent servants of God in the spirit of thankfulness and praise that the blessed Master of his gratuitous love and mercy has lifted them above the sordid caukering things of this present evil world, that they henceforth dwell not in the seat of the scornful. The servant receiving the one talent manifests no such spirit, but only the spirit of fearfulness at God's judgments, as all must do who remain under the law seeking salvation by their works. Such are ever under condemnation, their self-righteousness cannot appease the divine law given or gain the victory over sin, for the law can but terrify and reveal the threatenings and judgments of God, and when these are applied to the conscience of those who behold their works alone, Christ to them is set aside and lost sight of in His work of redemption. Christ being lost to them, there is no counsel nor succor now remaining, so desperation, destruction and hatred of Christ must needs follow. Therefore, he must seem to them an "hard man," reaping where he has not sown and gathering where he has not strawed. (Verse 24.) The following verse

(twenty-five) gives a very lucid description of the fearful and unbelieving when God's judgments do appear as they at one time appeared to me. "And I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant," &c.

I would offer further comment on this parable, for a great field of thought is here opened before us, but I feel unworthy to thus take up your time. What I have written will no doubt appear disconnected, but desiring to be brief I have only touched upon it. Should you find me in error, I beg pardon for troubling you.

Yours most unworthily,

JOHN GIBSON.

PHILIPPI, W. Va., Sept. 27, 1927.

DEAR SISTER GALL:—To-night, sad, lonely and without cheer, except for the chatter of three little ones round about me, I cannot refrain from trying to write you a few words. In my agony I am made to cry, "My God, my God, why hast thou forsaken me?" For many months it has seemed that the greater portion of the time I have been made to cry thus, yet at times I am exalted from on high, and a ray of hope shines forth as the rays of the morning sun. As I try to write my expression is best expressed by the words of my little girl, "What is the matter, mamma? "Mamma I like you." Oh the innocence of childhood, yet so expressive. The last two meetings I attended were very impressive to me; one at home, dear old Mt. Olive, and the other at Leading Creek. It seems to me that I am such a vile sinner, so corrupt and full of sin, until I am ashamed for my dearly beloved brethren to see the

tears I sometimes cannot repress, though I freely admit that when I see I can no longer refrain I turn my attention to my little ones, crying, yes, crying within my heart and soul, "Hide me, O my Savior, hide me 'neath the shadow of thy wing." "Still support and comfort me, O my Savior."

Dec. 14th. Some lapse of time since I started this and I do not know whether or not I can write even now. My feelings are somewhat different from what they were when I wrote the first part of this. Since then I have had the wonderful privilege of entertaining, or trying to, some of our dear brethren and sisters. Brother and sister Priest, grandfather, (Elder J. N. Bartlett) and uncle and aunt spent one Sunday with me. Since then I have had the happy privilege of having with me the dear sister who was such a comfort to me in hours of trouble eight years ago, when I joined dear old Mt. Olive, sister Irena MacDonald, of Washington, D. C. Elsie, there are no words, as you have often said to me, to express the joy of being in the presence of "His little ones." "Blest be the tie that binds our hearts in christian love." We who hope to be of one Father, one Lord, one baptism in communion with the Holy Spirit, depending solely upon unmerited grace for salvation from sin and iniquity, oh how we cry, how we hope, how we try to pray that we are of those whose vile bodies shall be changed to the incorruptible and fashioned like unto his glorious body. By grace are ye saved, and that not of works, lest any man should boast. Born of the Spirit and saved with an everlasting salvation, for except ye be born of the Spirit ye shall in no wise enter into the kingdom of heaven, but they that are born of the Spirit are of the Spirit, and shall in no wise be cast

out. Is not this something great and wonderful to bind our hearts one in love, one in unity and one in spirit?

Sister, as I write this I blush with shame to utter the Savior's name, because of my own unworthiness, and tremble at the thought that some may say, She is as a goat crept in unawares, yet again I am made to say, Judge not, lest ye be judged with the same judgment. He knows his own and whom he did foreknow them he also did predestinate. Many shall seek to enter, but few there be that shall enter in, for broad is the way and wide is the gate that leadeth unto destruction, but strait is the way and narrow is the gate that leadeth unto eternal life. He alone knows my heart, and even though this earthly or fleshly body is vile and corrupt it only returneth unto dust, but the spirit returneth unto God, for the spirit is of God and the spirit is God. It is alone by the grace of God that I am what I am, and if it be his holy will that I be numbered among that few who shall enter in, I can only say, "Twas grace that brought me safe thus far, and grace shall lead me home."

Sister dear, I scarcely know what to say next, for there are so many things which I would like to convey to you, as I would to all my brethren and sisters, but space will not permit. My three babies are all tucked away asleep and I am alone at a late hour before the open fire, and as I look into its slowly dying embers there are many beautiful things presented to me. How easily can I replenish those embers with a little coal and make a brilliant flame. How easily can the child of God be down in the valley of darkness, and yet with a renewing of the divine Spirit, through the preached word, or even through the presence of a dear brother or sister, be lifted up and made

to sing praises to his glorious name, all by the divine grace of God, who doeth all things after the counsel of his own will.

Dec. 25th. Elsie, O Elsie, the anguish of our weary souls and bleeding hearts in the loss of that dearly beloved pastor, and my dearly beloved grandfather, Elder J. N. Bartlett, whose precious body was lowered into the silent tomb just yesterday. How can I write, for tears blind my eyes, my hand trembles and words will not express my grief? Where is our pastor, our shepherd which God had appointed over the little flock at Mt. Olive? Gone, yes gone, never to return; gone to see Him face to face; gone where no earthly trials shall touch his brow, where but joy and peace forever reign. A voice we loved is stilled, the voice that spoke the words, ten years ago in May, which set fire burning within my heart and soul. "My counsel shall stand, and I will do all my pleasure," was his text at Mt. Olive. Sister, from that time on I have experienced that which only they who have passed through the same can understand. I was then a Missionary Baptist, but could not remain so, and two years later came to dear old Mt. Olive for a home, and had grandpa for my pastor. He led me into the shining water and took me into his care. Oh how can I give him up? He was very precious naturally, but listen, sister, the tie that binds our hearts in christian love is one that can never be broken. It had been my intention for him to read this very letter and tell me if it contained anything contrary to unmerited salvation, salvation by grace and grace alone, but now what must I do, cast this into the wastebasket, or trust my dearly beloved brethren to forgive my errors, if such there be, and pardon the sins of one who feels to be the chief of sinners, seeking the crumbs

which fall from the Master's table? Oh for the touch of His hand on mine, oh that I might touch just the hem of his garment.

Sister, I cannot write, I yearn for grandpa, and I long to hear him preach grace, and grace alone, but alas I am resigned to His holy will, and must say, "Thy will be done." He fought a good fight, his work is done. Christ alone is our only comfort, our only salvation, our light, our all in all. Oh may God enable us to fight a good fight, and may we all meet together around our Savior's throne, there to praise him throughout all eternity.

Come and see me, for I need you, and write soon. Do with this as God directs.

Your unworthy sister in love,

GERTRUDE BARTLETT CROSS.

[The foregoing good letter was written to sister Elsie Gall, of Fairmont, W. Va., and she sent it to us for publication in the SIGNS.—ED.]

—
ZANESFIELD, Ohio, Feb. 15, 1928.

DEAR EDITORS:—I am sending an exact copy of a good letter received from my pastor, Elder U. G. Porter, which I think is too valuable to be hidden away. I have his consent to send it for publication if you desire it. The original is better written, but it is so precious to us both, husband and I, that we wish to preserve it.

(MRS.) JOIE E. WOODS PETERS.

—
NASHPORT, Ohio, Jan. 24, 1928.

DEAR BROTHER AND SISTER PETERS:—I think very often about you. How I enjoy visiting with you, and miss you much when you are not at Marlborough. Some way you seem a little nearer than most other Baptists. Wife wants me to thank you for the apron you sent her

Christmas. Besides enjoying the gift, I have enjoyed the meditations it caused. My mind was carried back to the fig leaf aprons. Sin caused shame and necessitated a covering to hide their nakedness. Toil and sweat for food also resulted, and finally corporeal death. Why? Does echo answer, or God's word? I am sure the wisdom of man, without revelation, cannot answer. Were it not for God's blessed word, and the understanding he has given us of it, revealing its meaning by the Spirit, we would be left in darkness. "But ye, brethren, are not in darkness." "O, send out thy light and thy truth: let them lead me." "Thy word is a lamp unto my feet, and a light unto my path." God has not left us ignorant concerning his purposes, but "he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ." God's purpose in Christ embraces all things. Paul said to the Corinthians, "All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's." Again, he says, "All things are for your sakes." And to the Romans, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Evidently his purpose "is that God may be all in all." "The Lord hath made all things for himself; yea, even the wicked for the day of evil." He says, "My glory will I not give to another, neither my praise to graven images." God was manifest in the flesh, in the person of his Son,

and all was for lifting of Jesus on high. How all things work together for the good of his people and the glory of his name may be hard to understand, but such is the plain teaching of holy writ. "God moves in a mysterious way, his wonders to perform." He is able to bring wisdom out of ignorance, strength out of weakness, honor out of disgrace, glory out of shame, victory out of defeat and life out of death. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Paul says, "When I am weak, then am I strong." "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." The heresies among the Corinthians made manifest those approved. "Why did the heathen rage, and the people imagine vain things?" Answer, "To do whatsoever thy hand and thy counsel determined before to be done," namely the crucifixion of Jesus. Why did David sin? (Psalms li. 4.) "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."—Rom. iii. 4. Why did God raise up the wicked Pharaoh and place him on the throne of Egypt? "That I might shew my power in thee, and that my name might be declared throughout all the earth." How are we made to see and appreciate God's righteousness? (Rom. iii. 5.) By our unrighteousness. It is by comparison we estimate the size or value of things. Moses was considered a glorious character until Christ came. The ministration of condemnation and death was glorious until the ministration of righteousness shone with such bright glory that it did away with law's glory. We

know good only by having known evil, and *vice versa*. Adam and Eve knew neither good nor evil until they sinned. A person born blind is in darkness, but does not know what darkness is. But some will say, If God makes use of man's sinful acts to accomplish his purposes, and to manifest and commend his own attributes for his glory, then man is not accountable. That, if God intentionally, and purposely, made man, "subject to vanity," (or sin,) and intended that he should sin, then man has not resisted God's will, and God should not find fault. (Rom. ix. 19; iii. 5-8.) That, that would be equal to saying, "Let us do evil, that good may come." But God nowhere told man to do evil that good may come. God made man subject to sin, but did not make him sin. Instead, God told him not to sin, and warned him of the consequences. God had the right to make man as it pleased him. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" God also had the right to forbid man doing something it was his nature to do. It was David's nature that caused him to sin, but that did not excuse him. He knew better. People feel like doing what it is their nature to do, but if that is a valid excuse for wrongdoing, then all crime is excusable. It was God's will to show his mercy and his grace. How could he show mercy on those who had never sinned, or save them by grace? With no redeemed, what song would be sung in heaven?

Thanking you again for your kind remembrance, and praying God's choicest blessings on you, I am your unworthy pastor,

U. G. PORTER.

LAUREL, Miss., Jan. 16, 1928.

DEAR BRETHREN:—It has pleased the God of all power to spare us through another year, and through his mercy he has blessed us greatly, for which we hope we are thankful, and hope he will continue to bless us according to his will, for we know that without his blessing we could do nothing. We are at peace here at Palestine Church. Elder L. F. Easley is our pastor and we esteem him highly for the truth's sake.

I am sending you a letter from sister Anna Windham and would be glad to have you publish it in the SIGNS. She is a widow and lives a long distance from the church. She is a member with us and we esteem her highly.

Inclosed find check for fourteen dollars, to do with as directed on the accompanying subscription blank.

Dear brethren, pray for us when at the throne of grace.

Hoping he will keep us in sweet fellowship with each other, your unworthy brother,

T. J. KNIGHT.

HOMewood, Mississippi.

DEAR KINDRED IN CHRIST:—I have been thinking of you all much of late (not that it is anything new for me to think of you). I am thinking this is the last meeting time for 1927, and oh how many blessings the old year has held in store for us, and hope the new year may hold for us more abundantly of the blessings of our God, and that he will keep us in the way, for he is the way, and the truth, and the life. How sweet to feel to be sheltered safely under his protecting love, even for a small moment, as is the case with the

writer, who is the very least of the flock, if one at all. While sheltered there we are safe from the storms of this life, for in him is fullness of joy. Then we can rejoice in the sweet fellowship of the saints, and say, I know that my Redeemer liveth. It seems that I have no new thing to write unto you, neither have I the excellency of speech or of man's wisdom. If indeed I do know anything I have not been taught it of man, for man cannot teach us the love of God and of his little flock. Oh how thankful we should be that it pleased the Father to give us the kingdom! What a glorious inheritance, one that cannot be left to other people, neither will it ever grow old, but will abide throughout eternity. Dear ones, might we not comfort one another with these thoughts? for they are our meat and drink, and in the dark hours of the night when we are permitted to think on these things oh how refreshing. Is it any wonder we love to speak and write about these things so near our hearts? They that feared the Lord spake often one to another. Here I am sometimes made to wonder if I am one of that number, for it is so seldom I speak of these things, being so isolated from those who would understand, yet my thoughts are almost continually upon these things. If it were not that you all know how I am situated, and that you are so kind and forbearing with me I would be ashamed, for when I do write I write so at length, but I feel that my people understand and will pardon my short comings. When at the throne of his rich grace, and you can feel to remember the most unworthy one of all, pray for me.

Unworthily,

ANNA WINDHAM.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1928.

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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.****MARK VI. 5, 6.**

WE have before us a request for an explanation of the Scripture in Mark vi. 5, 6: "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." It is here declared that Jesus could do no mighty work in Nazareth. The reason why he could not was because of the unbelief which prevailed among those dwelling in Nazareth. For a little more confirmation of this hindrance in the way of Jesus, let us turn to the fourth chapter of Luke, where is recorded in more detail this visit of Jesus to the place of his boyhood. Here it is told us that Jesus went into the synagogue at Nazareth and read and interpreted a portion of the sixty-first chapter of Isaiah. At this time also, he read the thoughts in the minds of those who heard him. He knew full well

they did not believe what he said, he knew, too, that they wondered why he did not perform in Nazareth the same marvelous works which had been reported of him in Capernaum and in other parts. He gave them the reason why he did not do miracles in Nazareth. The reason he gave them made the people mad and they were ready to kill him and attempted to do so by leading him out to the brow of a hill with intent to hurl him over it. His hour had not come however and they could not carry out their purpose, for "he, passing through the midst of them, went his way." Now, let us examine the reason why Jesus was prevented from making known his wonderful power in Nazareth. He himself said it was because of their unbelief. This is true. We dare not doubt it. But why was it that the people in Nazareth as a general thing did not believe him, while many in other parts did? This leads us to examine what belief is. Again, let us take Jesus' own words, John x. 26-28: "But ye believed not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." In order to believe in Jesus as the Christ and as the Son of God, it requires the power of God working in one's soul. In the absence of this quickening power of God, no one can really believe in Jesus Christ. Now, had the people of Nazareth been the sheep of Jesus Christ, they would have believed; they could not have withstood the power of God. Paul in his letter to the Ephesians says plainly that the same power which raised Christ from the dead is the very same power which works in sinners to cause them to believe in Christ. The fact that the people of Nazareth did not believe in Jesus

is proof that they were yet in a state of death in sin. In this dead state, they had no power to believe in Christ no matter what wonderful works he might have done there. Therefore, he did no wonderful works there. What would have been the use of his doing them? The evidence that they were not his sheep proves that Jesus was not sent there to work miracles among them. This is further corroborated by a continued reading of Luke fourth chapter. Christ told the people of Nazareth that in the days of Elijah the prophet there were many widows, but that Elijah was not sent to all the widows, but only to the widow of Sarepta. God picked her out, or elected her, and sent Elijah to her. The widow knew nothing of God's choice of her until Elijah came to her. Also, Christ told the Nazarenes that in the days of Elisha the prophet there were many lepers in Israel, but to none of the lepers was cleansing brought except to Naaman the Syrian. God could just as easily have preserved all the widows from starvation as he did the widow of Sarepta. If God did not do so, there can be but one reason why he did not: and that is, it was not his will to do so. God could as easily have cleansed all the lepers as he did Naaman. If he did not do so, there can be but one reason why he did not. It was not his will to do so. Now, this same reason explains why Jesus could not and did not do many mighty works in Nazareth. The reason was that Jesus was not sent to Nazareth to do those works. It was not God's purpose that he should work there. Had it been the purpose of God for him to perform his wonders there, God would have wrought powers in them by which they would have believed him. By the "sheep" is meant the elect of God. All

those given by the almighty Father to the Son in the covenant of grace before the foundation of the world, are the "sheep." To all who are the elect of God and who were given into the Son's care, that is to all the sheep, comes in God's time the quickening power of his Holy Spirit by which they pass from a state of unbelief in the Son of God. This power was absent in the case of the Nazarenes, therefore they remained in unbelief, thus it was a proof that few, if any, of the "sheep" were there. For this reason, Jesus could not work there. He was sent only to the sheep, only to those given him of the Father before the world began. Evidently the Nazarenes saw what Jesus meant, because it made them mad and they were ready to kill him, and tried to do so. That which made them mad was his declaration of the fact that he was not sent to all men, but only to some of them, in other words, the doctrine of election angered them, and it will do the same to-day to people who cannot believe it. If you want to call down upon your head the wrath of men, just begin to declare at every opportunity the doctrine of God's discriminating choice of his people in the way of salvation, and you will find all the persecution coming your way, and more of it, than you will care to suffer. Yet, this glorious principle of doctrine is one of the plainest and most prominent throughout the whole Bible and is the foundation of the hope of every sinner saved by grace. If God had not chosen his people first, certainly never would they have chosen him. Without election, not one would be saved. With election, some are saved. Is it not far better that some be saved than that all be lost? God is under no obligation to save any.

L.

EPHESIANS VI. 4.

WE have a further request for an explanation of Ephesians vi. 4. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This has reference to the spiritual upbringing of the young believer in the house of God, and not to the bringing up of natural children. There is no way under heaven by which a natural child can be taught the things of God. Human nature cannot conceive of spiritual things. One must be born again before he can see the kingdom of God. The natural man knows not the things of God; neither can he know them for they are spiritually discerned. In the absence of God's Spirit they cannot be discerned. The exhortation above quoted says to bring up the children in the nurture and admonition of the Lord. Will some one please tell us how a dead substance can be nurtured? In the absence of life, of what use would nurture be? Nurture means to nourish, to feed, to cultivate, &c. Does any sensible person ever waste his or her time in feeding or cultivating that which is dead? Spiritual nurturing will avail nothing if performed upon the dead sinner, and this applies as well to children who are in an unawakened state, never having been quickened by the Spirit of God. The very first verse of this sixth chapter of Ephesians furnishes us with the key to the right interpretation: "Children, obey your parents in the Lord." Parents in the Lord are one thing, natural parents are quite another. Evidently the apostle here has in mind a spiritual relationship, and not a natural. The whole exhortation applies to the relationship of the members of the church one to another, and not to natural or fleshly relationships. Those who are

young believers and who are young in their church-life should not be dealt with harshly and impatiently by those who are more mature and more experienced in the things of grace. The older ones should seek to lead along gently and forbearingly, and to instruct carefully, those who are young in the grace life. It is often the case that the young in grace cannot clearly understand all the points of doctrine as believed by the fathers and mothers in Israel. In this case, the fathers and mothers should not provoke to wrath the younger ones because of their lack of discernment. There should be a laboring with the young and a sincere endeavor to enlighten them upon the points which are obscure to them. If these young ones are brought up in the way of sound doctrine and order they will not depart from it when old. On the other hand, if the fathers in Israel deal in haste and impatience with the inability of the young in grace to clearly comprehend the deep things of God, the children of the church may be unnecessarily hurt and alienated in their feelings from the older heads. This sometimes results in split churches and in the declaration of nonfellowship, the one for the other. Such ought not to be. Are we not commanded to be patient and gentle and forbearing? Are the strong not commanded to bear the infirmities of the weak? Are we not told to receive him that is weak in the faith, but not to doubtful disputations? We would like some one to tell us what has become of all this virtue on the part of the church? In this day and time, instead of manifesting tolerance toward them who err, instead of laboring with them as we ought, we immediately set up bars of fellowship and cut them off. Why is this? Do you think it right that it should be

so? Is this the right way for parents to treat children? Let us far rather, not anger these young children in grace, but let us labor by the grace of God to bring them up in the nurture and admonition of the Lord, and seek to teach them the way of the Lord more perfectly, somewhat as did Aquila and Priscilla teach Apollos.

L.

POETRY.

GEMS OF THOUGHT.

I love to think of Abraham's faith,
To sacrifice his only son,
And that the angel stayed his hand,
'Twas faith the victory won.

I love to think the cloud by day,
The pillar of fire by night,
Restrained the hosts of Pharaoh
And led the hosts of light.

I love to think of Noah's faith,
And righteousness he preached;
Salvation rode within his ark,
All else destruction reached.

I love to think where Moses stood,
Thereon was holy ground;
And hidden in that cleft of rock
Mercy and grace were found.

A Joshua to lead them on
Where Jordan's billows roll;
In lands of plenty, corn and wine;
It feeds my inmost soul.

I love to think of Bethlehem's babe,
Born in the lowliest earth,
And heaven descends in dove-like form,
It meets my humble birth.

I love to think of sacred words
Repeated, as was written,
"Thou shalt not tempt the Lord thy God;"
By them was Satan smitten.

Or, "Change this rocky stone to bread
If thou be Christ the Lord;"
"Man shall not live by bread alone,
But by God's spoken word."

He saw at once the Father's will,
His faith could never swerve;
"The Lord thy God, and only him,
In worship thou shalt serve."

The tempter sank, rebuked, with shame,
Beneath oblivion's sea:
Messiah bent his sacred steps
Toward the Sea of Galilee.

I love to think of Gethsemane
Where prayer was his, alone;
"Forgive, they know not what they do,"
"Thy will, not mine, be done."

I love to think of piteous moan
Of thief upon the tree,
For looking at my inmost soul
I cry, "Lord, remember me."

I love to think his dying words
Redeemed me from the fall:
"Tis finished!" ('tis not left for me),
His Father's will and all.

Rent tabernacle of his flesh,
His spirit now is free
To bring his bride triumphant home,
Ordained of God to be.

I love to think of Stephen's faith;
With heaven's veil removed,
'Mid cruel taunts and crushing stones,
He slept in arms of love.

I love to think of that mystic bride
In heaven—clothed with the sun,
Her crown of stars and robes of white,
And hear that voice, "Well done."

Wondrous espousal, bride arrayed
In white, before his throne,
Chosen, redeemed and justified,
In pity, love and mercy shone.

In mortal guise, immortal power
Beloved disciple given
To baptize the Lord of glory, thus
Uniting earth to heaven.

In glorified humanity,
Incarnate light, behold her now;
The Bridegroom meets the bride alone,
No spot nor wrinkle on her brow.

I love to think on this elect
'Neath his protecting wings;
Kept in the hollow of his hand,
Triumphant she sings.

JAMES E. MOORE.

(See obituary on page 67.)

PEACE ON EARTH.

There's peace on earth, and good will to man,
As the angel said there'd be,
Not peace of this world, but the peace of God,
In the hearts of you and me.

This peace shall reign, though kingdoms shall fall,
And war is rife in the land,
As man hies him forth to kill and destroy
A strong and desperate band.

The peace Christ brought on that Christmas morn,
Is of this vain world apart,
For it neither gives, nor can take away,
The peace of God in the heart.

NELLIE H. ARNOLD.

OBITUARY NOTICES.

Brother **Morris Faulkner** died at the home of his daughter, Mrs. B. J. Sanford, Margaretville, N. Y., December 15th, 1927. He was born in the town of Haleott, Greene County, N. Y., February 4th, 1840, to William and Susan (Kelly) Faulkner, and was the youngest of their seven children. When about eleven years of age he went to live with his sister, Mrs. Smith Jenkins, in Vega, N. Y., where he resided until he was past twenty-one years of age. The Jenkins's bought a place in Pines Brook, Walton, N. Y., and Mr. Faulkner went with them for two years. In 1863 he came to Weaver's Hollow, where he and his brother Luther bought a farm. They worked this farm two years, when he bought his brother's share. March 22nd, 1865, he married Mary Catherine Faulkner, and they resided at Weaver's Hollow until 1867, when the farm on Beeman Hill was purchased. In 1902 they rented their farm to their youngest daughter and took up their abode with their eldest daughter, who was by this time a widow with five children, and there our brother remained until his death. Brother Faulkner never sought public office, but served as town assessor for two terms. In 1915 he and his wife celebrated their golden wedding anniversary, and for three more years they enjoyed the happiness of each other's company, until November, 1918, when he lost his dear companion. This was a severe blow to him, which he was never fully able to overcome. He leaves to mourn their loss three daughters: Mrs. B. J. Sanford, Mrs. Harry Sanford and Mrs. William L. Kiff, also eight grandchildren and five great-grandchildren. Brother Faulkner united with the Middletown Church, Delaware County, N. Y., in July, 1884, and was baptized the same month by the pastor Elder John D. Hubbell. Meeting then was held in the Red School House, in Platte Kill Valley. In later years the Middletown and Andes Churches united, and from that time they met at Union Grove. Brother Faulkner was for many years a deacon, and faithfully served the church. The writer once heard him say that for over forty years he never missed a meeting of his church. His delight was to be with those of like precious faith, or to entertain them in his home. After he lost his companion mentioned above he was very despondent, until one afternoon while resting on his bed, whether in the body or out of the body he could not tell, he saw a man standing at the foot of his bed, whose face did shine as the sun and his raiment was white as the light and he was girt about with a golden girdle. He spake and said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Brother Faulkner said, "Just as I realized who it was he vanished out of my sight." This wonderful vision greatly comforted

and encouraged our dear brother. His despondency over the loss of his wife seemed to be gone, and he went in the strength of that meat many days. With what comfort and pleasure he told the above experience over to his brethren, at the same time confessing himself the chiefest of sinners! He would often on retiring at night continue in prayer, praying for himself, his family, his church and its pastor; and those favored to care for him in his declining years would often stand at his room door to listen as he communed in prayer with his God. As he lived so he died, strong in the faith, giving glory unto God. He took cold, and pneumonia developed, and in spite of all the loving care of his three daughters and families he passed away. He suffered very little pain. The peace of God seemed to overshadow him even to end. He was taken sick while the writer was in Ohio, and we hastened back with the hope of seeing him alive. We arrived there just in time to see him breathe his last. We felt, "Absent from the body," "present with the Lord," and while we miss him much, yet we sorrow not as those without hope. He was a man of irreproachable character, in every sense a noble man, an ensample to the brethren in every way. Humble, faithful and of good report from those that are without. His funeral was held at his late home, December 19th, with interment at Kelly Corners Cemetery.

ALSO,

Brother **James Moore**, departed this life Monday, November 21st, 1927, at the residence of his daughter, Mrs. Arthur Burgess, Rutherford, New Jersey. He was born at Lexington, New York, seventy-six years ago, to John and Candace (Bailey) Moore. At the age of sixteen years he began teaching in public schools, and continued in that profession for about twenty years. In 1872 he married Emma Miller, of Lexington, and in the year 1893 moved with his family to a farm in the town of Athens, New York. Here he lived for more than a quarter of a century, and conducted a large milk business. In 1920, after his wife's death, he sold the property, and thereafter made his home with his daughter, Mrs. Burgess. He was a kind husband and father, a good neighbor and friend. He leaves to mourn their loss two sons, Mr. Charles Moore, of Athens, N. Y., (at whose home the funeral services were held Wednesday, November 23rd) and Mr. Horace Moore, of Brooklyn, N. Y., two daughters, Mrs. Arthur Burgess, above mentioned, and Mrs. Willis Brandow of Athens, N. Y., also six grandchildren. Brother Moore united, by relation of experience and baptism, with the Old School Baptist Church at Lexington, N. Y., where he remained a faithful member until his death. He was a peaceable and peace-loving man, ever ready to help in a good cause, frank in expressing an opinion when he felt he was right. He loved experimental preaching and tried to attend meeting when able. For som

years brother Moore had poor health, and the last few months he lived was confined to his home, and part of the time to his bed. The writer was called to his funeral, where he spoke from Isaiah xi. 10: "And his rest shall be glorious." The burial was in the Jefferson Rural Cemetery, Jefferson, New York.

GEORGE RUSTON.

(See poetry on page 66.)

Mrs. Nancy (Reynolds) Corder, the subject of this sketch, daughter of B. S. and Lucy Reynolds, was born October 20th, 1860, and departed this life December 5th, 1927, making her stay on earth 67 years, 1 month and 15 days. She was united in marriage to Deacon W. A. Corder, with whom she lived a happy, enjoyable life for the period of forty-three years. To this union was born one son, Stanley Corder, who resides at Philippi, W. Va. Mrs. Corder was hospitable and kind, receiving into her home all the brethren and sisters who were minded to go thither, and spared no pains to render them comfortable and happy. She very much enjoyed sitting and listening to them talk on spiritual things, and her door was always open to the preaching of the word by the ministry of the old order of Baptists, which she seemed to greatly enjoy. She attended the church meetings with her husband, and always at associations or union meetings prepared dinner for all who wished to eat with her, so we can say of her, as the apostle Paul said of Phebe, "She hath been a succorer of many, and of myself also." Although she was not a member of the militant church, we feel assured that she was a member of the triumphant church, and while her body is lying in the still, silent tomb her spirit is resting in the sweet paradise of God who gave it. She left good evidence behind that all would be well with her, so from the bright evidence she left, and the beautiful, exemplary life she lived, we feel assured that she had received an abundance of grace and the gift of righteousness. The Savior appeared to her just a few days before her death and told her twice it would not be long. We have good hope that she is now in the sweet heavenly Canaan in God's holy peaceful presence, basking in the blessed sunlight of his smile on the sunny side of sweet deliverance, in the fair bright world of glory.

Funeral services were conducted at the home by Elder J. N. Bartlett, after which the body was quietly consigned to the tomb, in the Mt. Olive Old School Baptist Cemetery, to await the resurrection morn, when it will come forth a glorious spiritual body, fashioned like unto the glorious body of our Lord and Savior, then the eye that has been closed in death will reopen, never again to be closed by sleep or death, but will ever gaze on the majesty and glory of Deity and heaven, the ear, too, that has so often heard the sounds of woe and lamentation,

and mourning, will reopen to the melodies of heaven, the songs of the redeemed and the voice of the heavenly Bridegroom. May God in mercy bless and comfort all who mourn.

Written by request.

J. R. DENNISON.

Our dearly beloved sister, **Virgie Grant**, daughter of brother and sister James Culpepper, was born October 31st, 1869, and died January 1st, 1928, aged 58 years, 2 months and 1 day. She was married November 9th, 1892, to Mr. Andrew Grant, and to that union were born nine children, two having preceded her to the great beyond. Sister Virgie was truly a saint on earth, having given evidence of a precious hope years ago, and lived a life highly commendable, and was a bright and shining monument of God's mercy, and her everyday walk was such as becometh saints. Acts of kindness endeared her to all who knew her, and to know her was to love her. She was dearly loved by her family and was a devoted companion and mother, and was industrious, and devoted to her church. She joined the Old Prodestinarian Primitive Baptist Church in July, 1923, and was baptized by the writer in August, 1923, and lived a consistent and loyal member until death. Sister Virgie was in poor health the last year, but it seemed for a while she was gaining, until December, when she was taken quite ill, and the doctor decided an operation was necessary. She was removed from her home at Stockdale, Texas, to the P. & S. Hospital at San Antonio, Texas, where she underwent an operation, from which she never recovered. No one knows how she suffered, yet she bore her suffering with Christian fortitude. All was done for her that loving hands could do, but God's will must and was done. The time had come in the appointment of her Savior when she must go home, to which place she went, leaving us all to rejoice in the blessed thought that she went to the arms of Jesus, entered into the full fruition of that blessed hope that had so long been her daily companion, enjoying now not in part, but in the fullness of those mansions prepared for the dear children of God. She leaves to mourn her departure, her husband, children, mother, brothers and sisters, and a host of relatives and friends. The writer was called to speak words of comfort to the bereft family and friends, and tried in much weakness to speak from John xiv. 1-4, at her home in Stockdale, in the presence of a large concourse of loving friends, after which her body was laid to rest in the cemetery at Stockdale, to await the morning of the resurrection, when all the redeemed family of God shall arise in the image of Jesus, to forever sing praises to him who died to redeem us to God. I would say to the dear children, husband and relatives, Weep not for Virgie, for she has gone home, never to suffer, but is now at rest, sweetly resting in the arms of her blessed Savior.

J. B. BOWDEN.

Mrs. Mary Elizabeth Banks, daughter of Jesse and Elizabeth Hubbard, was born October 31st 1843, and died May 12th, 1927. She was married to Warren L. Banks, October 23rd, 1859, to which union were born three sons and eight daughters, two dying in infancy, and one son when he was reaching manhood. Those of her children now living are Mrs. N. E. Jackson, Mrs. L. A. Caldwell, Mrs. Beulah Banks, J. W. and S. S. Banks, all of Fayetteville, Georgia. She also leaves thirty grandchildren, a host of great-grandchildren and several great-great-grandchildren. About two years ago a photograph was made of her with descendants comprising five generations. Her parents were Old Baptists, and I think her grandparents, and I do not know how far back, but some of her children and grandchildren were members with her at old Raimah Church, making four generations belonging to the same church. All her children have a hope, but some are lingering outside. She and grandfather joined the church June 9th, 1867, and were baptized by Elder Johnson Pate, who also performed their marriage ceremony. They were both faithful to the church as long as they lived, and at one period were the only ones at meeting, but they did not give up, and the Lord revived the church. The church was just reviving from a drought when she died, and one of her greatest desires was that if it was God's will that he would build up the church for the comfort of his dear people, and his praise. Their home was indeed a home for God's people, especially ministers. They preferred Zion above their chief joy. She fell April 23rd, 1926, injuring her hip, which caused her much suffering, which she endured in much patience, without complaining, desiring to be reconciled to God's will, which was a bright characteristic of her Christian life. She sorrowed that she was a burden. With all her Christian traits, she realized that she was a sinner, and it was by the grace of God that she was given a hope, no merit of hers, and without him she could do nothing. She was a strong pre-destinarian, and loved to read the good letters in Old Baptist publications. I heard her say she had never tried to "fool" any one, though she was accused of trying to do so once, and she could not keep from crying when she thought of it, some years afterward. (The act being an act of charity, yet she did not want to "fool" any one.) After having flu, she suffered with her heart, growing weaker, trusting in God, waiting patiently for the summons. Nothing was left undone for her comfort and relief, but she could not go beyond her appointed days. The large gathering at her funeral showed some of how she was loved by all classes, both white and black. Her pastor, Elder Morgan Williams, preached the discourse, after which she was buried in the family cemetery, to rest in peace until the resurrection morn, of which she loved to talk and think,

when she hoped to be raised in the likeness of the blessed Redeemer, to be forever free from sorrows and trials, to praise him for evermore. She was a mother in Israel to the unworthy writer, and is sadly missed by all, especially the church. Grandfather was a deacon.

Her grandson,

GEO. W. JACKSON.

Ora Lee Barnett, son of brother John T. Barnett, departed this earthly life at his home in Henry County, Kentucky, January 31st, 1928. He was born September 20th, 1890, making his stay on earth almost thirty-eight years. He is survived by one brother, Price Barnett, of near New Castle, Ky., and his father, John Barnett; his mother, Althea Singleton Barnett, preceded him in death over thirty years ago. Since that time father and son have grown up together. Orah was a great homo fellow, hard working and conscientious, and was held in high esteem by his neighbors. He never united with any church, but I believe he was an experienced man. He loved the truth of God as it is in Christ Jesus. He realized the depravity of human nature, and knew full well there was no salvation for him but in the grace of God through Jesus Christ the Lord.

I was called to officiate at the funeral, and used as a text Psalms xix, 7: "The law of the Lord is perfect, converting the soul," speaking to a large congregation of friends, after which the body was laid to rest in the cemetery nearby to await the call of the Master in the resurrection. May the Lord bless the father, brother and many friends, and enable us all to see, realize and understand, and bow in humble submission to the will of him who doeth all things well.

GEO. L. WEAVER.

W. L. Timmons was born November 11th, 1857, and died December 16th, 1927, aged 70 years, 1 month and 5 days. He was united in marriage to Mary I. Timmons Jan. 7th, 1880, and to that union were born five children: Orrie D., E. Hartwell, J. W. S. and Ida K., survive, and Martha A. who died when 7 years old. He also leaves seven grandchildren. Brother Timmons was baptized in the fellowship of the Indian-town Church by Elder T. M. Poulson, in October, 1885, and lived a very faithful member until death. The writer had been personally acquainted with him for more than thirty years, and knows that he never missed going to the meetings of his faith when it was possible for him to be there. He enjoyed talking of the things of his Creator and Savior more than all things else, and learned many years ago the weakness of man, often speaking of his own life as an unprofitable one, and expressing a desire that he might live upright, always esteeming his brethren better than self. He was a good husband, father and

friend, as well as a good brother in the church, and always seemed interested in its welfare. While he did not possess very much of this world's goods, yet he was always able to help, and did so willingly. Not only the family but the Indiantown Church has lost a faithful member. Our loss is great, yet we believe that our loss is his eternal gain. May the Lord enable us at all times to feel like saying, Not my will, but thine, O God, be done. Brother Timmons was born and lived all his life near Berlin, Worcester County, Maryland, and always enjoyed good health until about one year ago, when he began to decline, until November 11th, when he was taken worse.

The funeral was conducted by Elder G. E. Coulbourne, who spoke words of comfort to the family and friends. Interment was in the cemetery near Liberty.

Written by request.

GEO. F. ADKINS.

Baptist Hardy was born four miles northeast of Mendon, Ill., October 20th, 1850, and died February 8th, 1928, aged 77 years, 3 months and 19 days. He was the youngest son of nine children, all of whom preceded him in death. He was married to Mary J. Stowe, by Elder Rice Harris, March 1st, 1871, and to them six children were born, of whom three are still living, three passing away at the ages of eight, six and four years, the oldest and youngest of these three dying within three days of diphtheria. Both brother and sister Hardy united with the Primitive Baptists at New Providence Church Saturday before the third Sunday in October, 1878. After going west, where some years were spent, they settled in Lorraine, Ill., where he passed away, leaving the wife, three children, four grandchildren and two great-grandchildren.

The last services were conducted by the writer, and the remains were laid in the cemetery which surrounds the church of his membership, north of Ursa, Illinois.

CLAUD E. WEBB.

Currence Ervine Wilmoth was born March 23rd, 1882, and departed this life June 11th, 1927, making his stay on earth 45 years, 3 months and 18 days. He was the son of Johnson R. and Julia C. Wilmoth, of Montrose, Va. He was a pious young man in his young days, and professed a hope in Christ several years ago, and talked sound doctrine to his mother, who is a member of the Old School Baptist Church, but for some reason he went with his wife to the New School Baptist meetings, and joined them. He was an orderly walking man, and all who knew him spoke well of him. In 1904 he was married to Effie Leisure. His home was in Clarksburg, W. Va. He leaves a mother and wife, four brothers and two sisters to mourn their loss.

ALSO,

Norman Perry, my wife's grandson, departed this life December 20th, 1927. He was eleven years of age, and was the son of Alvin and Ettie Perry, of Elkins, Va. He will be missed by his family and relatives, for he was an affectionate boy. On his dying bed he told his mother he knew that Jesus loved him.

G. B. MCCLANAHAN.

Elder Rufus Dodd Bennette was born January 17th, 1855, and fell asleep December 28th, 1927, making his stay among us 72 years, 11 months and 11 days. He was married to Myria Starks, daughter of L. B. Starks, January 4th, 1877, and to that union was born one son, Eddie Bennette. Death claimed Myria as its prize September 1st, 1887. August 12th, 1888, he was married to Augustus Yates, and to that union three sons were born: Prester, Hester and Chester. He is survived by a wife, four sons, three brothers: Joe Bennette, of Clinton, Ky., John Bennette, of Memphis, Tenn., and Si Bennette, of Missouri, also a number of friends. Brother Bennette was born, reared and lived in this community within a radius of a few miles. He united with the Primitive Baptist Church at Bethel some thirty years ago, and was ordained for the ministry by the Primitive Baptists June 30th, 1912. He took an active part in supporting the Primitive Baptist cause in this section, and was a strong believer in and advocated the doctrine of absolute predestination, and salvation by grace. He was widely known among his brethren of western Kentucky and Tennessee, and was loved by them all. Brother Bennette had been afflicted for a number of years, although he bore it all cheerfully. He was a kind father, a loving husband and a good neighbor, and will be missed by his family, relatives, brethren, neighbors and friends.

I, being the pastor of the church at Bethel, of which Elder R. D. Bennette was a member, was called to conduct his funeral, and tried with the ability God gave me to speak to a large assembly of people, and set forth as we understand the doctrine of God our Savior, salvation by grace, through the atoning merits of the shed blood of the crucified Redeemer.

T. J. PRINCE.

Mrs. Nannie Dickerson White, wife of our brother and Deacon Harvey J. White, of Poolesville, Maryland, departed from this earthly life February 8th, 1928, after a serious illness of several weeks. She was in the 58th year of her age and was the daughter of Wallace and Avilda Allnutt Poole, both deceased. She is survived by her only brother, Wallace Poole, of Poolesville, Md. She was married to brother Harvey White in February, 1922. She was a member of the Protestant Episcopal denomination.

and the funeral services were conducted by her pastor, burial in the Monocacy Cemetery, at Beallsville, Md. Mrs. White had a very charming cultured and refined personality which endeared her to a large circle of friends and acquaintances. She attended very often the meetings of the Old School Baptist Church and did not hesitate to say she enjoyed the preaching whenever she did so. Her home was open to the entertainment of the brethren and friends of her husband and it was her constant endeavor to make all of us feel perfectly at home there. She loved to entertain, and could do it most beautifully, hospitality being one of her many fine traits. Our hearts go out in sympathy to the surviving brother and his family, but especially to our brother Harvey, who has twice been called upon by the Almighty to give up his companion, his first wife having died seven or eight years ago. May the Lord comfort them in their sorrow. The heavenly Father doeth all things well.

L.

It is with a sad heart that I notify you of the death of my dear companion, **W. H. CONNELLY**, who passed away July 26th, 1927. He had been a subscriber to the SIGNS OF THE TIMES for a number of years, and enjoyed reading it very much, I also enjoy reading it, and still want it.

CLARA E. CONNELLY.

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

Virginia L. Simpson, D. C., \$30; Daniel Ferguson, Ont., \$3; Mrs. A. P. McDougald, Ont., \$2; "A Friend," Ont., \$2; Harry S. Fenney, N. Y., \$2.25; Mathias Brugher, N. Y., \$2; Woburn Church, Mass., \$10; Sarah E. Rice, Va., \$1; H. W. Norman, Ark., \$3; Unetta Hamilton Hargitt, Ky., \$1; E. J. S. Lee, Tex., \$1; Douglas Topping, Md., \$2; Mrs. J. A. Hurley, Mich., \$3; Mrs. Mary A. Drew, N. Y., \$1; Elizabeth Rittenhouse, N. J., \$4; W. K. Baird, Ky., \$20.

PREDESTINATION.

One party has sent about twenty orders for this book; about six hundred have been distributed, yet there are a large number of brethren known to me personally who seem indifferent. I am willing to send to any one on approval, and will make a gift to any one who cannot pay for a copy.

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R. LESTER DODSON,
12 Addison Avenue, Rutherford, N. J.

MEETINGS.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadania Drive, Riverside, California. C. G. MILLER.

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

A. S. ROWE, Church Clerk.

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

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

E. A. MORELAND, Pastor.

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.

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

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 4.

CORRESPONDENCE.

HEBREWS XI. 8.

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; for he went out, not knowing whither he went.”

To the eyes of sense how foolish all this appears. If any one had accosted Abraham when he was starting upon that journey, saying, Whither goest thou, Abraham? He would have answered, I know not the land to which I am going, I have not seen it, but God hath said, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” Whether it were north or south, east or west he knew not, but he obeyed the voice of the Lord, that voice so graciously wrought in him. Moved by faith in God he took his first step, and all the steps from day to day to the promised land were “steps of that faith of our father Abraham.”—Rom. iv. 12. He walked by faith and not by sight. He knew not where the country was situated, or the way to this promised land, but his feet were guided by the Almighty. “He went out, not knowing whither he went.” But did he not know why he went, and

with whom he was going unto the place that he should after receive for an inheritance? What impelling power constrained him to forsake the land of his nativity, and all his father’s house to go whither he knew not? God himself tells us, “I called him alone, and blessed him,” Isaiah li. 2, and Abraham told the king of Gerar, “God caused me to wander from my father’s house.”—Gen. xx. 13. This is what the Lord said unto Abraham, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.”—Gen. xii. 1-3. The voice of the Lord took hold of him, and moved him to believe in, to hope in, to be obedient to him who spake. “So Abraham departed, as the Lord had spoken unto him.” Abraham believed God. What mercy it is to be a believer in God. What a wonderful thing it is that Jehovah should be mindful of a poor sinner, incline him unto himself, and that that sinner should be so

wrought of God's grace that he should become the friend of God. (James ii. 23.) Yes, it is all of his gracious workmanship in us that we are drawn and persuaded to confide in him, and find repose and strength in our trust in him. We believe according to the working of his mighty power. "I called him alone, and blessed him, and increased him." This was the eternal purpose in Christ Jesus, according to Jehovah's sovereign, eternal, electing love. When that wonderful, gracious voice entered Abraham's heart it apprehended him, ravished his spirit, and he was transformed from being an idolater to worship the Almighty. He was drawn and held fast to God, who from eternity was his friend, and now henceforth Abraham is the friend of God. Oh what a Friend Abraham had!

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

He loves his people great and small,
And grasping hard embraceth all,
Nor with a soul will part;
No tribulations which they feel,
No foes on earth, or fiends of hell,
Shall tear them from his heart.

Is the Savior Jesus Christ my friend? God loved Abraham from everlasting, and came revealing himself so rich, so kind, so bountiful. He came in his call of Abraham unbosoming to him his eternal thoughts, not only with respect to the things of time, but also relating to eternity. Thus the eternal counsel of Jehovah was unfolded, "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."—Gen. xii. 2, 3. Who

was Abraham that he should be thus called of God and blessed? Was there anything in him that could merit esteem or give the Creator delight? Oh no. Abraham was alienated from the living God, a sinner, an idolater. It seemed good in God's sight to call Abraham. Jehovah's love for him (in Christ Jesus) from eternity was set upon him, and in due time he thus began to make it known to him. So "I called him alone, and blessed him." This is sovereign grace indeed. No others were called at that time out of Ur of the Chaldees. No other one that we know of was separated from his idols to serve the living and true God. When that wonderful quickening voice of the Lord came speaking so to Abraham there was power and grace, all-conquering and captivating in it. It was a voice beyond all human voices, surpassing all the imagined, fictitious voices of demons and idols. Indeed, by the voice of the Lord all fabled gods were scattered, cast aside to the moles and to the bats. Abraham was turned to God from idols, a heart was created in him to hear and to know God, Abraham listened to the Lord. How humbled that frail sinful man must have been. Such a poor consumed nothing he felt himself to be. He called himself, "Dust and ashes." What a name, what a self-humbling designation. Humbled, lowly, contrite in heart, but alternated with delighted and adoring amazement he was taught and drawn to worship God, his almighty, gracious, eternal friend. The Lord was with him in his heart by faith as he journeyed to go into the land of Canaan, and into the land of Canaan he came (Gen. xii. 5), and in due time the Lord said unto him, "Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee."—Gen. xiii. 17.

Abraham confessed it was God who caused him to wander from his father's house; so in all his pilgrimage days it was the Lord's graciousness that moved, upheld and defended him. Yea, he reproved kings for his sake. Abraham walked through the land, in the length and the breadth of it. But though this land was a country flowing with milk and honey, yet it was not all that Abraham desired; it was unsatisfying. What! A land so fair, so rich, that drinketh the water of the rain of heaven, a land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it, from the beginning of the year unto the end of the year, the glory of all lands (Deut. xi. 11, 12; Ezek. xx. 15) and yet Abraham not satisfied with it? He did not care to live in it forever, it was not his permanent rest, it was not his home, for thus it is written of Abraham, Isaac and Jacob, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. xi. 13-16. The land of Canaan was only an imperfect type of the better country, and God gave Abraham some glimpses of the better heavenly land and the eyes of his faith were looking to this better country. So they died in faith after their pilgrimage of faith, filled with fond desire for the heavenly land, and the city, which

hath foundations, whose builder and maker is God. (Heb. xi. 10.) Abraham believed God and it was counted unto him for righteousness. So do all in due time whom God hath ordained unto eternal life. (Acts xiii. 48.) We believe according to the working of his mighty power, we then live unto God our Savior. He succors us by the way. He will not leave us a prey to sin, the world and Satan, but we shall be more than conquerors through him that loved us.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

TOPEKA, Kansas.

DEAR EDITORS:—It seems to me the inclosed letter will be fruit sweet to the taste of those who have been led to the banqueting-house under the same banner of love, and also to others "seeking mourners" who are traveling the same "wilderness way." It is submitted to your judgment, to publish if you see fit to do so.

Still permitted to cherish a hope of immortality beyond this life, I remain, with love to all the household of faith, your unworthy sister,

MARY ELLISON.

PERRY, Kansas.

DEAR SISTER ELLISON:—If one so unworthy as I may thus address you. I will try, by the help of the blessed Master, to write some of my travels in the way I hope the Lord has led unworthy me. When I first saw myself a sinner before God I was about twelve years old. I was made to mourn and cry unto the Lord to have mercy on poor me. But as time went on, sometimes for months I had no trouble, then all at once, as it were, I would see myself an awful sinner in his sight, and would grieve because I could

not be better, and would promise my God on bended knees to be a better boy; but alas, how soon I would forget, and be doing the very things I had promised not to do. Thus it went on until my thirty-fifth year, when I was brought down to grovel in the dust. I could not see how God could be just and forgive such a great sinner as I saw myself to be. I had lied to him, times without number, not yet knowing I had no power to do otherwise. Many were the times when out at my work I was made to fall upon my face and cry unto my Maker that if it were possible to forgive such an one as I, that he would remove my load of sin and give me rest, or else let the earth open up and swallow me out of his sight, for I was not worthy to be seen among his creatures. It went on thus with me until I lost all track of time. The day came that I thought I must die. After an almost sleepless night, I was obliged to go to Oskaloosa to sign some papers. I got on my mule and started. I looked back at my wife and children and said in my heart, Goodbye. I never expected to see them again. When I started to return, about two miles from town I had to cross a hollow, and when I came to the top of the hill and looked down, it seemed to me a voice said within me, Down there you die; and I believe I did die. I stopped to let my mule drink and I layed over on the saddle, expecting to fall dead, when all at once my great load left me, and I saw a light above the brightness of the sun shining around me, and I was praising his great and glorious name for having compassion on such an unworthy creature as I. When I came to myself I was some distance from there, when it seemed a voice said, You are mistaken, you never saw what you think you saw, it was only a delusion. I rode on

home, most of the way in tears, but with once in a while a glimpse of the smiling face of the Savior, with this assurance, "I will never leave thee, nor forsake thee." I made up my mind to say nothing about what I hoped I had seen, but some time afterward I was walking with Sam Sater, and he began to tell his experience, and ere I knew it I was telling what great things the Lord had done for me, and had compassion on me. When I got home I began to tell my wife, when she threw her arms around me, and began to praise God for his great mercies, and told how he had compassion on her, and had revealed his smiling face, and had manifested himself to her as her Savior through the forgiveness of her sins. What a happy meeting! Some months later, on Saturday at noon I asked my wife if she was going to meeting. She said she was. I said I would come when I saw them gathering. We also agreed to still wait, but the Lord willed it otherwise, and when the opportunity was extended, my wife went forward and was received. When giving her the right hand of fellowship the opportunity was further extended, and, let God be my Judge, when I found myself Elder Peters had me by the hand. I told a few words of what I have here written, was received and we were baptized. In a few months Elder Peters died and Little Flock Church was left without a pastor. By invitation Elder A. D. Jones and Elder P. M. Gibbs began to preach there once a month. Then my troubles began anew, and, if possible, worse than ever. I wanted to be in order, but why had I, seemingly, been in where I was? I prayed earnestly and almost constantly to the good Lord for guidance. I mourned and I shed many tears. At last, one day I was on the road to town with a load of

stone, in the deepest of the trouble, when seemingly in the very depth of my being a small, still voice said to me, The Savior was led by the Spirit into the wilderness to be tempted of the devil. The question was asked, Are you better than he? The answer was, This is your wilderness. I was satisfied. The next meeting was when my wife and I offered ourselves to the church, ~~were~~ received and baptized in order by Elder A. D. Jones.

I have only sketched my wayward travels in my imperfect way, and hope you will let the mantle of charity fall over my imperfections. If the Lord wills, some time I will write of my travels on to the present time, hoping it may prevent some other little one from committing the error I have committed. Sister, pray for me, that the Lord will strengthen and keep me in the strait and narrow way that leads to life, and that way is Christ. May the Lord bless you, and keep you, is my prayer for Jesus' sake.

Dear sister, if the Lord wills, I will try with the ability he giveth to continue my narration of what I hope is his dealings with me. After being baptized by Elder A. D. Jones I enjoyed several years of sweet fellowship and peace with all the brethren, then the world, the flesh and the devil got the better of me, and I absented myself from the church until the brethren were forced to exclude me. Let me say there was no one to blame but myself. I felt I was all alone, and I was better by myself, but O, my sister, what bitter anguish I suffered no tongue can tell. I sometimes went to hear so-called ministers of Christ preach, but seldom could stay until they were through. When my own baby girl joined the Methodists I could not go to see her baptized, knowing it was only the desire of the flesh. Then again for awhile I was

left to the flesh, and went on my way in peace and security, until the Lord looked on me, then, O, my soul, as did Peter of old, I went out and wept bitterly. At times, when I least expected, the Lord would reveal a smiling face, then oh what joy for a short season. But too soon that joy was gone, and all was dark and vain and wild, filled with unbelief and sin, could I deem myself a child? Sometimes I would be humming some of the dear old songs, and ere I knew what I was doing I would be on my feet, reaching out my arms toward the part of the city where I knew some of the brethren dwelt. Thus for years I strove, sometimes living at ease with myself and the world, but one little sound of that still, small voice and my tranquility was gone, and I was of all men most miserable. I feel I can say that the way of the transgressor is hard. At last I could stand no longer to be alone. I offered myself to the church and they received me back in fellowship, which to me is another great mystery. As it is written, Beyond controversy great is the mystery of godliness.

Now, sister, I have left out many things, some of them were very sweet to me, and some were the very dregs of misery and self-degradation. Let me admonish all of God's little ones to not do as I have done, but as much as in you is, cast all your care on Jesus, for he careth for you. Seek that strait and narrow way, and look to him for his blessing, for there is no other name given under heaven, among men whereby we must be saved. May the Lord bless us all as he seeth we have need, is my prayer for Jesus' sake.

I am, I hope, your brother in hope of eternal life,

S. E. WEBB.

COLUMBUS, Ga., Feb. 28, 1928.

DEAR EDITORS:—Another year has passed and still I am left to read and enjoy the dear old SIGNS OF THE TIMES, and I believe I am truly thankful for these blessings, and hope I receive and enjoy them in a spirit of humility becoming one who is the recipient of so many unmerited blessings. The SIGNS is indeed a welcome visitor each month to me in my lonely state, separated so far from my church and the people I love for the truth's sake. I am always looking for its coming with gladness, for it is a feast of fat things to a poor stammering heart like mine. Surely the editorials are edifying, full of instruction, opening up to us many lovely truths, explaining and expounding the word of God, bringing to our remembrance the wonderful finished work of our Lord and Savior Jesus Christ and the exceeding great and precious promises left on record for us, which are all for our comfort and encouragement as we walk on in the way, and, too, I do enjoy the many good letters written by the dear ones scattered here and there over the world, for I find in them like faith and hope and like experiences and thereby am comforted and encouraged. Sometimes I feel I would give anything just to spend a little while with some Old Baptist; not that I feel worthy of their company, but I have such a love for them that this desire comes, and I cannot help it. Perhaps it is not right, but often-times I wish it were my lot to live in the midst of a company of them and a church nearby, that we might meet together often and hear the preached word and sing the songs of Zion in praise and honor of the Lord. But I must not complain, for the God of wisdom and love places his children where it is best for them and for his glory. We are a scat-

tered people, one here, one over there, one in among the brethren, another is isolated, and so on as pleaseth him. But these all trust in the name of the Lord. He is rich in mercy and nothing can separate us from his love. "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)." So we find there is no other way to obtain eternal life but in him, or temporal life either, for he is all in all to the christian. It is wonderful indeed that we who "were by nature the children of wrath, even as others," should be sought out and called by his grace from darkness into his light. When I (at times) review my life and see what I am by nature, and what I see in myself, I can hardly think it possible I am a chosen one. But how comforting to read in the word that "Christ Jesus came into the world to save sinners; of whom I am chief," and that he came not to call the righteous, but sinners to repentance, and that his people were chosen in him before the world began, that they should be holy and without blame before him in love. The source of our holiness is Christ Jesus, for, "This is his name whereby he shall be called, The Lord our Righteousness." What wonderful, wonderful love, that passeth understanding! Oh the depth of the riches of God; how unsearchable are his judgments and his ways past finding out. So often I am made to say, What am I that he takes knowledge of me? Lord, what is man that thou art mindful of him? Often I feel like a sparrow alone upon the housetop, or as an owl in the desert, cannot do anything but mourn and grieve over a hard heart. Looking back over my course from the time of

my earliest recollection to the present moment I am made to say,

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

We walk by faith and not by sight; not because we want to, but because we are so hedged in and about that we cannot choose our way. Our hope is that God is guiding, directing and instructing us in the way of righteousness. The desire of all the Lord's dear children who love him and his truth in sincerity is that their hearts and minds be lifted above earth and earthly things and be fixed immovably upon the eternal truth of our blessed Lord, rendering to him undivided honor and praise, and abasing the creature where he belongs. May it be our Lord's will that the dear old SIGNS continue long years to come. Many of us will soon pass over to that city not made with hands, eternal in the heavens, there to dwell with Jesus, to bask in the light of his love, to see him as he is and praise him as we ought, perfect and complete in him. But so long as time shall last there will be witnesses of his truth and love who will hunger and thirst for these blessed things, and our Lord will supply and sustain them in all their needs. As Elder Dodson said in his editorial in last September SIGNS, We know not how long it shall be God's pleasure for this dear paper to live, but we are sure that the principles of truth upon which it is founded and for which it has stood now nearly a century are as eternal as the everlasting hills. Oh for that faith which waives not, but believes all things are possible with God, who doeth his will in the army of heaven and among the inhabitants of the earth, that we all may walk in his strength throughout our remaining days. "Zion, city of our God."

The wills and shalls of Jehovah are around about this city keeping and preserving it through all time and eternity. It is a garden inclosed by his grace; no harm can come to it. But where do the inhabitants of the city get their comfort and sustenance? We are told the glorious Lord is in our midst, he will be unto us a place of broad rivers and streams. Jesus our Savior dwells in the midst of this Zion, city of our God, and has fixed all things for his glory and for the joy and comfort and happiness of the people he has fitted to dwell with him there. It is only by faith we are enabled to see these beautiful things, and oh if we only had language to tell the half we feel to see and enjoy in beholding them what a consolation. I pray you blessed ones remember those of us who are deprived of so much which you enjoy: the hearing of the gospel preached regularly, meeting one another in church capacity, watching over each other for good, helping to bear one another's burdens, thus fulfilling the law of Christ. May brotherly love continue and peace abound among all the dear people of God, is the earnest desire of this little sister, the least one of all.

Yours in love and hope,

(MRS) F. J. NORRIS.

—♦—
MONTROSE, West Virginia.

DEAR ELDER LEFFERTS:—After some delay I will try in my weakness to answer your letter I received some time ago. I can say I was surely glad to hear from you.

Yes, Elder Lefferts, I remember very well of your visit in this part of the country, and I do not think I can ever forget it, or the wonderful sermons you preached. You are not only remembered by me, but by many others. Father often speaks of you and of his

pleasant visit in your association, and says he would like very much to be with you all again, but he has a very poor opinion of himself. Elder Lefferts, do we not all have a poor opinion of ourselves? I am sure I do. I am all in all a mere nothing, always doing the things I should not, leaving undone the things I should do. I often think that if only I could live and be good, and not do so many things I should not, I would feel better satisfied. But we can only go so far. There was an Arminian preacher in our little town holding a revival meeting this winter, and he stood before the congregation and told them he never sinned in his life, and he had lived nearly twenty-five years. Tell me what you think of a man like that. There is no Bible for such. We are sinners from beginning to the end. When sin is finished it bringeth forth death. We live in sin and we die in sin. 1 John i. 10: "If we say that we have not sinned, we make him a liar, and his word is not in us." We find in second Timothy, fourth chapter, third and fourth verses: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Those words are being fulfilled every day, and how true they are. Many are the false teachers in the land. If it were possible they would deceive the very elect. But the most high God will care for his little ones, not one of them shall be lost; no, not one. He will never leave nor forsake them. Oh what a blessed Savior he is. All power is his.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Yes, he has all power, both in heaven and in earth. Yes, Elder Lefferts, we have been blessed for some time with peace in our churches, and hope it may continue that way. We cannot hold our meetings regularly all the time during the winter, as father's health is very poor, and in bad weather he cannot get out to attend the meetings.

I will bring this to a close as it is very rambling and lengthy. I hope to hear from you soon, if you care about writing to such an one as I.

From an unworthy brother, if one at all,

BENTON D. MURPHY.

POCAHONTAS, W. Va., Feb. 12, 1928.

ELDER G. B. McCCLANAHAN:—You are my dear brother in the flesh, and I feel to hope we are brethren in the Spirit, by being born of the Spirit. As you have requested me to write on some portion of the Scriptures, I quote this text for a foundation for a few remarks, Luke xxiii. 42, which reads as follows: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." In the beginning of this chapter, and on, we have a wonderful account of the crucifixion of Jesus Christ and the two thieves that were crucified, the one on the right hand and the other on his left, and in the agony of death "one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us." His speech proves clearly that he was ignorant of the character and the mission of Christ into the world to save poor lost and ruined sinners, that he was in a state of carnality, without God and without Christ in the world. "But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed

justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." This poor thief confessed the justice of his condemnation, he felt the power and justice of God's holy law resting upon him in the agony of his suffering in soul and body, and with a broken heart and a contrite spirit he turned to Christ the Savior of lost and helpless sinners, the end of the law for righteousness to every one that believeth, and said unto Jesus, "Lord, remember me when thou comest into thy kingdom." He was a poor beggar at the door of mercy, where every poor sinner is brought before he can rejoice in a finished salvation through the blood and imputed righteousness of Christ our precious Savior. But let us remember that Jesus heard the plaintive cry of the poor man hanging by his side, though they were both suffering the pangs of death, "and Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Oh how this tried soul must have leaped for joy when the words of the Lord Jesus Christ saluted his ear and filled his soul with joy that passeth all understanding. This was about the sixth hour, and so terrible was the scene that darkness covered the earth until the ninth hour. The sun, the greatest light of this world, was eclipsed because of the suffering of Jesus the Christ of God. About the ninth hour Jesus cried, "Father, into thy hands I commend my spirit." The vail of the temple was rent in twain. It was then that Jesus said it was finished and gave up the ghost. His Spirit that he commanded into the hand of his Father left his body still in death on the cross. His Spirit went to paradise, as he told the poor thief: "To day shalt thou be with me in paradise," the home of the spirits of just men made perfect, as the apostle

says in Hebrews xii. 23. As the elect people of God were all sinners by the transgression of Adam in the garden of Eden, which brought sin and death upon his posterity, for that all have sinned and come short of the glory of God, Jesus Christ, the second man Adam, a quickening Spirit, came into this world clothed with authority and power to seek and save all God had given him. Jesus, the atoning sacrifice, who offered himself without spot to God, and by this one offering he hath perfected forever them that are sanctified, set apart to this end, in the annals of eternity. They are the covenant family of God's mercy, and made heirs according to the hope of eternal life which God promised before the world began. I now feel to notice the words of our Savior Jesus Christ: "Verily, verily," a double note of attention, "I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." Again, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This is proof that every poor sinner that has heard the voice of Jesus and believeth in God that sent him has eternal life. They were once dead in trespasses and sin, but are now quickened, raised up in higher order of life, death can have no more dominion over them, for they have passed from death unto life. Then Jesus tells them, I say unto you, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Yes, they that hear shall live, they shall live in the Spirit, for God gave them the hearing ear. Let him that

hath an ear to hear, hear what the Spirit saith unto the church. They live in vital union with Christ, their living head. Jesus said, Because I live ye shall live also. When death comes the body returns to the dust, and the spirit to the God that gave it. I speak of the children of God to join the disembodied saints that have gone before to paradise, to God and the Lamb in the world of eternal glory. "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. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 1-4. The Scripture just quoted proves that there is a conscience entity in the spirit only, as flesh and blood cannot enter the paradise of God. Yes, called soul, the hidden man of the heart, the inner man, while the old man, the outer man, is to go back to dust, for dust thou art and unto dust thou shalt return. The Spirit of God dwells in his elect, chosen, redeemed, regenerated children, and when they put off this body at death, their spirits will go to the glory world. To-day there is no day to succeed this gospel day, so to-day applies to all the saints of God who have died since Jesus Christ gave up the ghost on the cross, saying, It is finished. The dying thief said, Lord, remember me when thou comest into thy kingdom, and in reply Jesus said, To-day shalt thou be with me in paradise.

My dear brother, I must say this has been the saddest winter of my life. I

have been in darkness much of the time, and am made often to wonder, Am I a poor deceived mortal? or is there any one like me, a poor, old, sinful worm of the earth? When I received the telegram that my son had dropped dead, and I was not able to go see him buried, I wept bitterly, and in the midst of my weeping these words came to me: The Lord gave, and the Lord hath taken away. Oh can I say, Blessed be the name of the Lord? It seemed to be a hard task for me while there was a wrestling between the flesh and the Spirit, if indeed I have the Spirit of God dwelling in me. Then this Scripture came to me with power: "The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." "As it is written, Jacob have I loved, but Esau have I hated." Then I felt within my aching heart, If my boy was a Jacob his spirit has gone on to glory, and if he was an Esau there is no power that can change the decrees of our God, so be ye reconciled to God, for the foundation of God standeth sure, having this seal, The Lord knows them that are his.

J. W. McCLANAHAN.

SUTTON, W. Va., Feb. 6, 1928.

DEAR EDITORS:—I am sending a letter from dear old brother James W. McClanahan to me, which I would like to see published at your convenience, if it meets your approbation.

Yours in a blessed hope,

J. R. DENNISON.

POCA, W. Va., Dec. 29, 1927.

DEAR BROTHER DENNISON:—I have delayed writing you so long that I almost feel ashamed to make the attempt. I

have been in great darkness and trouble, until I could not collect anything together that would be worth writing, or that I would not be ashamed to have you read; however I know there is no brother living who would be more willing to cast the mantle of charity over my imperfections than you. I hope you and yours are all well, and that you are blessed with spiritual light and comfort. O my dear brother, what a blessing when the blessed Jesus by the power of his holy Spirit drives away the dark clouds that have gathered so thick and thundered loud in our troubled souls, with doubts and fears, anxious to know, Am I his, or am I not? And when the power of his love is poured into our aching hearts it is then we feel the joy of salvation springing up in our souls the praise and glory of our adorable Lord and Savior Jesus Christ, who died for our offences and rose again for our justification.

Since I took up my pen to write you this text has been on my mind, so if the Lord is moving me to express my views on the text it will be of interest to you. The text is found in the book Hosea iii. 1, 2: "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley." To my mind the Gentile sister is the woman beloved of her friend, Jesus being the lover and friend of helpless sinners. "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel." This Gentile sister, or woman, stood in the covenant of redemption beloved of her friend (Jesus) equally with

the elect or Jewish fold, or church, while she was debarred from the fellowship of the Jewish fold. Jesus, speaking of the elect Gentile, said, Other sheep I have which are not of this fold, them I must also bring, and there shall be one shepherd, and one fold. Now to me it appears that Solomon spoke of this woman beloved of her friends when he said, "We [the Jewish fold] have a little sister, and she hath no breasts: what shall we do for our sister in the day [gospel day], when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar."

"So I bought her to me for fifteen pieces of silver." The full price Judas received for betraying Christ was thirty pieces of silver, which was equally representing the purchase of both elect Jew and Gentile. In this I see the silver representing the preciousness of the atoning blood of Jesus Christ which bought his bride to himself, so he tells her, You are not your own, for you are bought with a price. Zechariah ix. 12: "So they weighed for my price thirty pieces of silver." "So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley." To me barley in the grain, or ground to meal or flour, represents unleaven bread, Christ being the bread of life, an homer being a Hebrew measure. "And she said, These six measures of barley gave he me: for he said to me, Go not empty unto thy mother in law."—Ruth iii. 17. To my mind Ruth is the type of the woman beloved of her friend and Boaz is a type of Jesus her friend. We notice Naomi, and Ruth her daughter-in-law with her, came to Bethlehem in the beginning of the barley harvest. I think this means in the beginning of the gospel dispensa-

tion, for we see that Peter was convinced that God had a people among the Gentiles. In this cluster of typical Scriptures we see much beauty and comfort to be gleaned from them. It was thought by the Jews to have no dealings with the Gentiles, and the sheet was let down to Peter with all manner of unclean beasts and creeping things, at the command of God to kill and eat, and Peter refused to do so, because he felt them to be unclean. God told him that what he (God) had cleansed call thou not common or unclean, so when he got where Cornelius was he soon learned the lesson God had designed. Then Peter said unto them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." After hearing Cornelius relate the dealing of God with him, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Now this being the beginning of the gospel harvest, and Peter the reaper, the gospel, the sickle, and every little Gentile Ruth gleans in, and keeps their eye on this field.

For fear I weary you I will close my rambling thoughts.

From your old brother in full fellowship with you,

J. W. McCLANAHAN.

OTTAWA, Kansas, Nov. 8, 1927.

DEAR BRETHREN AND SISTERS:—I have very recently returned from a delightful visit to relatives and friends in Virginia and West Virginia. After an absence of almost twenty-eight years many changes had taken place. I had the privilege of attending the Virginia

Corresponding Meeting. I wish I could say I heard much good preaching, but what I can say is, that all the sermons preached were good, comforting and helpful. I wish especially to mention brother Coulbourne. This Scripture came to me at the time and has remained with me ever since, as applicable to him: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." He will, I hope, pardon me for speaking of this, for I verily believe it came from the dear Lord. Elder Ruston's sermon was one from which we would all do well to take heed. Elder Ker's preaching was clear and it could not be denied that it belonged to the Old School Baptist exclusively. Elder Rowe's sermon was beautiful to me. The preaching was all good, as I have already said, I just mention these as being special to me. I heard Elder Lefferts at Kearneysville the fourth Sunday, and his sermon has remained with me. Other passages of Scripture come to me at times as proof of the truth of what he said. Now that is all the preaching I heard, which to me seemed very little. My great grief and disappointment was that there was not more speaking of "psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Jesus said, "Where two or three are gathered together in my

name, there am I in the midst of them." How dishonoring to him to not once mention his blessed name. Surely he did not mean that to be only when gathered together in a church capacity. I hope I have felt his visible presence when all alone, and such seasons are more to me than anything the world has to offer. One of old said, Take not thy Holy Spirit from me. He knew that things temporal perish with the using, and in one hour all our earthly possessions can be destroyed. God's presence will be with us wherever we are. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there," said the psalmist. Some tell me they tire of spiritual things, yet they are hoping to spend eternity where all things natural are destroyed, left behind rather. Listen to one of old speaking for the Lord, "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." It is said, Ye are not your own, ye are bought with a price; and what a terrible price he paid. He laid down his life for his sheep; not one of them can ever be lost. Oh would eternity be too long to praise him for such a sacrifice? Paul says, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Our natural inclinations are to forget him and wander away after the pleasant things of the world, but the time will surely come when we can say, I have no pleasure in them.

If I have said anything that will offend do not publish it, but let me say this, A hope of heaven and eternal life is more to me than ten thousand words like this.

Love to all the brethren and friends I met while at the meeting.

ANNA MCKINNEY.

BALTIMORE, Md., Feb. 14, 1928.

DEAR EDITORS:—I am inclosing a check for five dollars, three of it is for renewal, and two for "the poor of the flock." I should have sent it before this, and my only excuse for not doing so is that I fall far short of doing the things that are required of me as a professed follower of the Lord Jesus, very far short of what I had hoped it would be the day I first heard the words, Behold the Lamb of God that taketh away the sin of the world. I said within myself, I am no more a sinner, and shall forever be free from the curse that rests upon all men. My Savior was indeed near, and his ears were ever open to my cry. I feel to know that this was so, for I felt the witness within, saying, Thy sins are forgiven thee; I will be a Father unto thee, and thou shalt dwell in tents of righteousness. His praise was my song, and I hymned the great I Am all the day long. Thus was my soul full of praise to my God because he had made manifest to me that he was able to save even me. Life to me was one golden dream. I walked the highway of the righteous and fed among the lilies, with no thought that I should fall from so lofty a state. He had so sweetly said, Thy sins are all forgiven thee, could they ever return? I had read, I will remember them no more forever. Then, O my Savior, let me abide in the shadow of thy wing forever, stay me upon thee and lead me to the fountain of living waters, where the streams of life so freely flow. This is a fond remembrance of my Creator in the days of my youth. Does it carry you back, dear reader, to the time when he said, Come, for all things are now ready; come, O friends, and eat, &c.? But many years of trials and conflict have bedimmed this hope so I am often made to cry in the

valley for bread. Sin has returned with renewed force, so that I cannot do the things that I would, and sometimes I fear I shall be cast forth as a branch and burned up with the fire of unbelief. So many are my foes within that I seem to be living in the past. I am no more fit to be called a son. Thus do I see in myself all that is vile, can I deem myself a child?

I trust the Lord has been most gracious to you in your labor for the truth. My mind often goes out to the dear editors. How the dear Lord has blessed Zion in keeping faithful watchmen upon the wall, ever ready to cry aloud and spare not. May God bless you, my dear brethren, with his most gracious mercy, and give you that wisdom which is found alone with the Most High, then shall you be welcomed home with the blessed words, Well done, good and faithful servant, enter into the joys of your Lord.

With love to all who love the Lord Jesus, I am, I trust, your brother in a hope that shows the marks of many conflicts,

D. L. TOPPING.

MACOMB, Okla., Dec. 12, 1927.

DEAR EDITORS:—I wish to write a few lines and thank you for sending me the SIGNS OF THE TIMES for the past year. I appreciate the favor, but do not feel worthy of such a blessing. It has been a great source of pleasure and comfort to me in my lonely hours. I enjoy reading the good letters and editorials very much. I live quite a distance from the church and my health is poor, therefore I cannot get out much in cold weather, so I can hardly wait until time for the SIGNS to come with the good news from a far country. I have many doubts and fears, and feel too unworthy to hope I am one of God's children, which makes me weep and mourn, but still I cannot give up my little hope. The best proof I have is that I love God and the brethren. Paul says we live by hope. John says we know we

have passed from death unto life, because we love the brethren, so that gives me renewed hope. If I am one of his children it is by his grace and mercy. May God continue his blessings, is my prayer.

Your sister in hope,

M. E. HARRIS.

CASTLEWOOD, Va., Feb. 27, 1928.

DEAR BROTHER LEFFERTS:—I have been requested by many friends to have my father's pamphlet, "Life and Experience of Elder Lewis Edwards," republished. It was first published more than thirty years ago, just before his death, and as many of his brethren and friends have not a copy of this book, and after, I hope, prayerfully considering the matter I have consented to comply with their request, and while this was on my mind I was impressed through love of the truth to write some of my thoughts on doctrine and order, and to save expense have my writing put under the same cover with my father's book. Those who wish only to read my father's able and comforting book can do so without mingling it with my scattered remarks. I hope the reader will not take this amiss. Work of this kind is very costly and I am only fixing the price at about what it cost to get father's book printed, so the brethren, sisters and friends can get a copy of both books for thirty-five cents, or twelve or more copies, ordered at one time and all to the same address, at \$3.60 per dozen.

Dear Brother Lefferts, I would dearly love to see you. I am inclosing one of my books under separate cover as a gift, if it is worthy to be called such. However I feel father's book is worthy, and hope it will meet with your approval. If it does, please have this letter published in the SIGNS OF THE TIMES as soon as circumstances will permit, that the brethren may know they can get a copy of this book upon receipt of price. Address, W. L. Edwards, Route 3, Castlewood, Va.

When it goes well with you remember me, one of the least, if one at all,

W. L. EDWARDS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1928.

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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.***BAPTISM.**

HAVING been requested by several of our friends to write on the subject of "Baptism" we would offer to our readers what the Lord has blessed to us upon this important ordinance of our God. There seem to be in the world a number of rituals called "baptism," but in the New Testament Church there are but two: baptism by the Holy Ghost and baptism by water. This would seem to be a contradiction of the Word, for Paul writes to the Ephesians, fourth chapter, fifth verse, "One Lord, one faith, one baptism," but in Hebrews, sixth chapter, second verse, he mentions "baptisms," as though there were more than one. We believe the baptisms spoken of by Paul refer to both the baptism of the Holy Ghost and that of water, while his reference in Ephesians to the one baptism is to water baptism, for was he not addressing the church at

Ephesus (a body of baptized believers), and was not this baptism an outward and visible sign of an inward and spiritual grace? Some have thought that baptism in the New Testament took the place of circumcision in the Old Testament, thus giving them an excuse for sprinkling their children. This is not so, for circumcision was a type, not of baptism, but of that circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. (Colossians ii. 11.) In the old covenant only male members were circumcised; in the new covenant all believers, male and female, that confessed their faith in Jesus Christ, were baptized. Paul tells us, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." Sprinkling is not baptism: it was originated by the church of Rome, as was the baptistry used by the New School to-day; the Roman Church was the first to build baptistries; evidently the baptistry was one of the steps that the Roman Church took, from the river to the font. The Word says, "See * * * that thou make all things according to the pattern shewed to thee in the mount." Calvin says, "The church granted liberty to herself to change the rites (of baptism) somewhat." With all the changing that has taken place for nearly nineteen hundred years, it behooves all God-fearing souls to go, not to man, nor to man-made institutions, but to the Word of God. How was Jesus baptized, and where? The Word says, "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him;" and John did not use a small vessel, pouring on water, as we have seen in pictures, for the Word

says, "Jesus, when he was baptized, went up straightway out of the water," and this was not shallow water, that John dipped with a cup, for it also says, "And John also was baptizing in Aenon, near Salim, because there was much water there." It is thought by some that when Jesus said to John, "Thus it becometh us to fulfill all righteousness," that he was baptized for his people, and they then and there were baptized with him, yet we find these very people cling to infant sprinkling and call it baptism. If John's baptism of Jesus was the only baptism needed, then why did the disciples Jesus baptize during the time he was with them and afterwards? They did not baptize any but believers, for did not Jesus say, He that believeth, and is baptized, shall be saved? which clearly shows, even if sprinkling be baptism, that it is a presumptuous sin to baptize those who have not given evidence that they believe. It is true Jesus said, "Suffer little children to come unto me," &c., but nowhere did he tell them to baptize such unless they confess their belief in him. The Word is clear enough that "he may run that readeth it." We find in Acts, Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they that believed were baptized, both men and women, when as yet the Holy Ghost had not fallen on any of them, only they were baptized in the name of the Lord Jesus. Evidently the preaching of Philip was God-honoring, for the angel of the Lord sent Philip to preach Jesus to the Ethiopian eunuch, and what is more, in preaching Jesus he preached baptism by immersion, for the eunuch said, "See, here is water; what doth hinder me to be baptized?" and Philip tells him and us what is the requisite: "If thou believest with all thine

heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." It is written, "They went down both into the water, both Philip and the eunuch; and he baptized him." Thus our readers have a true picture of believers' baptism, a "pattern from the mount": the minister sent of God, the person a believer in Jesus. How different from the sight of man taking an infant to a basin of water and sprinkling a little upon its head! The one is received directly from the Word of God, the other can truthfully be traced back to the apostate Roman Church, and began centuries after the time of Christ. We would not dwell upon these points as we do, but there have many come near to preaching the truth, but have denied that baptism is essential, substituting sprinkling for it. There are those the same to-day, therefore we would write plainly. Peter told the Jews to repent and be baptized, and when he was in the house of Cornelius, having been led there by the Holy Spirit, Peter preached the gospel, and the Holy Ghost fell upon all them which heard the word. Peter then said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" John's baptism was a baptism unto repentance, and while he himself taught that Jesus would baptize with the Holy Ghost and with fire, yet John's baptism was not sufficient for the apostle Paul, for on finding disciples who had been baptized of John at Ephesus, and who had not heard that there was a Holy Ghost, he preached unto them Jesus Christ and they heard and were baptized in his name. Because there have been men who preached salvation by grace and yet could not see baptism, shall we deny it or avoid the subject, or admit it

to be unessential? We say emphatically, No. If those men could not see baptism as a gospel ordinance, just in that much they were blind; that is, their eyes had not been opened to see it or they would have preached it. Teaching infant sprinkling as they do, they teach an ordinance received, not from God's word, but from the mother of Harlots, and in so much are partakers of her fornication. The Word saith, "Come out from among them, * * * and touch not the unclean thing." Whatsoever is of man is unclean and an abomination unto the Lord, and why do some say baptism is not essential? Was it not instituted by our Lord? Who dares to say that a command of the King of kings is not essential? It was an open confession to the world that the believer was dead to the world, and until dead that person should not be buried in baptism, for it is an awful thing to bury a living person. When a believer on confessing his faith in the Son of God is baptized in the name of the Father, the Son and the Holy Ghost he is dead to the world, his former life and associates, and he lives anew, for old things have passed away and all things have become new. A sister only a few days ago said, "It seems as if since I joined the church and was baptized I have just begun to live; I am living a different life altogether. I have new friends and enjoy the love of the brethren." Former things have evidently passed away with her. This was our own experience when as a stranger the church took us in, and our delight from that day was with the saints, and we felt we were at home. We have known those who would have gladly sat at the Lord's table with us and partaken of the bread and wine, whom we loved for the truth's sake, yet they could not see baptism. To us,

baptism is a door of entrance, for a believer, into the visible church; and as Philip preached Jesus, and in doing so preached baptism, so we say with the fear of God and the good of souls in our heart, the baptism that was ordained for us by our Lord shall be still presented as the ordered way in which true believers walk and have fellowship with him. Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee." He also said, "Ye are my friends, if ye do whatsoever I command you."

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints,
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home."

There is salvation in the church of God, and from experience we know that after the church received us and we walked in their love and fellowship none sought our company but those who loved the truth. Peter tells us that baptism does not wash away the filth of the flesh, but that it is the answer of a good conscience toward God. The ordinance of believers' baptism is God-honoring, and we believe they are honored of God who turn from man's opinion and institutions to God's command, not admitting any substitute or accommodation. It may be said in favor of the baptistry, What if there is no stream of water near? We answer, Jesus went from Galilee to be baptized of John in Jordan. "Where there is a will there is a way." Suppose there is a drought? We ourselves remember with comfort a person coming to the Second Roxbury Church, and on being received she asked to be baptized that day. As there was a drought we questioned if there was water enough in the stream. When we arrived at the place to our astonishment there had been boys there and they had put planks across the stream to dam it up for

swimming purposes, but our God had meant it for us also, and we baptized her there. But some will say, You cannot warm the water in a stream, and is there not danger of catching cold? We answer, no, not to a right candidate.

"Christian, if thy heart be warm,
Ice and snow can do no harm."

We have proved these things, therefore speak. Another will say, Is baptism at all necessary? Our answer is, "Jesus commands," and until he commands men had better wait. Our chief editor once wrote, "We would rather see five persons out of the church who ought to be in, than one person in the church who ought to be out." Should we try to persuade people to be baptized? We remember a lovely man (now in glory), once relating his experience to the church, but at the close he said he could not be baptized. It was a discouragement to us, we felt that the children had come to the birth but there was not strength to bring forth. We waited upon the Lord. Darkness surrounded that man in his experience, and after several months, while crying to the Lord to restore unto him the joys of his salvation, the Lord said to him, "Arise, and be baptized." He came before the church, was received and baptized, and we felt the Lord and not man had brought him to see and desire the blessed ordinance that he and not man has commanded. Such a command cannot be denied, and those who value their own souls will not speak lightly or ignore an ordinance of God.

G. R.

NOTICE.

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

L. B. FORD.

OBITUARY NOTICES.

King Chandler Spindle, clerk of the Frying Pan Old School Baptist Church, died at the hospital in Alexandria, Va., March 11th, 1928. His death was due to a serious attack of appendicitis, and although he was hurried to the hospital and operated upon, death followed within a week's time. He was the son of our deceased brother Robert L. Spindle, and was born July 6th, 1877. He has two brothers and four sisters still living: Gilbert Spindle, of Clifton Station, Va., Deacon Grover C. Spindle, of Washington, D. C., Mrs. Agnes Robey, of Centreville, Va., Mrs. Gertrude Williams, of Baltimore, Md., Mrs. Lorenâ Darr, of Falls Church, Va., and Mrs. Catherine Cockrill, of Herndon, Va. Brother Spindle is survived by his wife and four children. His wife before marriage was Miss Ora Brady. His children are Mrs. Evelyn Gleason, of Washington, D. C.; Roger B., King C., Jr., and Fenton K. at home. Brother Spindle was baptized into membership with the Frying Pan Church in June, 1912. His father had for many years served the church both as a Deacon and as Clerk, and upon his death his son was chosen Clerk by the church. In this capacity our brother served faithfully and well. His home was seven miles from the meeting-house and we have known him upon several occasions to walk from home and back again, to the meetings when no conveyance was available. The last meeting he attended was on Saturday and Sunday, February 11th and 12th. He walked the fourteen miles on Saturday and again on Sunday in order to be at the meetings. He frequently talked in our meetings on Saturdays and showed that the Lord had blessed him with a good mind in the Scriptures. He was a thinker and Bible reader and a man of deep experience and of good understanding spiritually. He loved sound doctrine and believed in maintaining good order and discipline in church matters. He was not afraid to speak his honest convictions at all times whether others agreed with him or not. As his pastor and brother in the church, I had no one more ready and willing at all times to hold up my hands and to encourage me many times when I felt fainthearted and weary. No language can adequately express our loss at Frying Pan in the death of brother King Spindle. He was right in his prime and in the midst of his usefulness to the church, to his family and to his neighborhood. He was respected by all who knew him and had served the public in the office of justice of the peace, and had several times been census enumerator. His wife and children are left sad and lonely indeed. They have the genuine sympathy of all the brethren and of all their friends. Brother Spindle has also for many years served as the Clerk of our Association, the Virginia Corresponding Meeting. His place will be exceedingly hard to fill. He was careful and correct

in keeping all his records. The funeral services were held near his late home at Centreville, Va., in the Methodist church-house, interment in the ground where rests his father and others of the family. The attendance at the last services was one of the largest ever witnessed in that community, a silent tribute to the regard in which all the people held him. May the Lord comfort the bereaved family and the church.

ALSO,

Mrs. Sarah White Williams, our beloved sister in Christ, departed this life March 7th, 1928, at the home of her son, Mr. H. M. Williams, Poolesville, Maryland. She was born January 15th, 1849. Her father was Dr. Stephen N. C. White; her mother Elizabeth Chiswell. She has one brother living, Mr. Nathan White, of Boyds, Md. She was married in 1865 to Mr. John Henry Williams. He died in 1909. To them were born twelve children, eight of whom are living, three sons and five daughters: Mrs. Betty Edmonston, Mrs. Wallace Poole, Mrs. Walter Pyles, all of Poolesville, Mrs. Wilson Ward and Mrs. Carter Claggett, both of Rockville, Mr. Otis Williams, of Round Hill, Va., Dr. Frank Williams, of New York City, and Mr. H. M. Williams, of Poolesville, Md. Sister Williams was baptized into membership with the New Valley Old School Baptist Church at Broad Run, Md., in 1909. She had received a hope in Jesus some years before her baptism and it was a season of rejoicing with her, as well as with the church, when she was given strength to come forward and confess her Savior in the solemn, sacred ordinance. She was gentle, patient and gracious in her manner. All of us feel the better for having known her and shall sadly miss her at our meetings and in the beloved family circle. She was very faithful to the church and devoted to the welfare of her family, her brethren and her pastor. She believed firmly in an omnipotent God and in the sufficiency of his grace through Christ Jesus to save all who come unto the Father by the Son.

Funeral services were held at her son's home in Poolesville, her mortal body laid to rest in Monocacy Cemetery, believing that Christ is the resurrection and the life and that we shall be like him and see him as he is at his appearing and his kingdom.

ALSO,

Mrs. Margaret J. Moon, our sister in Christ, departed this life at the home of her niece and husband, William and Mabel Coo, at 163 First Street, Perth Amboy, New Jersey, March 8th, 1928. She was the widow of brother Edgar Moon, who died in Camden, N. J., Jan. 4th, 1906. Sister Moon was one of the three children of Robert Davenport and Mary Ann Jenkins, all now deceased. She was born and raised in Lancaster County, Pa., in the neighborhood of Rock Springs. She was for many years a member of Rock Springs Old School Baptist Church, and was

baptized by Elder Thomas Barton in the year of 1869. About three weeks before her death, she had a fall which greatly shocked her nerves, while no bones were broken, this led up to her death although not the direct cause, which was cerebral hemorrhage. She was born April 16th, 1843. It was my privilege to make my home with brother and sister Moon twenty-eight years ago while being employed in Camden, N. J. At that time we became closely associated and acquainted, spiritually as well as temporally, and the fellowship and love of all those years have never been broken. I am assured by those present with her at her death that her passing into the great beyond was calm and peaceful, beautiful to witness, verily a falling asleep in the Lord. She was conscious to within three minutes of the end. A short time before her death she could be heard repeating the words of what is commonly known as the Lord's prayer and endeavoring to sing the words of a hymn. Sister Moon was very firm in the doctrine of God our Savior, was settled and established in her belief that salvation is wholly of grace through Christ Jesus and not according to the works of man. To her God was a Sovereign over all worlds, principalities and powers, working all things after the counsel of his own will. The funeral services were conducted at Rock Springs by brother D. L. Topping, licentiate, of Baltimore, Md., and myself. Brother Topping is at present serving the Rock Springs Church as supply. Those whose sacred privilege it has been to live with sister Moon and to be associated with her in the church, appreciate her character and personality. She will be greatly missed by the family with whom she lived at Perth Amboy and by all of us who loved her for the truth's sake. Especially will the little band at Rock Springs miss her. While sister Moon was not able to meet often of late years with the church, yet she kept in touch through correspondence with the members and never forgot them. Her mortal remains were laid to rest beside those of her husband in the burying-ground at Rock Springs. She believed in the resurrection of the body at the last day when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first.

H. H. L.

Mrs. Mary Lefferts Leedom, wife of Jacob S. Leedom, was born January 26th, 1856, and died January 4th, 1928, making her stay on earth 72 years. In early womanhood she was married to brother Jacob Leedom, to which union nine children were born, five sons and four daughters. One son and two daughters died in infancy. Brother Leedom, four sons and two daughters are left to mourn their great loss. Sister Leedom had been in failing health the last several years, but her death came suddenly and

unexpectedly, she having been confined to bed only a short time. She was baptized by the late Elder William J. Parington in the fellowship of the Southampton Old School Baptist Church of Southampton, Bucks Co., Pa., when only fifteen years of age, hence her membership with the said church was fifty-seven years. During my service as pastor of the Southampton Church I found her faithful, loving and kind, both in the church and in her home. She loved the doctrine of grace and the songs of Zion. The last sermon she heard was preached by Elder C. W. Vaughn, second Sunday in December, 1927, at which time the writer was sick and Elder Vaughn kindly filled the appointment at Southampton. Sister Leedom was much comforted, and so expressed herself to him. She was a good, faithful wife, mother and friend and we all shall miss her very much.

The writer conducted the funeral service at her late home, Saturday afternoon before the second Sunday in January, using for a text, "Thy will, O Lord, be done." Interment took place in the family plot in the Southampton Old School Baptist Cemetery. May the Lord comfort the family. H. C. KER.

Hattie Walonia Hudson, daughter of L. T. Bowden, was born February 22nd, 1877, and departed this life January 14th, 1928, making her stay on earth 50 years, 10 months and 23 days. She professed a hope in Christ the year of 1898 or 99, and was united to the church at South Mt. Zion the third Sunday in July, 1900. She was married to Jess N. Hudson June 17th, 1896, and to this union were born two daughters: Arvena and Lucile. Arvena departed this life August 25th, 1917. Sister Hattie leaves a husband, one daughter, a mother, one sister and five brothers to mourn their loss. She is gone but not forgotten. She was of a loving disposition, and all who knew her loved her for her kindness toward them. I will say to those to whom she was very dear by the ties of nature, Weep not for sister Hattie, for we feel satisfied she is released from all the sorrow and suffering of this old sinful world and is at rest with her loving Savior. We know her departure from time is a great loss to those who are left, but we feel assured that our loss is her eternal gain. It was God who gave and it is God who has taken her away. Oh that we could be reconciled to God's will, and be able to say, Thy will be done.

The writer was called to conduct the funeral service. Her mother being at the time afflicted and not able to leave her bed, short services were held at the home, and afterward at the church-house, where there was a large gathering of people waiting, after which sister Hattie's body was laid to rest in the narrow limits of the tomb to await the resurrection morn, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. T. J. PRINCE.

Elder J. J. White was born Feb. 1st, 1850, and departed this life Oct. 24th, 1927, making his stay on earth 77 years, 8 months and 23 days. He was born in Newton County, Mississippi, and when eight years old moved to Bienville Parish, Louisiana, where he lived the remainder of his life. He was married November 6th, 1870, to Miss M. J. Wood, and to this union were born five children, three boys and two girls. One boy and one girl preceded him in death. Sister Anna Bryan was the only one of his children to make a public profession of faith. She and Jeff have gone on before, John, Billy and Lonisa still survive. His married life was one of joy and peace at home, sister White being an helpmeet indeed and in truth in every respect. April 9th, 1870, he joined the Old School Baptist Church and soon began preaching and was ordained in the seventies (I have not the date of his ordination) and was in active service the remainder of his life. When conditionalism was introduced among our people Elder White stood firm in the doctrine of God's sovereign decrees embracing all things, and by the grace of God withstood all the trials and persecutions that were hurled against him, the extent of which but few have ever experienced, but he endured them all with patience and was resigned to the will of the Master in all things. Brother White was greatly beloved by all his brethren, sisters and friends, and was one of the ablest gifts among us, and is greatly missed. We are left to mourn, but there is not a doubt our loss is his eternal gain. As a leader he was unexcelled, earnestly contending for the faith once delivered unto the saints. May the God of all grace fill up his absence with his divine presence, and may his grace be with all the bereaved giving them a mind reconciled to the will of the Master. They have our greatest sympathy in their distress. The writer tried to speak words of comfort to a large congregation of relatives and friends at Little Hope Cemetery, where his body was laid to rest, there to wait the resurrection of those bodies when all the redeemed of the Lord shall meet to part no more.

ALSO,

Mrs. M. J. White was born Feb. 14th, 1850, and departed this life June 4th, 1927, making her stay on earth 77 years, 3 months and 27 days. She was married to Elder J. J. White Nov. 6th, 1870, and to this union were born five children, three boys and two girls. One boy and one girl preceded her in death. I have not got the date when sister White joined the Old School Baptists, but it was in her younger days, and she was a real mother in Israel, as well as in her home. She was greatly loved by all who knew her, and was a firm believer in God's sovereign decrees embracing all things, and had no fellowship for conditionalism. Her deportment was unblemished, and she was an helpmeet indeed, both natural and spiritual. In all her trials and afflictions she was given

grace to bear them with patience. In her lonely hours she was often heard singing the good old songs of Zion. She dearly loved her brethren and sisters, family and friends. Sometimes her cup would run over and she would be made to shout the praises of her Redeemer. It was her joy to serve her brethren and sisters when with them, and her home was a sweet lodging place for them all. She was never heard to murmur over her trials, but would say it was her portion. Her memory will ever be a green spot in the minds of those who knew her. May the good Lord give us all grace to walk in his footprints as did Mother White. We feel our loss is her eternal gain. I will say to all the bereaved that they have our heartfelt sympathy. May it please the God of all grace to give them a reconciled mind to his will, and may his love and mercy dwell richly with them, is the prayer of the unworthy writer, who, according to her request, tried to speak to a large congregation of relatives and friends, after which her body was laid to rest in Little Hope Cemetery, there to await the resurrection, where parting will be no more.

Written by the least of all, if one,

W. B. VALENTINE.

Sister Mary Slauson was born in Vega, New York, July 14th, 1850, the daughter of Thomas and Prudee Faulkner and died at the home of her daughter, Mrs. Earl C. Beardsley, in Halcottville, New York, February 13th, 1928, of pneumonia. In the year 1869 she became the wife of Cyrus Slauson, and they then settled on a farm at Denver, New York. To this union were born two daughters, one of whom died in infancy. After living at Denver for a number of years they moved to Halcottville, where they lived very happily until her husband met with a fatal accident while working in the woods, so for about twenty-six years sister Mary lived a widow. During her husband's lifetime she did not particularly care to attend meetings, but accompanied him, as he found comfort in them. They were very devoted to each other, and his sudden death was a great shock to her. For a long time she traveled in great distress of mind, for in addition to her grief at the loss of her husband, she was heavily burdened with a sense of her sinfulness. She was delivered by what seemed to her as an audible voice calling her by her name, "Mary," adding, "Thy sins, which are many, are all forgiven thee." Soon after this happened one of her sisters found her singing. Her sister said, "I thought you said you would never be able to sing again." Her answer was, "I thought I never should, but I believe the Lord has put a new song in my mouth." A few days before her death, while lying very ill, she said, "Who called me? some one said, Mary," and we believe she heard that same voice speaking to her again. She united with the Old

School Baptist Church at Vega, New York, May 5th, 1907, and was baptized by Elder John B. Slauson, and remained a faithful member of that church until her death. Sister Mary's home was open to the brethren at all times, and many are the brethren and friends who loved to go there for entertainment. She was always cheerful and ever ready in the community to help those in need and care for the sick. Her heart was in the church of God, and whenever she could be in the assembly of the saints it was her delight. She will be greatly missed by all of us, but especially by her only daughter, who gave her all the loving care possible. Sister Mary was not only a loving mother to her, but also shared in helping her to care for an afflicted husband. As her pastor, sister Mary's love and esteem has meant very much to me and my family. We all mourn our loss, yet our loss is her eternal gain. To her daughter, she said a few days before she died, "Hattie, I am going home, you won't weep for me, will you? I am perfectly happy, it is not death to die." Later she said to us, "The Lord has been very good to me all these years, and he will be good to you, my dear children."

The funeral was held at the Halcottville meeting-house, a large gathering of brethren, relatives and friends showing by their presence the high esteem in which they held the departed. We spoke from the words in Luke x. 42: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Interment was at Kelly Corvers Cemetery. Absent from the body, present with the Lord.

G. R.

Mrs. Lina Grafton Nicoll, our dear sister, passed from the scenes of time to those of eternity, Dec. 25th, 1927, at the home of her sisters, near Forest Hill, Md. The deceased was the wife of Thomas Y. Nicoll, and the daughter of the late Elder William Grafton. Though sister Lina had been in poor health for several years, yet none of us knew the seriousness of her condition until a few weeks before the end. At that time she and her husband closed their home at Aberdeen, Md., and came to the old home of sister Lina's childhood at Forest Hill, where her sisters could help care for her, and with the hope, too, that the change and complete rest from all care might have a beneficial effect upon her health, but it was not so to be. Though her kind husband and sisters did all that loving hearts and hands could do, she steadily grew worse, for the verdict had gone forth and the summons, Child, come home, and all the sighs and tears of loved ones could not change it. Sister Lina's doctor wanted to send her to a hospital, but she said, "No, I am not going to a hospital. I will live all the days of my appointed time, and prefer to live them among my friends and not in a hospital." When quite young our sister was baptized

by her father in the fellowship of the Harford Church, Harford, Co., Md., where she always remained a faithful, devoted member. Since her marriage, twelve years ago, she was so situated that she could not meet regularly with the church of her membership, but she remembered the home church with many loving messages, and never failed to do her part financially. After locating at Aberdeen sister Lina attended the Wilmington Church, that being more convenient for her than any other of her faith. She loved the assemblies of the saints, and there, indeed, she found her chief joy, her meat and her drink. Our dear sister suffered greatly, but never complained. As was characteristic of her through life, even during extreme suffering she was thinking of others, fearing lest those who were caring for her might be having it too hard. I never knew a more unselfish, self-sacrificing disposition. The smile that lit up the face of our dear one after the spirit had taken its flight seemed to speak volumes to me. I think I have never before seen such a decided smile on a dead face. As I gazed upon it I thought, Surely she is seeing her Savior face to face in that land of pure delight. Sister Lina leaves to mourn their loss, her husband, T. Y. Nicoll, one brother, Milton Grafton, of Aberdeen, Md., and three sisters, Misses Jennie and Mary Grafton, and Mrs. Howard Durham, all of Forest Hill, Md., besides many relatives and friends who loved her.

Elder W. S. Alexander, her pastor, spoke very beautifully at the funeral, from Revelation xx. 6, after which all that was mortal of our dear sister was laid to rest in the cemetery at Harford to await the resurrection morn.

Written by request.

JENNIE GRAFTON.

Missouri Whitt, nee Cox, was born August 22nd, 1846, and died February 22nd, 1928, aged 81 years and 6 months. She was united in marriage to J. P. Whitt March 7th, 1864, who preceded her in death, and to this union were born five children: W. B., Henry and Sidney Whitt, who preceded her to the great beyond, Susie, James and Arminta Jordan, who survive. She leaves twenty-four grandchildren and twenty-four great-grandchildren. She was baptized in the fellowship of the Baptist Church when but a young woman, and lived a true and faithful member until death. Mrs. Whitt was hospitable and kind, receiving into her home all the brethren and sisters who were minded to go thither, and spared no pains to make them comfortable and happy. Her door was always open to the preaching of the world by the ministry of the old order of Baptists, which she seemed to enjoy. Mrs. Whitt is also survived by two brothers: James Cox and J. R. Cox, and two sisters, Phoebe Lyons and Ellen Durham, who sadly miss her. She left good evidence behind her that all would be well with her, and we feel assured she had received an abundance of grace and the gift of right-

cousness, and we have good hope that she is now in the sweet heavenly Canaan in God's holy peaceful presence, basking in the blessed sunlight of his smile, on the sunny side of sweet deliverance, in the fair bright world of glory. She was a grandmother in Israel to the unworthy writer, and will be sadly missed by all who knew her.

Her granddaughter, MISSOURI JAMES.

Mrs. Alice L. Hartford, our beloved sister in Christ, departed this life February 19th, 1928. She was born in Orange County, near Middletown, N. Y., February 24th, 1860. She was united in marriage with Mr. P. B. Hartford, now of New York, N. Y., and is also survived by one daughter, Miss Helen E. Hartford, New York, N. Y., one son, Nelson Hartford, Omaha, Nebr. One daughter (Benlah) Mrs. Leonard Jones, late of Winfield, Kans., predeceased her in May, 1927, leaving three children. She also leaves two brothers: Mr. Isaac V. Ellis, Pompton Lakes, N. J., and Mr. Eugene Ellis, near Middletown, N. Y. Sister Hartford was received on relation of her experience into the Middletown and Wallkill Church and was baptized by Elder Benton Jenkins, June 8th, 1890. The Ebenezer Church in New York City received her by letter April 7th, 1901. One of our most faithful members has been removed from our midst and we deeply mourn our loss, though not as those without hope. Her constant attendance at her meetings and the evidence she gave of enjoying the preached word has helped to confirm the unworthy writer in his call to the work of the ministry.

Interment was near Middletown, N. Y.

R. L. D.

MEMORIALS.

WHEREAS, on February 12th, 1928, it pleased our heavenly Father to take from our midst by death our beloved Deacon and brother, **J. W. Newton**, and

Whereas, a more consecrated member was not to be found. He fought the good fight, he kept the faith, having earned that good degree in the office as a Deacon, and for many years served faithfully as Clerk of the Ocmulgee Association, and

Whereas, we all deeply deplore his death, but our loss is his eternal gain. He is resting from his labors, but his good works will live on. Our hearts are filled with grief, but we humbly bow to God's will, therefore be it

Resolved, that we, the church at Smyrna, extend our sympathy to his dear wife, our sister in Christ, Mattie Newton. Also that this be spread upon our Church Minutes, a copy sent to his family and a copy to the SIGNS OF THE TIMES, at Middletown, N. Y.

Done by the church while in conference this 26th day of February, 1928.

T. G. WRIGHT, Moderator.
G. W. WEBB, Church Clerk.

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

G. B. Paxton, Tex., \$1; Mrs. Minta Mapes, N. Y., \$2; R. T. Turner, Cal., \$3; Miss Altha Drake, N. J., \$2; Mrs. Bessie Williams, Ark., \$1; Sarah A. Bird, W. Va., \$1; Elder W. S. Bourland, Tex., \$6; W. T. Judy, Nebr., \$1; Sarah Clegg, Pa., \$1; E. H. Winchel, Mich., \$2.50; Mrs. Elbert L. Hulse, N. Y., \$3; Mrs. A. J. Crenshaw, Okla., \$2.

M E E T I N G S .

The Baltimore Association will be held with Ebenezer Church, 210 E. Madison St., Baltimore City, on May 16th, 17th and 18th (Wednesday, Thursday and Friday), 1928. A cordial invitation to meet with us is extended to all. Also Ebenezer Church has asked for the ordination of brother D. L. Topping to the ministry. This ordination to take place during the session of the Association. Therefore the ministers of our immediate correspondence are particularly urged to attend. A. S. ROWE, Church Clerk.

The Delaware Old School Baptist Association will (the Lord willing) convene with the Welsh Tract Church, Newark, Delaware, on Wednesday, May 23rd and continue the two following days. Train leaves Philadelphia Wednesday morning via Pennsylvania R. R. Broad St. Station at 7:53 a. m. Get tickets for Newark, Del. Those who find it more convenient to come Tuesday evening can come on either the Pennsylvania R. R. or B. & O. R. R., and go to brother J. B. Miller's or Chas. Jarman's. Those coming by train from Delmar on Delaware Division and other points on that road Wednesday morning, will change cars at Wilmington and take train at 10:10 for Newark. Those coming Wednesday morning will be conveyed direct to place of meeting. As there may be some change in time of running trains you will please consult time table. Ministers of our faith, and brethren and lovers of our faith are cordially invited to meet with us. P. M. SHERWOOD, Clerk.

The Middletown Old School Baptist Church expect Elder George Ruston to be with them the fifth Sunday in April (29), 1928. For convenience services to be held at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., the Lord willing, at 11 a. m. and 2 p. m. Also on Saturday before at 2 p. m. All welcome who desire the truth.

(MRS.) ADDIE LIVINGSTON, Church 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.

**E B E N E Z E R
O L D S C H O O L
BAPTIST CHURCH,
I N
N E W Y O R K C I T Y .**

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11:00 A. M. 2:00 P. M.

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

Meetings every third Sunday

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ALL WELCOME

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadama Drive, Riverside, California. C. G. MILLER.

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.

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

E. A. MORELAND, Pastor.

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.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the Swedish Lutheran church-house southeast corner of Eleventh and Orange Streets, Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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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 Eld. Wm. Gadsby, of England. Third. "A Dream-Tour Through the Arminian Heaven." By Eld. H. M. Curry, of Lebanon, Ohio. Fourth. "Fatalism." By Eld. H. M. Curry, of Lebanon, Ohio. 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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 96.

MIDDLETOWN, N. Y., MAY, 1928.

NO. 5.

CORRESPONDENCE.

THOUGHTS ON DEPARTED SAINTS: ARE THEY YET LIVING?

“Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaacs, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.”—Luke xx. 37, 38.

During the past year the church of God, the Tygarts Valley River Association, as well as this association and other sister associations, have sustained a great loss, in the taking home to himself by our gracious Lord our dearly beloved Elder John N. Bartlett, of Philippi, W. Va., a notice of which is found in the February number of the SIGNS. We have, in our judgment, lost one of the best men of our age. He was a man most true in his personal piety, as we know from having enjoyed his private friendship; a man most firm in his faith in the gospel of our Lord and Savior Jesus Christ; a man intensely active in the cause of God and truth. If it is not possible that he was absolutely perfect, it is equally impossible for me to mention a single fault, for I saw none. He exhibited scriptural perfection, inasmuch as he was sincere, true and consecrated. He felt that there was

a vital and eternal difference between truth and error, consequently he did not act or talk as if there was much to be said on either side, and therefore no one could be quite sure. We shall know for many years how much we miss in missing him; how great an anchor he was to this drifting generation, and how great a stimulus he was to every movement of the true church to hold to the old faith. While he lived for his home, for his brethren, for his church, he lived still more for God. He has finished his course, and while we do not sorrow as those who have no hope, yet we can but mourn that a great man in Israel has fallen. Surely the righteous are taken away from evil to come and we are left to struggle on under increasing difficulties. It must always be so. The godly must fall asleep, even as others. Though our life be perfectly consecrated, yet it cannot forever be continued in this world. It is appointed unto men once to die, and that appointment stands. We expect the present rule to last until He shall come who shall destroy the last enemy. We are not troubled with Sadducean doubts; to us, seeing that Christ rose from the dead, it is a matter of certainty that all

his followers must rise also; and seeing that Jesus ever liveth, it is equally a matter of certainty to us that all the saints are still living, for he hath said, "Because I live, ye shall live also."

The Scripture quotation at the head of this writing was fashioned in a place which has the air of death, burial and resurrection about it. The figurative voice came to Moses in the desert. This was a strange place for Moses: the living, active, well instructed mind of Moses, might in all the wisdom of Egypt, and full of noble thoughts concerning the living God, was buried in a desert. It is singular to see the foremost mind of the age in the remotest part of the desert, hidden away among the sheep. He who was a born king is here feeding a flock. It is death to Moses. Rest assured that Moses cannot be kept in this living tomb; he must rise to life and leadership. While there is a God and a providence Moses cannot continue in obscurity. There are certainties wrapped up in him which cannot fail. A man need not be a prophet to stand at Horeb and prognosticate that Moses will emerge from the desert, and shake Egypt by his resurrection. While Moses is in the desert he is thinking about another case of death, burial and resurrection, namely, Israel in Egypt. The people of God, the favored nation of Jehovah, with whom he had entered into covenant, saying, "I will be their God, and they shall be my people," these were in Egypt ground down by relentless oppression, begrimed with brick-earth, and black and blue with the blows of taskmasters. It has come to this, that they are compelled to cast their male children into the river and so to be the destroyers of their own race. The children of Israel have become a herd of slaves, yet they are God's elect people,

God's favored family. It does not require a prophet to declare this death in Egypt cannot last; the elect nation must live, and rise, and go forth free to serve the Lord. No, Israel, thou shalt never perish. The voice must yet be heard: "Thus saith the Lord, Let my people go, that they may serve me." So while Moses in the desert is thinking of Israel in Egypt he sees a bush, and that bush is all ablaze. An ordinary bush upon the heath needs only to be touched with a match and in one moment there is a puff of flame, and then all is over; nothing is left but a trace of ashes. Yet here was an extraordinary thing, a bush that continued to burn, and was not consumed. Here was life in the midst of death, continuance in the midst of destruction. This was an emblem of God abiding with a people, and yet suffering them to live; or of the fires of affliction being rendered harmless to the chosen of God. He who spoke to Moses was the God of life, the God who could sustain in the midst of destruction, the God who could preserve even a bush from being devoured by the intense fury of flame. Is it not plain that the surroundings of Moses and the bush all favor a display of life in death, and resurrection out of death? Out of the midst of the bush there came a voice which said, I am the God of Abraham, and the God of Isaac, and the God of Jacob. From this voice our divine Lord teaches us to gather this fact: that God's people live when they appear to have been long dead: for he who cannot be the God of the dead, or non-existent, still avows himself to be the God of the long buried patriarchs. Our Lord proved from that utterance at the bush the continued life of the Lord's chosen, and also their resurrection. How did he do this? I will not go straight to the answer, but

wish to say a few things first which will, I hope, ultimately lead to the answer. In these words we have a glorious relationship declared. Moses called the Lord "The God of Abraham, and the God of Isaac, and the God of Jacob." The Lord at the bush as good as said, These three men have chosen me to be their God. So they had; through the grace of God they had deliberately chosen to part with their natural kindred in the country of Chaldea, and journey to a land of which they knew nothing except that God had promised that they should afterwards receive it as an inheritance. Abraham, Isaac and Jacob were three very different characters, yet this was common to the three, that they believed God, and took to their God alone. They nestled in the bosom of Jehovah, while the rest of the world went after their idols. In all of their troubles they flew to Jehovah; for all the supply of their needs they resorted to him alone. They were men who had through divine grace attached themselves to Jehovah the Most High through the whole of their lives. It is a most sublime thing to see a man trust in God as Abraham did, and obey the Lord as he did in the case of Isaac, when he accounted God to be able to raise him up even from the dead. Surely there must be everlasting life in a being who could thus confide in Jehovah.

Next, these three men learned to commune with God. How wondrously had Abraham spoken with God! Full many a spot was consecrated as "the place where he stood before the Lord." Isaac also walked in the fields at eventide, and there, doubtless, entered into secret fellowship with God. The Lord also appeared unto him at night and led him to

build an altar and call upon the name of Jehovah. Jacob also was favored with heavenly visitations. We can never forget that mystic dream at Bethel, nor the wrestling at Jabbok, nor the many times when he turned to the God of his father Abraham, and Isaac, and God spake to him as a man speaketh with a friend. Can those eyes cease to be which have seen the Lord? Can those souls perish which have conversed with the Eternal? We think not so. What was still more notable, the Lord entered into covenant with them. He made a covenant with Abraham, Isaac and Jacob which he remembered, saying, "Surely, blessing I will bless thee, and multiplying I will multiply thee." Could one imagine as wise a being as He is entering into a compact with a thing of the hour? More, would he give his Son Jesus to die to seal the everlasting covenant for mere insects of the day? I am sure it is not so. God the Father did in the everlasting covenant, before the highest dust of the hills was laid, according to his own good will (not because he saw any good thing in the chosen) choose out of the world to be created a people and gave them to his Son Jesus Christ, who shall at the appointed time come to Christ, believe on him, accept him as their personal Savior. In John we read, "All that the Father giveth me shall come to me." "No man can come to me, except the Father which hath sent me draw him." I feel that these beings so elected, called out, ordained to eternal life so graciously predestinated, were, by God the Father, imparted to them an existence which is not for to-day and to-morrow, but for eternity. A living God is a God of liv-

ing beings, and Abraham, Isaac and Jacob are still alive. This goes to show that the bodies of these saints shall yet live. God reckons his covenanted ones to be alive. He saith, "The dead are raised." He reckons them to be raised, and as he reckons nothing falsely, it is said by way of anticipation, "Thy dead men shall live." Inasmuch as a portion of these chosen ones are still in the earth, God who reckons things that are not visible to us, as though they were, looks upon their bodies as possessing life, because they are to possess life so soon. God is not only the God of Abraham, Isaac and Jacob, as well as every other covenanted one's soul, but of their whole bodies, souls and spirits. The hour is coming, in the which those who are in their graves shall hear the voice of the Son of God and shall come forth. Our beloved saints who are sleeping shall continue so until it shall please the Lord to come with a shout and awake them, then the body of every saint shall come forth, no matter where they are, and they shall ever be with the Lord.

If Jehovah was the God of Abraham, the God of Isaac and the God of Jacob, he is the God of all the rest of the elect, and he keepeth covenant to all. Wherefore we should be edified. This God is our God. He is a God to us and we are a people to him. May the God we trust, which is Jehovah, help us to act as an elect. If we are his choice we should be choice characters, and that we are if it be that he shaped our character.

May the Lord bless you and your work as publishers in carrying glad tidings of great joy to the many saints who are not yet fallen asleep, by the medium of the

SIGNS OF THE TIMES.

J. C. WOODRUM.

CHARLESTON, West Virginia.

DALLAS, Texas.

DEAR BRETHREN:—I have no desire for writing other than a desire that seems to take up a great portion of my time of late, and do so to get it off my mind. It may be that this will be consigned to the wastebasket before mailing; I cannot tell, for I do not know, and if it is cast in the wastebasket should it reach you it will be all right.

The people I want to talk to are those who have come up through tribulation, those who have borne the burden of sin and guilt, until it pleased the Lord to reveal himself unto them as the Savior of sinners, for he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. 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. For my yoke is easy, and my burden is light." I sometimes find myself in deep meditation over the whole affair, and wonder if I know what that yoke is, for it says, "My yoke is easy, and my burden is light." If it means join together it lightens the burden, and thus he enables us to know that if joined together he is ever with us our burden to bear, and as long as we live we learn of him. As often as it pleases him to come to us in darkness, in sorrow, in sadness or distress, we learn of him. He enables us by his grace and mercy to view the blessed Savior on the cross, where he put away the sins of all the redeemed children of promise. When he bowed his head and said, It is finished, he forever satisfied the penalty of death for those the Father gave him, and he said he would raise them up at the last day and present them without spot or blemish or any such thing. Have you not seen him and his bride? Can you not look yonder in the land of promise and behold

the bride and bridegroom? How lovely she is leaning upon the arm of her beloved. Behold, thou art fair, my love, there is no spot in thee. Leaning upon the arm. Do not miss the beauty and the most glorious sight of the view. Leaning upon the arm. Oh that the members of this body could feel at all times that the arm was near, that we were leaning upon that arm and that nothing can ever separate us from its protecting care, for he says all power is given unto him, both in heaven and in earth, and his promise is to you, dearly beloved of the Father, even when you are in darkness and downcast, and seeking again the smiles of his loving grace and mercy. It even pleased him to hide these mysteries from the wise and prudent and reveal them unto babes. We are all of us but babes in Christ, dependent upon him for all that we are or ever hope to be.

I greatly enjoyed brother J. R. Hardy's writings of yesterday's SIGNS, about the talents. It has many times in days gone by occurred to me that if I had a talent I had digged in the earth and buried it. But if we look by faith unto the perfect law of liberty we do not consume time to dig in the earth to hide things. This is most beautiful to me. I am so glad he wrote thus, for I enjoyed the entire writing. I have often viewed those I felt had been given five talents, as it were, and were improving them by using them very becomingly. When we fail to get the spiritual meaning of these things we miss all, for the letter itself has very little meaning toward any other source.

This calls to mind an experience I had when I was only thirteen years old. I had seen mother and father read the Bible at different times all my life. I knew it was sacred history, and good literature or they would not read it. I was in very

poor health in the fall and had to spend most of my time lying or sitting around, so I decided to read it through, and I did, page after page. Many names and words I would not pronounce correctly, and all I got out of it was the consolation of saying I had read it through. A few years later, after it pleased the Lord to reveal himself unto me and give me a little hope in Christ, I opened to read again and every passage I read, skipping here and there on the pages before me, showed me something I had never seen before. I would read and cry, then read again. I was soon convinced I had never read it like that before. The more I read the more I wanted to read, but would not let any one catch me at it. I soon found a witness within to perform a duty, and this seemed to crush me so that I had to cease reading for some time. So when it pleased the Lord to lead me willingly and anxiously to this duty I felt all had been accomplished then and I would rest all the days of my life. But just here I want to tell you, most beloved, is where the warfare began, and it continues to this day. I have never been able to see myself as I would be. I have sat in the congregation when I wished I was where I could hear and not be seen. I have viewed the countenances of those I thought the most beautiful in all the world, and have seen, satisfactorily to me, that mark in the forehead, that evidence of having tasted that the Lord is precious to their souls. Yea, he leadeth them by the still waters, and enables them to drink at the fountain. He is the Shepherd of his sheep, and when they hear his voice they obey. Not one thing in all creation can resist him, for when he speaks it is done, when he commands it stands fast. Great and marvelous are his works, and his ways are past finding

out. We lean on him, and we learn over and over again that salvation is of the Lord. Sometimes I have a short season when my mind is fruitful and I enjoy some gracious sweet moments, and afterward thrive on the thoughts of them for days, and soon I find myself sensing a hope that all is well and that darkness will not appear so great again, and just as sure as I do I find myself mourning again his love to know. Thus the warfare continues. Sometimes it is sweet to know and to feel that these things must need be, for we would soon be puffed up in ourselves. Since I spend so much time alone I have hours to meditate upon these things, and often I find myself going way back years and getting a new feast on some picture in my mind or discourse I heard delivered by some able minister. It does not compare with the time being, but seems sufficient. I shall never forget the dream I had when perplexed about who and what the bride was. It was shown me that it was the church in all her glory. When some years passed and I was permitted to sit and hear it proclaimed from one of God's able defenders I thought I never heard anything so great, so grand in its beauty. I was satisfied with it all, and rejoiced to hear it proclaimed, for there was a witness, but to see myself a part of that body is where I fear. I cannot believe one so weak and unworthy, so unable to do that which I would, so often doing that I would not, could be a part of such a spotless and most beautiful bride. It is only when enabled by grace to view the promised land by faith that one can hope to be a part of that bride, and all through the great and matchless power of the all-powerful God, who made all things for his own purpose and glory. "Calling a ravenous bird from the east,

the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." We are not to sail through this world as on flowery beds of ease. Our Savior suffered, he who knew no sin, bore our sins away in his own body. Have you stopped to think how they persecuted him, what they gave him to drink, how awful must have been the taste? He cried, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." That glory was as one, and as they are one so will be the glory of the children of promise. "If in this life only we have hope in Christ, we are of all men most miserable." But that hope is anchored yonder in Christ. There is nothing new nor old with him, he saw the end from the beginning, and from ancient times things that were not yet done, declaring, My counsel shall stand, and I will do all my pleasure. If we are unable to believe in that foreknowledge how can we believe in predestination? This to me is as sweet as the sufficiency of the shed blood upon the cross. The plan was all arranged and fixed before the earth was created. All things were created for a purpose, and are fulfilling that purpose for which they were created; no disappointments or surprises with him. It is, I will and you shall. Poor old Jonah thought he would get away. He did not want to go down there and deliver that message, but he did go, and he went exactly the route that God knew he would go. He was ready and willing. "Thy people shall be willing in the day of thy power." It is God that worketh in you both to will and to do of his own good

pleasure. We have Jonahs in this world to-day. Some of our beloved brethren are true types of him, roaming here and yonder trying with all their power to keep from standing on the walls of Zion and declaring the whole counsel of God, but when the appointed time comes they will feed the flock, and there will be plenty to receive it. Just as long as this old world stands God will have a few of those children of promise in it. They may be scattered here and yonder in all parts of the earth, but they will be cared for, yea, kept as the apple of his eye. Have you ever thought how careful we are about protecting the eye, how tender it is, and how the least atom pains it? It was that protection that the old gourd vine was grown to keep old Jonah from suffering more. His punishment was sufficient, and he said he would pay that which he vowed not, and went on his journey declaring that salvation is of the Lord. I believe every child that is born of the Spirit has some revelation of what that old servant meant when he described his dwellingplace in that fish as the belly of hell. The Lord is not slack concerning his promise to us that he will be with us in the sixth trouble, and not forsake in the seventh. We may be cast down and in utter darkness, as it were, but that all-seeing eye and that all-hearing ear are ever wakeful to our needs, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. The suffering of this present world is not worthy to be compared with the glory which shall be revealed in us, for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. He that searcheth the heart knoweth what is the mind of the

Spirit, because he maketh intercession for the saints according to the will of God. Notice, according to the will of God. His will embraces all the heirs of promise. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Is it not enough? But let us go on. Our little hope in Christ and the revelation of his teachings enable us to believe that his power endureth forever, that when he begins a good work in us he finishes it till the day of Jesus Christ, and here is his promise. It is to you who have come up through tribulation and sorrow, yea, those poor and afflicted people zealous of good works, who tested and tried their own strength until made to cry out, Lord, save or I perish. We know from past experiences that in our flesh dwelleth no good thing, that we are corrupt from the top of our heads to the bottom of our feet, cannot even think a good thought unless aided by the divine Spirit. Here is what oftentimes is of great comfort, consolation and encouragement, as it were, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth,

nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." No wonder the poet wrote that old hymn, How firm a foundation, &c., and no wonder it is so often sung. I love that old hymn, especially the verse,

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

Sometimes I feel a desire to pray, but do not know how, and I grieve for the spirit of prayer. At other times I feel the desire to pray is a prayer unuttered. Just here I want to say I believe many prayers have been prayed and answered by those going about their duty. I may give you a better insight to my meaning, but the times have been with me when I hunted a place to pray, many times. Often I have wished I could ask if any have such seasons. I feel so alone in the world; surely none have such trials as I have experienced.

I shall now close by asking those of the household of faith to remember me when it goes well with them. May the love of the cause, grace and mercy enable you to publish and stand by the old landmarks of the SIGNS, is the prayer of the unworthy writer, who loves the doctrine of salvation by grace.

Yours in humble hope through Christ Jesus our Lord,

(MRS.) H. A. STRUBE.

HAVER, Mont., March 18, 1928.

DEAR EDITORS:—I am inclosing a letter from sister Elsie Gall, which she has given consent to have published in the SIGNS if you so desire. I am also inclosing postage for the return of the original, for such letters are very precious to me, situated as I am, with none of the Primitive Baptist faith near me. Such letters

and the SIGNS are all the preaching I get. Sincerely yours,

JOHN GIBSON.

FAIRMONT, W. Va., Feb. 26, 1928.

DEAR BROTHER GIBSON:—I shall not attempt to call this an answer to the precious and highly esteemed letter I received from you a few days ago, because I (a poor sinner begging daily for God's mercy) am so unworthy and lack the ability to answer such a letter as you wrote. However I hope that what I may say will let you know how much I appreciate hearing from one of God's chosen ones who can tell of the riches of salvation by grace and grace alone. Though we be strangers in the flesh I trust that we are traveling in the straight and narrow road, in the path the saints of old trod, ever asking for the old paths and walking therein, striving to be followers of the meek and lowly Jesus, humbled at his feet and ready to declare the whole counsel of God, at all times earnestly contending for the faith once delivered unto the saints. Oh may we ever be found worthy of the profession we have made, and may the grace of God keep us free from all the errors and delusions of the world, for if we were of the world the world would love its own. Thanks be to God that we have no fellowship with the things whereby men and women attempt to win souls for heaven, far be it from me to ever attempt anything that would not be giving all the praise, honor and glory to our blessed Redeemer. In and of myself I can do nothing; the carnal mind is enmity against God. Christ is all in all, the first and last, the beginning and the end, he has all power in heaven and earth, and none can stay his hand or say, What doest thou? He is an all-wise God, who needs not the help of man to

complete the wonderful plan of salvation. When he begins the work of grace in the heart of a child of God he will complete it, regardless of what man may say or do. He has a chosen people in every kindred, tongue and nation, and oh how thankful we should be that we have been given a hope of heaven and immortal glory. The doctrine of election and predestination is sweet to me; it embraces every one for whom Christ shed his precious blood, and not one of his chosen ones shall be lost, the elect, a remnant shall be saved. Should we not be thankful that we are few in number, compared with the great universe, for Christ said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"? "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He knows all things, and the covenant of grace embraces every one of his chosen ones, from the least unto the greatest, even though we feel unworthy and helpless sinners. Did not Paul say, Christ Jesus came into the world to save sinners, of whom I am chief? Yes, if I know anything at all about the feelings of a child of God, each and every one feels to be the chief of sinners, willing to sit at the feet of their brethren with a humble spirit of love and fellowship for the household of faith. Oh what are the pleasures of this world? Nothing, they all vanish and fade away like the flower, but the grace of God is everlasting, to a home in heaven, a house not made with hands. One moment in the presence of the Lord is worth more than all the world to me. In his presence there is fullness of joy, and at his right hand there are pleasures for evermore. "If God be for us, who can be against us?" "Who shall lay any thing to the charge of God's elect?" He who has

predestinated all things and will bring them to pass at his own appointed time has all power over all things, and how sweet to know that the elect of God shall receive a home above where joy forever reigns and praises will be sung forever and ever to the name of our blessed Redeemer. I ask in all meekness and lowliness of spirit, What could be sweeter and more secure than the doctrine of election and predestination? The people who have the love of God shed abroad in their hearts were chosen in Christ Jesus before the world began, and at the appointed time they are brought to a knowledge of the truth of our Lord and Savior Jesus Christ. It is then they are made to see that salvation is alone by the grace of God, and what they say or do only sinks them deeper and deeper into the horrible pit and miry clay. They are brought to a realization of their own sinful condition and are made to cry, God be merciful to me a sinner. Lord, save or I perish. By his grace and unmerited salvation they are lifted from the shadow of darkness into the marvelous light of salvation through the rich atoning bread of our blessed Redeemer. Sweet is the hope then of immortal glory and the blessed assurance that Jesus forever washed away the sins of his people when he hung on the cross and cried, "It is finished." He finished the work of his Father and forever redeemed the chosen ones from death, hell and the grave. The sins of his people were laid upon him and he bore them in his own body. He was wounded for our transgression and bruised for our iniquities. He trod the winepress alone, suffering and dying for the chosen ones, the elect of God, thereby giving us a hope which is as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;

whither Christ the forerunner hath gone. We hope for that we see not and we do with patience wait for it. If we have hope only in this life we are of all men most miserable. The child of God has a hope of heaven and immortal glory, a home in the world above, where Jesus our blessed Redeemer ever sits at the right hand of God making intercession for his people. We are saved by grace through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast. Oh how happy we feel when the still voice speaks, "My grace is sufficient for thee." Yes, what could be sweeter and more precious to weary, heavy laden souls than a message of salvation spoken to them through the Spirit of Christ? It is the Spirit of Christ that keeps alive the little spark of love in the heart of every child of grace. He has taken away the old stony heart and given them a heart of flesh, a longing and a desire to be numbered with the saints of God, where there is joy and peace forever. "'Tis heaven below my Redeemer to know."

Brother Gibson, I just returned from home this evening, where I attended our regular meeting at Mt. Olive on the fourth Sunday in each month, and as my mind seemed to be wandering and thinking of the wonderful plan of salvation I found myself attempting to write to you. Please forgive me for intruding on your valuable time and for bothering you with this poorly written letter, but my soul delights in proclaiming the gospel of God's rich reigning grace, and, like you, I sometimes feel that I should not have written a letter or sent it after it was finished. I hope I have said nothing amiss. This is ever the fear of my heart and makes me hesitate to speak or write of things pertaining to the heavenly king-

dom. I beg of you to cast the mantle of charity over these rambling thoughts, for I know and realize that my mind is wandering to-night. If there be one word of comfort in this for you give all the praise, honor and glory to the Giver of every good and perfect gift. I am teaching school and my address now is 1108 Locust Ave., Fairmont, West Virginia.

In bonds of love,

ELSIE GALL.

MONROE, Ga., Dec. 29, 1927.

DEAR BROTHER LEFFERTS:—I feel I want to give you some of my impressions or experience since I embarked upon the old ship of Zion, fifty-five years ago, when all the crew seemed to be lovely, praising God, from whom all blessings flow, making sacrifices of my time to visit all around to all the associations and churches within reach. Many tears of joy were shed when the men of God were feeding the flock, feeling to hope that I was one. I had some special ones who seemed to have more food than others. I soon felt some impressions to speak of the things of the kingdom, and was accused of having a gift, and was liberated to exercise it wherever I went, though I protested against it, saying that they (the church) were making a target of me to be shot at, but I was slow to get into any place unless there were some charitable churches there to encourage me on the way, being led along by some unseen hand, until one little church called for my ordination, and then my cares and responsibility were more than I felt I could bear. Then the way was made open for me to take charge of three more churches and I began to feel less and less qualified for the task, yet by the grace of God and the kind and loving encouragement of the brethren, sisters and friends that love has

grown stronger and stronger until this day, and I have been very bold at times to speak of things being the truth according to the Scriptures, receiving it not of man, but by revelation of God, being encouraged by hearing other men of God saying the same thing. But of late one of them told me he had seen his error after thirty years, and he hoped I would see mine, so I have been made to wonder if he has had another revelation from God, or man. Another good minister, who has been my right hand man, has been telling for over forty years that the same old doctrine of predestination was his meat and drink, and is still saying it with all his power. It is hard to say that it is false and that he never received it by revelation. Now I want to say that I have never had but one revelation, and sometimes I am made to doubt that one, and now for the doors to be closed to this old doctrine that is still my meat and drink, and has been for over fifty years, I feel that I am needing the sympathy of God's people until I have another revelation. The SIGNS has been advocating this old doctrine since before I was born, and this is the way that our fathers trod. It now appears to be a hateful doctrine to some of our own people, but I still want to keep company with those who believe this old doctrine, because their company is sweet and their union is dear, and I feel that there are enough of them here yet to keep house for the God of Jacob.

I hope you can visit us next spring. You will find enough doors open for you to visit. We are still believing that all things work together for good to God's people, and nothing can come to pass except it is in the will, purpose, decree and predestination of almighty God, for he has seen and fixed everything that ever

will come to pass and [all] the men [and devils cannot unfix it, and all our destiny in time and eternity is in his hand to dispose of.

Your brother,

JAMES M. ADAMS.

ATHENS, N. Y., Jan. 10, 1928.

DEAR ELDER DODSON:—Just a word to explain my long delay in replying to your exceedingly welcome letter of 15th ult. I have felt my eighty-two years a bit heavy, and a rather persistent cold has kept me housed for a few weeks, until within the past three days, and then on Christmas night I mistook my way in the dark, and instead of passing through the back hall enroute to my den, I opened a side door and fell the full distance to the cellar. Fortunately no bones were broken, but I received many cuts on my face and head. They are now nearly healed, and I am thinking (I hope thankfully) of God's care over and for me, so constant and tender. I am afraid I may be burdensome to you with my too frequent and too long letters. Let me here say that while I greatly enjoy and appreciate your letters I am aware that you are a very busy man, so do not feel under any obligation to answer more promptly or fully than you can with comfort. I will understand you, and I am confident you catch my meaning.

I attended the funeral of my old friend and neighbor, Mr. Moore. The large attendance of his old friends and neighbors testified to the respect and esteem in which he was held. Elder Ruston spoke for the edification of his hearers, with nothing of eulogy for the departed, although he did pay tribute to his consistent walk before men, and of his restful trust alone in the work of Christ. To my mind it was the correct message. In the

SIGNS I read with deep interest the letters of my fellow old-timers, and this because I have so much fellowship with their hopes, and alas, also with their troubles. It is the same story I would tell of myself. A bright lining to the cloud is the fact that this depression is in itself a sort of proof that we have life. If the adversary did not assail us it would tend to show that we were willingly his. That is to say, this willingness to believe and trust, is an evidence of that life which is in Christ alone: eternal life.

Nothing but Christ as on we tread,
The gift unpriced—God's living bread.
With staff in hand and feet well shod,
Nothing but Christ, the Christ of God.

Everything loss for him below,
Taking the cross where'er we go;
Showing to all where once he trod,
Nothing but Christ, the Christ of God.

Nothing save him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ, the Christ of God.

The editorial "New Year's Greeting," (signed L.) in January SIGNS is splendid. I have read and reread it with deep interest and appreciation. May our Lord in mercy keep us all very near to himself. With him as our centre we shall not be far separated from those who are in him.

Needless to say, I am always glad to hear from you, and my prayer is that as you seek to lead others in green pastures your own soul may be fed.

With much love in our Lord,

P. W. KING.

—
KNOXVILLE, Tenn., Jan. 29, 1928.

DEAR EDITORS:—Inclosed is a copy of a letter from Elder G. W. Goin, of Oklahoma, one of our beloved faithful veteran predestinarian watchmen, who a few in our country assuredly believe that the exceeding great God called, placed "on the walls of Zion" and has kept firm in the

truth for more than forty years. He was born and remained in Tennessee for several years after he became a minister, and has at all times and places where his lot has been cast verily proclaimed the high, deep and glorious doctrine. Although when he first forcibly felt his call to preach he could scarcely read or write, yet he has been wonderfully taught of the Lord. I am sending his letter for publication, by his request, in the SIGNS OF THE TIMES, and please forward one of the SIGNS to his address in Oklahoma. May the Lord enable you while you sojourn here below to always wield the sword of the Lord and of Gideon, and when you have served your appointed time raise up others to carry on the work.

An old predestinarian sinner,

W. B. ELY.

CRAWFORD, Okla., Jan. 17, 1928.

DEAR BROTHER ELY:—I will give you a brief sketch of my faith the best that God will enable me. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." I believe that God worketh all things after the counsel of his own will and that he has a wise design in every event which he permitteth or causeth to come to pass; that each event and all transactions of men, even the vilest, are so many links in the great chain of Providence by which the eternal purposes of God are connected together and drawn on to their ultimate and glorious consummation; that from eternity God drew the wondrous plan of his government, viewed the operations and bearings of every event, and assigned each its place and usefulness. His will, purpose, decree and predestination are inseparable. He viewed through time and declared the end from the beginning

and from ancient times the things that are not yet done, and this all tends to the honor and glory of the infinite, holy, eternal and unchangeable God. What he has declared must come the very way that he foresaw and purposed it should come, and was so divinely arranged, seeing the wickedness of all worlds, purposing that the wicked shall do wickedly, without forcing or infusing it in them to cause them to act, he overrules all events and acts of wicked men to the praise of his glory and the good of his people. His eye is in every place beholding the evil and the good, permitting nothing to take place that would tarnish his justice. Destruction being uncovered and hell naked before him, he stretched the north out over the empty place and hanged the earth upon nothing. Every wheel is moving in its designed direction, rolling in various ways, performing the purpose decreed, every cog meeting its place and all rendering glory to the most high, holy and infinite sovereign God. Having willed and purposed every atom and particle of the earth, giving every creature of every kind its form and being, feeds the fowls of the air and makes grass grow for the cattle. This is he who hath chosen a definite number of Adam's race and hath affirmed that they shall be holy and without blame before him in love, having bequeathed to them in his will all the graces that accompany their salvation, sending his Son, our adorable Redeemer, down from the shining courts above to save this elect people, bearing their sins in his blessed body on the cross and putting them away forever. We hear him who cannot lie cry with a loud voice, loaded with mountains of sin for the objects of his love, saying it is finished, going down into the heart of the earth and rising triumphant the third morn.

All the transactions of this wicked work God's hand and counsel determined should be done by wicked men. But he rose a conquering King over death, hell and the grave, and ascended back to his native heaven, which fills my poor heart with comfort and my eyes flow with tears to know that our blessed Savior this moment is making intercession for us with groanings within that cannot be uttered. He has fulfilled and rendered satisfaction, but his salvation to poor sinners is still going on and will until the last one is delivered from the kingdom of darkness and robed in that spotless robe, crowned with glory and brought in sweet fellowship with God himself.

This is a part of my views. My heart is so full I cannot write more.

Your little brother in gospel bonds, saved by grace, if saved at all,

G. W. GOIN.

LONGVIEW, Texas, April 16, 1928.

DEAR BRETHREN:—If you can allow one so unworthy and so sinful as I feel and see myself to be to call you brethren. I feel like you all bear the name of the Lord's children, and are called and chosen of the Lord, and I hope he will remember us out here, and that the brethren will remember us, a little bunch who feel we love to hear the doctrine that Primitive Baptists preach. If any of the Lord's preachers ever pass through here remember we live about five miles east of Longview, on Route One, between Longview and Hallsville. My brother-in-law's name is J. M. Farr and he lives five miles east of Longview, on route one, on the pike road leading from Longview east down the Marshall road. Longview is our postoffice.

I am, as ever, I hope, your little unworthy brother,

E. SMALL.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1928.

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"LET your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

In this day of so-called advanced thinking and progress, when the leading enlightened nations of the earth have recognized the equal rights of woman with man by granting to her the privilege of suffrage, the door has been opened wide to hear by the vast majority to, almost without exception, enter upon any field of endeavor and engage in any occupation or calling that may seem alluring or inviting for any reason whatsoever. Whether the sanctity of the home, which is the foundation of civilization, is not seriously endangered by reason of this supposed liberty is open to debate, but, however much we might approve or dis-

approve of the political aspect of this question, we do not regard our personal views of sufficient value to air them on this occasion. At best they would afford evidence so immaterial to the real point at issue that any competent judge would have to disregard them as being irrelevant and refuse to admit them to the record. We regard a discussion of this phase of the subject entirely foreign to the true lesson intended to be learned from the inspired teaching of our text. While to a great extent, perhaps, the Mosaic law has been the foundation of the legal structure of every civilized country in the world, the gospel church is not under that law, but is under grace. Our chief concern then, should be for an ear to hear what the Spirit saith unto the churches. Let us, therefore, leave legality and politics to Rome and her daughters; that is all they have and all they want, if we are to judge them by some of their illuminary stars. To read or listen to much that is said from their pulpits or broadcasted over the air is heartsickening to the true born child of God. Man, indeed, has sought out many inventions. Few of them are so mystic as the radio. What an amazing instrument it could be for the proclamation of the gospel if so employed by the Lord, but, alas, so far, we fear it is being used principally by the prince of the power of darkness and his angels for the advancement of error. As remarkable as this device may seem, it cannot be compared in wonder to God's method of having his truth preached and heard. Sometimes there is static in the air and we cannot secure the desired station, or when obtained it may be unintelligible, but when God directs a message to one of his saints, whether on land or sea, or in the belly of the fish at the very foot of the

mountains, there is no interference, for his word cannot return unto him void, but must accomplish that which he pleases and prosper in the thing whereto he sends it; and of all the wonders earth has ever known, none can compare with that which is experienced by the soul in the depth of despair on account of sin when it hears the still small voice of the Lord of hosts, saying, "Thy sins, which are many, are all forgiven thee."

Let us now take a closer-up view of our text. By reading this fourteenth chapter of 1st Corinthians it is to be clearly seen that the apostle is dealing throughout with the subject of "prophecy," and it would seem he desired to make it plain that only men were to prophesy, giving much exhortation to them, which they would do well to take heed unto. Using himself as an example, he says, "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" That is, only that which the Lord hath revealed, which has been made known by the handling and tasting of the word of life, which the unction of the Holy Ghost inspires us to say, or the setting forth of the doctrine of our Savior is profitable. All else had better be let alone. He further emphasizes this line of thought by saying: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speak-

eth a barbarian; and he that speaketh shall be a barbarian unto me." He later declares that he would rather speak five words with understanding, that by his voice he might teach others also, than ten thousand words in an unknown tongue. That the woman is not to prophesy, or teach publicly is specifically shown in the first verse of our text: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law." In 1 Timothy ii. 12, 13, he says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." The curse which God pronounced upon Eve at the time she transgressed the law was, "I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."—Gen. iii. 16. Eve here is a type of the church, whose children are brought forth through a great travail of soul, but her desire is unto her husband, Christ, who indeed rules over her. He is head over all things to the church and there is none upon earth she desires besides him. The woman, then, as a type of the church is to keep silence, she is not permitted to speak in her own right as one having authority, but is commanded to be under obedience to her husband. To this agreeth also the law. Under the Levitical priesthood no woman was allowed to officiate at the altar. The occupant of that office was supposed to speak as the oracles of God, or in God's stead. We understand no woman was permitted to even read the law in the synagogues or in the congregations, as it was thought a dishonorable thing. The office of Bishop, or gospel minister to-day is of the highest

importance, and nothing shall take precedence over the duties of the anointed of the Lord. The things of this world are secondary; so much so that not even the honor of childbearing or rearing is to interfere with this work of the Lord. Some of our ministering brethren are too eager to look for excuses to get out of filling appointments. What shall a man profit if he gain the whole world and lose his own soul? Some of our good sisters have construed our text to imply that they should not speak in our conference meetings, or to have any voice in the affairs of the church by voting on the various questions which come up in her order of business. Certainly that cannot be the meaning, else the Scriptures would at least seem to be inconsistent, for we find a different teaching to that version, both in the Old and New Testaments. In Malachi iii. 16 it is said, "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 that thought upon his name." In first Peter iii. 15 we find this: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." There is certainly nothing in either one of these portions of Scripture to indicate any distinction between the sexes, for in this sense all are one in Christ Jesus, and instead of their keeping silence in speaking of the goodness and mercy of the Lord to them, they that fear the Lord are specifically enjoined to go home to their friends, and tell them how great things the Lord hath done for them, and hath had compassion on them. Truly the church has been too highly favored of the Lord in every age of the

world with spiritual mothers in Israel for them to keep back from their kindred the glorious things which have been revealed to them. They are the Lord's gifts to Zion and she should receive full benefit from them, so let them speak out in their own way and place in the church. The second verse of our text is: "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." There is a disposition on the part of some to be too literal in their interpretation of this. Some of our sisters are either maidens or widows, while some have natural husbands who have no knowledge or understanding of the truth, and we cannot believe that there is any loophole, or conditions, in all the divine record whereby a single one of the fold can be left out. Those who are members of the body of Christ are married unto him, and him only in this sense; therefore they have an husband and we think the meaning here is that they who are desiring to know of the things of God, whose hearts and minds are fixed upon him, should go to their pastor, or the one whom the Lord has placed in their midst to go in and out before the flock at the place of their membership or where they are privileged to assemble with the saints. They undoubtedly do go to God, the Husband of husbands, in prayer, from whence all knowledge and understanding must come. "For it is a shame for women to speak in the church." In the spiritual church there is neither male nor female, neither marrying nor giving in marriage, but in the visible church, which is composed of both men and women here below, there is a distinction made, and yet we find the so-called churches of the world pretending to ordain women to the work of the gospel ministry. The teachers them-

selves of their Sunday School classes are largely school girls and young women. By no stretch of the imagination can many of them be said to be qualified for the work they undertake to do. Personally, we do not object to the letter of the Bible being taught. We wish we were far more familiar with it than we are. But they are not content to stop at teaching the letter of the Bible; they attempt as they claim to simplify it so that children can understand and grasp it, the truth of the matter being they place wrong spiritual construction on the written word and teach falsehoods. A work of grace not having been wrought in their own hearts they know absolutely nothing about grace. Even when the Bible sets forth, as it most certainly does, in a clear and plain manner, so clear in fact that the wayfaring man though a fool shall not err therein, that salvation is not of works, lest any should boast, but is all of grace, they cannot seem to comprehend that it means what it says. They also are blinded to the fact that the Bible condemns their very acts of teaching publicly as one having authority. Paul further supports the contention that only the man must preach and teach in his epistles to Timothy and Titus. In recording the qualifications of a bishop in 1st Tim. iii. 2 he says, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach," &c., and in Titus, first chapter, refers to the bishop as being in the masculine gender, "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus i. 9. We are thankful that we live in a country where we are privileged to worship God according to the dictates of our own con-

science, and yet in this land of boasted freedom the communicants of that organization which for strength, numbers and shrewdness in its ministry has no equal in the land, the members must surrender private judgment in matters pertaining to religious thought and accept in toto whatever the powers that be are pleased to dictate. There is no freedom in the error of darkness; only those are free who know the truth, and "if the Son therefore shall make you free, ye shall be free indeed." With those who know him whom to know is life eternal, there is no halting between two opinions. They know that cursed is the man that maketh the arm of flesh his trust, and their only hope is in the Lord. If not deceived, we feel to know that the Lord our God is one Lord, and we hope we desire to love him with all our heart, and with all our soul, and with all our mind, and with all our strength.

Having been requested from different sources to write on this subject, we submit the foregoing for the consideration of our inquirers and our readers. Now may the peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

R. L. D.

WATCH YOUR DATES.

We wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 28 means that your subscription is paid to December, 1928; June 27 means your subscription is only paid to June, 1927, &c.

IMPORTANT ANNOUNCEMENT.

FOR some years the need of an organized system of aiding and caring for indigent members and friends of the church in the east has been apparent. It has also been apparent that there are those who would gladly give of their financial means, either while living or as a legacy when they are gone, provided they could be assured such funds would be wisely used. The matter has been considered and favorably acted upon by churches in the following associations: Baltimore, Delaware, Delaware River, Lexington-Roxbury, Maine, Salisbury, Virginia Corresponding Meeting and the Warwick Association. "The Primitive Baptist Home" has been incorporated under the laws of the State of New Jersey for the purpose of receiving and handling such funds. The present officers of the Company are as follows: President, Hewitt Osborn, Athens, N. Y.; Vice-Presidents, John H. Truitt, Snow Hill, Md., and Casper Fetter, Trenton, N. J.; Treasurer, Henry T. Lefferts, Nutley, N. J., and Secretary, Cyrus Risler, 904 Ogden Ave., New York, N. Y. Under the proposed Constitution and By-Laws each association is to choose two of its lay members to represent them on the Board of Managers, which Board is to have full authority in all matters pertaining to the Home. It is earnestly desired to obtain and accumulate as early as possible sufficient funds to enable the Board to secure or build a suitable place for the accommodation of those who are to be eligible, according to the By-Laws, which will soon be sent to the proper parties for ratification, after the necessary changes are made. The By-Laws will describe in detail the conditions under which one may enter the Home or become a beneficiary under the fund. The object of the

organization shall be to receive and disburse funds to the greatest advantage of those who are in need. Legacies, donations and annual subscriptions are earnestly solicited and will be gratefully received. Each association should elect at their next meeting two of their number to represent them: one for a term of one (1) year and one for a term of two (2) years, and then one annually thereafter for a two year term. An annual statement of the Home shall appear each year in the SIGNS OF THE TIMES. Let every one give this cause their moral and financial support. Send all funds to H. T. Lefferts, Treasurer, Nutley, N. J.

R. LESTER DODSON.

P. S.—The following form should be included as a clause in a will or attached a codicil where it is desired to leave funds for the Home:

"I do hereby give and bequeath unto THE PRIMITIVE BAPTIST HOME, having its business office at Nutley, Essex County, New Jersey, the sum of dollars, to be applied to the uses of said home, or said society, in such manner as the Trustees of said corporation in the exercise of their own judgment and discretion, may deem advisable."

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

Katie Cottrell, Ark., \$1; A. B. Corder, W. Va., \$3; W. A. Kelly, Ark., \$1; I. H. Evans, Md., \$1; Mrs. W. S. Johnson, N. Y., \$1; A. B. Bickers, Kans., \$2; Mrs. Serena Brown, Ill., \$1; Mrs. W. Hightower, N. J., \$1; Miss Kate Rugg, Ohio, \$1; Pleasant Hill Church, Ohio, \$5.

MARRIAGES.

By Elder H. H. Lefferts, April 5th, 1928, in the meetinghouse at Mt. Zion, Loudoun County, Virginia, James I. Coffey and sister Margaret C. Badger, both of Washington, D. C.

OBITUARY NOTICES.

Edwin B. Greenland, Deacon of the Huntingdon Baptist Church in Trough Creek Valley, Huntingdon County, Pa., died March 20th, 1928, at the home of his daughter, Mrs. John Yocom, Huntingdon, Pa. His death was due to heart disease, from which he had been a sufferer a long time. He was born at Bennington Furnace, Pa., February 22nd, 1866. His father was Barton Greenland, his mother's maiden name was Susan J. Baird. One brother, Harry B. Greenland, died in 1925. Brother Edwin is survived by four sisters and one brother: sister Laura Greenland, of Colfax, Pa., Mrs. J. W. Mattingly, of Altoona, Pa., Mrs. W. L. Wright, of Colfax, Mrs. B. W. Kurtz, of Huntingdon, and A. Curtis Greenland, of Colfax. Brother Greenland married Miss Anna Mary Taylor, daughter of John W. and Louisa Taylor, in 1894. To them were born three children, of whom one daughter and one son are living: Mrs. Alice Yocom, of Huntingdon, and Mr. John Greenland, also of Huntingdon. Our brother Edwin and his wife were both baptized the same day, July 6th, 1919, into membership with the Old School Baptists, by the late Elder J. M. Fenton, who was then pastor of the church in Trough Creek Valley, myself succeeding him in that capacity in 1924. Brother Greenland was appointed Deacon of the church in December, 1926, and while he had not held that office long prior to being taken from us, yet he really was Deacon in all but name before the church publicly appointed him to the office. The church in Trough Creek Valley is 153 years old and the Greenland name and family have been associated with it all through those years, either being members of the church itself or of its attendant congregation. Our brother was a lover of good people. He showed it in that he loved God's people, there being no better folks on the earth. In this love and devotion to the truth and to those who believe the truth as it is in Jesus, our brother proved his calling and election sure, and bore evidence that he had already passed from death unto life. He was a respected and loved man in the neighborhood where he lived, maintained an humble and God-fearing walk and deportment before men and the church. Our loss is great, but we cannot question the fact that God knows best what is for the good of each of us and for his church collectively. May it be his holy will to comfort our dear sister Greenland in her sorrow, now that she is left a widow, and may the dear daughter and son find grace in the sight of the Lord. We desire, in the name of the Lord, that the sisters and brother of the deceased may be reconciled to the will of the Lord. Last, but by no means least, may the great Head of the church minister to the little branch of his vineyard in Trough Creek Valley, reviving them in their affliction and causing them to wait upon him for the renewing of

their strength. Just a short service was held at the home in Huntingdon the evening before the burial, at which we read hymn 751 and spoke from the last part of the fourteenth chapter of John. The next day at the meetinghouse we read hymns 1256 and 1218 and spoke from Revelation xiv. 13 and Revelation xx. 6. Interment in the quiet and beautiful ground opposite the meetinghouse. "Precious in the sight of the Lord is the death of his saints."

ALSO,

"**Miss Annie Miller Johnson**, a lifetime resident of Prince William County, Virginia, died early Monday morning, Feb. 6th, 1928, following a week's illness due to paralysis and complication. Her death occurred at Clover Hill Farm, the old Johnson home, where she was born Oct. 13th, 1850, and where she spent her entire life with the exception of the time the family "refugee" south during the war between the states. Miss Johnson was the daughter of Joseph and Eliza Wheatley Johnson, and was the last surviving member of her immediate family. She leaves a number of nieces and nephews: Mrs. Egbert Herrill, Messrs. Lee and R. L. of Manassas, Va., Mrs. G. L. Hutchison, of Aldie, and five children of the late J. B. Johnson, of Clover Hill. Funeral service was held at the home on Tuesday and her body laid to rest in the family burying-ground, her nephews serving as pall-bearers." This is copied from the *Manassas Journal*.

Let me add to the above that Miss Annie Johnson was an Old School Baptist in her belief, but never united with the church. The old Johnson home is very near where the Bethlehem meetinghouse used to stand and there may be some who read this notice who will remember visiting the hospitable Johnson home at such times as the Virginia Corresponding Meeting met with the Bethlehem Church in the years that are gone. If so, such persons will doubtless remember Miss Annie. She is the last of her father's family. Her mother was a member of the Bethlehem Church, her father was not. Miss Annie was also a niece of the wife of Elder R. C. Leachman. After Elder Leachman's death his widow made her home with the Johnson's for about thirty-five years.

Written by request.

H. H. L.

Brother J. W. Newton, the subject of this sketch, was born in Butts County, Ga., Dec. 26th, 1848, and departed this life Feb. 12th, 1928, making his stay on earth 79 years, 1 month and 16 days. In February, 1880, he was married to Martha Ann Head, daughter of William H. Head. To this union were born two sons and three daughters, all of whom are still living. In his early life he was engaged in farming, but in the fall of 1887 he moved to Forsyth, Ga., to enter the banking business with his brother-in-law, Mr. R. P. Brooks, continuing in this business until 1900,

when they gave up banking to enter manufacturing and they, with Mr. C. A. Ensign, organized the Trio Manufacturing Co., Cotton Mills at Forsyth, Ga., of which he was made president, and continued at its head until his death. In 1917 he became sole owner of the mill and took his two sons in business with him, who became active partners. Brother Newton was considered a good business man; his outstanding characteristic being devotion to duty. In all his business dealings he was open and clean, and had no patience with anything clandestine. He was kind and considerate of his employees, and they all loved him. One of his laborers stated publicly since his death that he always loved to see him around, that if he did not speak a word his very presence inspired him to greater energy. At the age of thirty-five he and his good wife united with the Smyrna Primitive Baptist Church at Forsyth, Ga., of which he remained a faithful and consistent member until the Lord called, Come home. Being a spiritually-minded young brother, and also of modest demeanor, the church in 1897 called for his ordination as Deacon, which office he faithfully filled. He was also Clerk of his church, and Clerk of Oenulge Association. In all these church offices he served faithfully until death. Being a deep thinker his counsel was often sought in church troubles, and also by those on the outside, and those who abided by his decision seldom regretted it. He was strong in his convictions, but kind, gentle and considerate of those who failed to agree with him. He was not excitable, but unyielding when principle was at stake, and had no compromise for error. He was very charitable but in dispensing charity he sought not the plaudits of man, but rather the approval of his God, whom he loved above all things. He was firm in his belief of God's sovereign overruling grace, and exemplified his belief in the same by an orderly walk and godly conversation. Truly a father in Israel has gone to his reward. His death is all but a calamity to his little church which he loved so well, but God is able to raise up one to fill his place. We mourn the departure of brother Newton, but God who doth all things wisely and well, is too good to do wrong, and too wise to make a mistake. We thank God for the noble life that he lived, which is an inspiration to so many of us. We also thank Him for letting us have him as long as we did, for we know that the influence of his life will be felt for years, not only by those who knew and loved him, but by his town, his county and his state. We feel that our loss is his eternal gain, believing that when his spirit took its flight from earth the gates of heaven opened wide for his entrance, and he heard the welcome plaudit, Come in, ye blessed of my Father, to the home prepared for you, enter into the joys of thy Lord, so we try to humbly bow to God's will.

The funeral, conducted by his pastor, T. G. Wright,

was held at his home, attended by a large concourse of friends, after which his body was laid in the family lot at Forsyth, Ga., to await the resurrection morn. Sister Newton, though bereft of one whose place in your heart and home can never be filled, you are favored with having two loving, loyal and moral sons, and three kind and accomplished daughters, also a host of sympathetic friends to turn to in this time of loneliness, but above all, you have the everlasting High Priest and Father brother Newton loved to lean upon. He has promised to be a Husband to the widow, and a Father to the fatherless. May you ever have His blessed presence. May he comfort you.

T. G. WRIGHT.

G. W. WEBB.

J. H. HEARD.

Deacon Levin Hastings was born Aug. 11th, 1846, and departed this life June 21st, 1927, at his home in Delmar, Del., aged 81 years. Jan. 15th, 1872 he married Miss Olivia A. Ellis, to which union seven children were born, two girls and five boys. Three boys died in childhood. Two daughters, Alice and Susie, lived to be grown, married, but died in young womanhood. Two sons, Theodore and Chauncey, survive, both of Delmar, Del., together with two sisters, one brother, one nephew and several nieces. Brother Hastings was baptized nearly fifty years ago and served as Deacon more than half that time. The home of brother and sister Hastings was always open to their brethren and friends, and many found it a pleasant resting place. Brother Hastings was well versed in the Scriptures and loved to talk of them. He was sound in the faith and loved the doctrine of grace. The writer feels his loss in the death of brother Hastings very keenly. He was always present at meetings as long as he was able to be up and around. For more than fifty years he was in active business here and was quite prosperous.

The funeral service was conducted by the writer, his pastor, in the meetinghouse in Delmar, the interment took place in the family plot in the Delmar Cemetery.

ALSO,

Sister Mary E. Shockley, widow of William J. Shockley, departed this life May 24th, 1927. She was born September 6th, 1847, making her stay on earth 80 years. She was the daughter of John P. and Elizabeth Sermon. Sister Shockley united with the Indiantown Old School Baptist Church, of Powellville, Md., in her early life, baptized, I think, by the late Elder T. M. Poulson. After moving within the bounds of the Snow Hill Church she united thereto by letter and continued faithful and steadfast until the end. In disposition she was bright and cheerful and it was a pleasure for her friends to visit her. Not a word of complaint escaped her lips during her long illness of several years. She is survived by one

daughter, Mrs. Elizabeth Disharoon, of Salisbury, Md., at whose home she died, together with several grandchildren. The writer conducted the funeral service in the meetinghouse at Snow Hill, Md. The interment took place in the cemetery adjoining. Peace be to all who love the Lord Jesus Christ.

H. C. KER.

Seymour Craig was born at Versailles, Ohio, March 22nd, 1844, and died March 22nd, 1928, his birthday, making his age eighty-four years. It was his expressed desire to live until his birthday, which was granted him, his death occurring a few minutes after midnight. The cause of his death was a tumor within the chest, which caused his heart to become displaced, and making breathing difficult, until a hemorrhage ended his suffering. He was one of eight children of Elder Seymour and Elizabeth Craig. When he was eight years old his parents moved to Mercer County, Ohio, to a farm west of Celina, where the family resided until after the death of Elder Craig in 1856, when the farm was sold and the family moved to a small farm just east of Celina, where Mr. Craig lived nearly all the rest of his long life. He was therefore a citizen of Mercer County seventy-six years. His occupation was principally that of farmer and dairyman. During the Civil War he carried mail from Celina, Ohio, to Huntington, Ind., furnishing his own conveyance, for fifty cents a day. In partnership with his brother-in-law, Elder Henry Hole, he conducted for fifteen years one of the first dairies for Celina, the firm enjoying the confidence of all their patrons by reason of honesty and integrity in dealing with men. He was a staunch believer in the doctrine of the Old School Baptist Church, but never made a public profession of his faith. He and Elder Hole, with whom he lived, made their home the stopping-place of all Old Baptists who passed that way. Elders Bartley, Cornell, Curry, Peters, Wilkins and many other ministers, as well as lay members, enjoyed the hospitality of his home, where the old church, called Chickasaw, held her meetings principally until the death of Elder Hole in 1900, when the meetings ceased and the old church has become extinct. Mr. Craig was never married, but lived with his sister, Bettie Hole, and since her death some years ago resided with his niece, Miss Ada Hole, who cared for him the last years of his life, and during his last sickness with kindness and patience. He leaves to mourn their loss, one sister, the only surviving member of the family, sister Rhoda Greek, of Celina, several nieces and nephews, Mrs. Ida Suty, Miss Ada Hole, both of Celina, Ohio, Mrs. Rose Lewis, of Fremont, Ohio, Mrs. Fanny Touvelle, of Youngstown, Ohio, Mrs. Jennie H. Purdy, of Spencerville, Ohio, Frank Greek, of Celina, Ohio, and J. A. Hole, of Zanesville, Ohio.

Funeral services were held at his late home. He

desired that a Baptist should preach at his funeral, but there being no minister of our faith available, the Methodist minister was called upon to conduct a short and simple service, after which his remains were conveyed to their last resting place in North Grove Cemetery, near the city, to await the call of the angel of the resurrection. May God comfort the dear aged sister who is left to mourn the loss of a dear brother.

Written by request.

M. V. PURDY.

S. M. Melton, the subject of this notice, was born Dec. 9th, 1850, died Dec. 17th, 1927, aged 77 years and 8 days. He was a son of Elder William A. Melton. In 1876 he was married to Miss Sarah F. Wood, and to this union were born two girls and six boys, one girl, Mrs. Lilly Holly, and the six sons are yet living. Mr. Melton never made a public profession of religion, but heartily endorsed the doctrine advocated by the old order of Baptists. He was a good neighbor and a loyal citizen. His health began to fail and he gradually went down to death. He was no hand to complain. The doctor was called and pronounced it to be the flu, and said he thought the worst was over. After the doctor had gone Mr. Melton said to his wife, I reckon I will have to stay a little while longer. Very often he had said to his wife and daughter, sister Allie Melton, who had moved in with her father and mother to take care of them through the winter, that he would be lying on the hill while they would be by themselves through the winter. He was a kind father and husband, and a good neighbor. The writer lived by him for forty years, and there was never a hard thought between us, so by request of his wife, sister Fannie, and the children the writer spoke to a large congregation words of comfort to the bereaved family and friends who were gathered from many parts of the country to pay tribute of respect to their friend who was now cold in death, using the Scripture God so loved the world he gave his only begotten Son, &c. He leaves his bosom companion, one daughter, six sons and several grandchildren, two brothers and two sisters to mourn their loss.

ALSO,

Sister **Allie Melton**, the oldest daughter of S. N. Melton, was born May 10th, 1877, and died January 6th, 1928, making her stay on earth 50 years, 7 months and 26 days. She was married to W. M. Melton April 23rd, 1894. She joined the Primitive Baptist Church called Hopewell about the year of 1910, and lived a consistent member to the end. She was of a noble disposition, always ready to do anything that was in her power to relieve any one in distress. She was firmly rooted in the faith of God's elect. She never took trouble to heart as many do, but considered there was no mistake in the words of Paul

when he said, All things work together for good to them that love God, to them who are the called according to his purpose. She faithfully waited upon her father up to a few hours of his death, when she had to take to her deathbed, and never saw him again. I went to see them every day and one morning after her father was buried she reached out her hand, and said, Cousin Jim, you must be interested in my recovery, as old as you are to come through the cold to see how I am getting along. She then said, I will tell you a dream I had last night. I dreamed the Savior told me there were ten shocks of corn on a high mountain and for me to go and bring them down. It seemed this was to prove my faith. I took my time, and went and brought one by one, until I got nine, and when I went for the tenth one a bright cloud came down upon me and I was completely enveloped in that cloud from all natural scenery, and I never got down with the tenth shock. As she told me the dream I felt she would not get up again, and likely in ten days she would be laid on the hill by her husband and her father, which was so. She leaves one daughter, Mrs. Silva Fraisar, her mother, four grandchildren, one sister, Mrs. Lilly Holley, and six brothers to mourn their loss, but we feel their loss is her eternal gain. The writer was requested to preach on this funeral occasion and used for a text Job xiv. 13, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me."

J. W. MCCLANAHAN.

T. B. Cunningham was born May 28th, 1848, and died Feb. 28th, 1928, aged 79 years and 9 months. He had been married twice. To the first union were born six children, and to the second union were born nine. He leaves eight children and wife to mourn their loss, two by his first wife and six by his last wife. He also leaves thirty-five grandchildren and twenty-three great-grandchildren. He was baptized in the faith of the Primitive Baptist Church at Mt. Horeb the third Saturday in September, 1881, and was appointed clerk at the same time, and continued clerk until he died. He was a faithful member as long as he was able to attend to his church duties, and was a kind and peaceful neighbor, who would choose to suffer rather than to have the ill-will of any one, but would speak his mind on the Bible. He was a reader of the SIGNS OF THE TIMES for nearly twenty-four years, and surely did enjoy reading it. The last nine years he lived he did not attend meetings regularly, on account of bad health and poor means of transportation, as he lived about four miles from his church. We miss him much, but believe our loss is his eternal gain.

Funeral service was conducted by J. E. Stakley,

after which his body was laid to rest in the Advent Cemetery, near Souwilpa, Alabama.

Written by his youngest son,

E. E. CUNNINGHAM.

I WANT to say a few words in regard to brother T. B. Cunningham's life, as I was acquainted with him for over thirty-five years and had been in his humble home many times. I tried in my weak way to serve the church he belonged to for thirteen years, and I can remember his not being present but one time during the thirteen years. He was Clerk of his church for forty-five years, and seemed to be full of the grace of God and had an orderly walk and godly conversation. He was a good husband, father, and neighbor, and if he had an enemy he did not know him. He always filled his seat at his meetings, and we feel sad to think we shall see him no more in this life, but feel we will see him in that upper, better kingdom, where Jesus and all the redeemed of the Lord are, for with all the evidence he gave of the sweet hope he had we are bound to say he bore the fruit of a christian. Jesus says, By their fruits ye shall know them. Brother Cunningham was the leading member of his church and was its leading singer. We can say to his bereaved family to pray God to give them grace to help them bear their troubles, and we hope he will prepare each one to meet him in heaven, where parting will be no more, where all tears will be wiped away from their eyes, where there will be no more sorrow or trouble, but all will be happy for ever.

Written by one who loved him.

W. J. MOZINGO.

BROTHER Cunningham has always been in my heart as a brother beloved since I first knew him forty years ago, and I can but express my sorrow that I shall see his face no more. If one thing drew me to him more than another it was this, I knew that he would honestly speak his mind. I shall sorely miss him. The family do not need to be told that my sympathy goes out to them, one and all.

A. J. DOUGETT.

Sidney ("Sid") Minton. For the benefit of those of his many friends and brethren who do not know of his death, I will write a few words in memory of this faithful old soldier. He was born in Logan County, Alabama, June 7, 1844. At the age of seventeen he answered the call of his country, seeing four years of active service in the Civil War. Two years after the War he married Miss Nancy Adline Douglas, who bore him seven children, two of whom survive: Tom Minton, near Little Rock, and Burrell Minton, near Hazen, Arkansas; he also leaves a large number of grandchildren. The last fifty years of his life were spent on his farm near Hazen, until his death, from

paralysis, on December 9th, 1927. He was the life of his home and community as well as his church, Mount Pleasant. He was the last surviving member who took part in organizing Mount Pleasant Church, and was still its most active member. All who knew him deeply feel their loss, and the waning fortunes of his church have received a blow from which they may never recover. He lived in the faith of the Primitive Baptists for more than fifty years, always taking an active part in the affairs of the church. Though we can but feel deeply the loss of so valued a friend, is not our feeling of sorrow and grief a little unkind and selfish? Should we not be more willing to sacrifice our love and pleasure for his own good?

A loving grandson,

REUEL SPARKS.

Flora D. Murphy was born October 6th, 1866, and departed this life March 31st, 1928, making her stay on earth 61 years, 5 months and 25 days. She was the daughter of Granville and Ollie Evick, and was married to William D. Murphy August 16th, 1882. To this union were born fourteen children, seven having preceded her in death and seven still living: Mrs. Addie Oldake, Mrs. Virgie Ferguson, Messrs. S. H., L. T., T. D., W. H. and E. R. Murphy. She also leaves one sister and one brother: Mrs. Annie Swick and Mr. L. L. Evick. She joined the Old School Baptist Church at Moutrose, W. Va., in February, 1888, and lived a faithful member until the end came, and was always present at meeting time unless providentially hindered, and was always ready to help with the expenses of the church. She will be greatly missed in the church and by all who knew her, but there is not a doubt our loss is her eternal gain.

Funeral services were conducted by my father, Elder J. S. Murphy, after which her body was lowered in the grave, there to await the resurrection morn.

BENTON D. MURPHY.

Jennie McAlpine Anderson, wife of John Anderson and the daughter of the late Neil and Mary McAlpine, died at the home of her daughter and son-in-law, Mr. and Mrs. T. W. Oats, London, Ontario, March 3rd, 1928. She was born in Dunwich January 22nd, 1861, making her stay on earth 67 years, 1 month and 11 days. Sister Jennie was not a member of any church, but her conversation showed she had been taught in the school of Christ, and while her body is lying in the silent tomb her spirit is resting in the sweet paradise of God, who gave it. All that loving hands could do was done for her. Her funeral was conducted by Mr. McNair, of London, Ontario, burial in St. Thomas Cemetery. She leaves to mourn besides her husband, four daughters, five grandsons, six sisters, three brothers and a host of relatives and

friends. May God in his mercy comfort and bless all who mourn.

Written by her sorrowing sister,

EFFIE MALCOM.

Mrs. Ellen Jane Keene, wife of Elder Frederick W. Keene, departed this life April 5th, 1928, to be (as we hope) with Christ, which is far better. An account of her experience of the grace of God was published in the SIGNS OF THE TIMES many years ago.

FREDERICK W. KEENE.

M E E T I N G S .

The Baltimore Association will be held with Ebenezer Church, 210 E. Madison St., Baltimore City, on May 16th, 17th and 18th (Wednesday, Thursday and Friday), 1928. A cordial invitation to meet with us is extended to all. Also Ebenezer Church has asked for the ordination of brother D. L. Topping to the ministry. This ordination to take place during the session of the Association. Therefore the ministers of our immediate correspondence are particularly urged to attend. Visitors coming on Tuesday, 15th, will go to meetinghouse, 210 East Madison Street, which will be open from 2 p. m. to 5 p. m.

A. S. ROWE, Church Clerk.

The Delaware Old School Baptist Association will (the Lord willing) convene with the Welsh Tract Church, Newark, Delaware, on Wednesday, May 23rd and continue the two following days. Train leaves Philadelphia Wednesday morning via Pennsylvania R. R. Broad St. Station at 7:53 a. m. Get tickets for Newark, Del. Those who find it more convenient to come Tuesday evening can come on either the Pennsylvania R. R. or B. & O. R. R., and go to brother J. B. Miller's or Chas. Jarman's. Those coming by train from Delmar on Delaware Division and other points on that road Wednesday morning, will change cars at Wilmington and take train at 10:10 for Newark. Those coming Wednesday morning will be conveyed direct to place of meeting. As there may be some change in time of running trains you will please consult time table. Ministers of our faith, and brethren and lovers of our faith are cordially invited to meet with us.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association will be held with the First Hopewell Church, Hopewell, Mercer County, New Jersey, on May 30th and 31st, and June 1st, 1928. Ministers of our faith and all lovers of the truth are cordially invited to meet with us. Trains will be met on Tuesday afternoon and Wednesday morning. All coming by train will come on the P. & R. R. R.

DAVID M. VOORHEES, Church Clerk.

R. D. 1, PENNINGTON, N. J.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan Co., New York, on Wednesday, Thursday and Friday before the second Sunday in June (6th, 7th and 8th), 1928. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street or Chambers Street for train leaving from Jersey City. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario and Western train from Kingston. Get tickets for Wintertown, N. Y. Trains will be met and friends cared for. Time of trains will be announced later when new schedules will be effective. Those coming by automobile will go to the home of Mr. Fred Beyea (The Old Homestead) on arrival at New Vernon. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON, Moderator.

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 6.

CORRESPONDENCE.

SOME THOUGHTS ON ADOPTION.

Ephesians i. 5, “Having predestinated us unto the adoption of children.” Thus decreeing something which was to be brought to pass in the future, and also telling by whom it was to be done. It is a fact beyond question that all of God’s works were known unto him from the beginning, and thereby is predestination an established fact, for all power is of God, and the powers that be are ordained of God, so for him to know a thing would come to pass it must necessarily be fixed by his unalterable decree, and inasmuch as God did from everlasting, or ever the world was, sanctify, set apart, choose, elect and call a portion of the sons of Adam for his people, God had a set time when he was going to adopt these. “When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons”—Gal. iv. 4, 5. All through the Old Testament is foretold the Savior’s coming; and David foresaw the Lord always before his face; he was on his right hand

that he should not be moved. That was several hundred years before Jesus was born of a woman. Now God, the great architect and master builder, laid the plan and specifications of the only perfect house or building in the ancients of eternity, and Jesus Christ is the foundation, the head and the chief corner-stone, and other foundation can no man lay than that is laid, and like Solomon’s temple, it comes together every piece in its own place, without the sound of a hammer or any other tool upon it, either to prepare or force them into their places, but God placed them in the building as it pleased him; neither are they brought together by man, but are taken out of the hole of the pit from whence they are digged, by the hand and power of God, through the mediatorial work of our dear Savior, for he takes our feet out of the filthy, miry clay and places them upon the rock, and puts a new song in our mouth, even praise to our God. The material used in this building is not such as the world uses in a building of honor. They would use the fine, straight grained, the smooth and polished pieces, that stand out in bold relief in their own superiority and beauty, polished by the hand of man, but God

chooses the weak, the halt, the blind and the lame, those who have no beauty nor comeliness, nothing about them that men would desire; neither does he polish them up so they shine in the eyes of the world, nor are they strong, as the world defines strong, but he chooses the weak to confound the strong and mighty, the foolish to confound the wise, and the base things, and the things that are naught, to bring to naught the things that are, and he takes these base and uncomely ones and makes the crooked ones straight, the rough ones smooth, and those who have no beauty he spreads the robe of his righteousness over them, hiding them from the eyes of the world, and to him they are beautiful in their apparel, shining in the beauty of holiness, and we hear him say, Thou art all fair, my love, there is no spot in thee. "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." "Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." These are the babes to whom he has revealed himself as King of kings and Lord of lords, the little ones unto whom he said, Fear not, for it is your Father's good pleasure to give you the kingdom, who have eyes to see him high and lifted up and ourselves as nothing, and less than nothing, and vanity. Therefore do we worship him. Then to think that he in all his glory should speak in such endearing terms about such worms of the dust; it humbles me until

like the poor publican, I cannot so much as look up, but cry, Lord, be merciful to me a sinner. This is the kind of subjects he gave his life for. Well might it be said that love was manifest, not because we loved him, but because he first loved us and gave his life for us; and greater love hath no man than that he lay down his life for his friends. But his love was manifest, in that while we were enemies Christ died for the ungodly. "Oh for such love let rocks and hills their lasting silence break, and all harmonious human tongues the Savior's praises speak." Yet, ought not Christ to have suffered and entered into his glory, since this was the work his Father sent him to do, and he could not return to his Father and receive the honor and the glory which he had with him before he descended into these low grounds of sin and sorrow unless he finished the work he gave him to do? In John vi. 38, 39, we read, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." He came not of himself, but was sent by the Father, at this set time, and for the purpose of redeeming those who were under the law, that they might receive the adoption of sons, and this was the fulfilling of the decree recorded in Eph. i. 5: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," and now because ye are sons (Gal. iv. 6) "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," and giving us the light of the knowledge of the glory of God in the face of Jesus Christ, in whom we have obtained an inheritance, being predesti-

nated according to the purpose of him who worketh all things after the counsel of his own will, in whom we also trusted after we heard the word of truth, the gospel of our salvation; in whom, after we believe, we were sealed with that Holy Spirit of promise, which is the earnest of our inheritance; the eyes of our understanding being enlightened, that we may know (says Paul) what is the hope of his calling, and what the riches of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his right hand in heavenly places.

Now let us take up the main object of this poorly expressed subject, which is Jesus come in the flesh. If I with any degree write about him in a way that would be comforting or edifying to my people (at least I claim them, for they speak the same tongue that I do, and they know as I do that I nor any other mortal can speak or write a word to his honor or glory, which is the comforting of his people, unless he first prepares the tongue, and also goes before the message and causes a hungering and thirsting for the food contained in the message) all honor and glory belongs to him. With this in view I want to try with his guidance to follow him from the time of his conception to the grave, by giving sketches from the Scripture. In Luke i. 26, 27, "The angel Gabriel was sent from God, unto a city of Galilee, named Nazareth; to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." And the angel told her that she should conceive and bring forth a Son, and she was troubled, and could not believe, but

the angel said, Fear not, Mary, for thou hast found favor with God, for thou shalt bring forth a son, and shalt call his name Jesus. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." When Mary could not see how this could be the angel told her that with God nothing was impossible. Then Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." Then Mary went with haste into the hill country to the house of Zacharias and saluted Elizabeth, who was with child in her old age, and when Elizabeth heard her salutation the babe leaped in her womb and Elizabeth was filled with the Holy Ghost. Joseph, being a just man, did not want to make a public example of her when he found her to be with child, he thought to put her away privately, but while he thought on these things, behold the angel of the Lord appeared unto him in a dream, and told him to fear not to take unto him Mary, thy wife, because that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins, and Mary brought forth her first born son and called his name Jesus. This is the fulfilling of the prophecy of Zech. xiii. 1: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." John speaking, 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 any thing made that was made. In him was life; and the life was the light of men." He was in the world, and the world knew

him not; but as many as received him, to them gave he power to become the sons of God; even to them that believe on his name. We first behold him wrapped in swaddling clothes and laid in a manger, because there was no room for him in the inn. Then we behold Simeon taking him into his arms, a wee babe and saying, Now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. Next we see him in the temple at twelve years old, astonishing the wise men by his wisdom, in his questions and answers. Then we hear John as one crying in the wilderness, as the forerunner of Jesus, saying, "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God," for behold all eyes shall see him. There are so many branches leading out from this subject that I can scarcely hold on my way; it is the river which flows out from the throne of our God, the streams whereof make glad the city of our God. But it is a glorious subject to even think upon, following our dear Savior in his work of redeeming his people. He next appears among the crowd, where John was baptizing, and John tells them there is one among them whose shoe latchets he is not worthy to stoop down and unloose; but they did not see or know him. The next day John saw Jesus coming to him, and he pointed him out, saying, Behold the Lamb of God, which taketh away the sins of the world. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, said

unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." When Jesus saw them following him he asked them, What seek ye? They asked him where he abode, and he told them to come and see; and they came and dwelt with him that day. Now comes the time for Jesus to call his disciples (the twelve) that were to go with him to the end of his pilgrimage here on earth, and see how smoothly everything worked. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas." The next day Jesus went into Galilee, and found Philip, and said, Follow me. Then Philip findeth Nathaniel, and said unto him, we have found Jesus of Nazareth, the son of Joseph, and Nathaniel said, Can there any good thing come out of Nazareth? Philip said, Come and see. When Jesus saw Nathaniel coming he said, Behold an Israelite indeed, in whom there is no guile. Nathaniel said, Whence knoweth thou me? Jesus said, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathaniel knew him then, and said, Rabbi thou art the Son of God, thou art the King of Israel. Then what beautiful things Jesus told him. He said he should see heaven open, and the angels

of God ascending and descending upon the Son of man. Then we see him at the marriage in Cana of Galilee, with his mother, there turning the water into wine, this being the beginning of his miracles. Then we see him at Jerusalem, at the pass-over, where he found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting, and he made a scourge of small cords and drove them all out of the temple, and the sheep and oxen, and he poured out the changers' money and overthrew the tables, and said to them, Make not my Father's house a house of merchandise. Just note what power he exercised over those men, and we hear the Jews asking for a sign of his authority, and how strangely he answered them: Destroy this temple, and I will raise it up in three days. They could not believe that one man could do in three days the work that it took so many men forty-six years to do, but he spoke of the temple of his body, and when he was risen from the dead his disciples remembered this saying, and they believed the Scriptures and the word which Jesus had said and he knew what was in man, and needed not that any should tell him. Then Nicodemus came unto him by night, and, dear brethren, we all went unto him at night in the beginning of our experience, for we were ashamed for any one to see us or know we were seeking to know what we could do to be saved. How amazed we were when we found there was nothing we could do to get relief, for the more we tried to do it just got us that much more in the wrong. Is it any wonder that Nicodemus wonderingly asked, How can these things be? and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. For God so loved the world that he gave his only begotten Son, that whoso-

ever believeth in him should not perish, but have everlasting life. Then Jesus and his disciples came into Judea and tarried with them and baptized. Then he left Judea and departed into Galilee, for he must needs go through Samaria. Jacob's well was there, and Jesus, being wearied, sat on the well, and there cometh a woman of Samaria to draw water, and Jesus said unto her, Give me to drink. His disciples had gone into the city to buy meat. The woman said unto him, How is it that thou being a Jew, asketh drink of me, a Samarian, seeing the Jews have no dealings with the Samaritans? Jesus said unto her, If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water. She said, Art thou greater than Jacob, which gave us the well? Jesus said, Whosoever drinketh of that water shall thirst again, but whosoever drinketh of the water that I give shall never thirst, but it shall be in him a well of living water, springing up into everlasting life. He told her to go call her husband. She said, I have no husband. He told her she had well said, for she had five husbands, and the one she had then was not her husband. She said, Thou art a prophet. Then she hastened into the city and said to the people, Come see a man which told me all things whatsoever I did, is not this the Christ? and many more believed because they heard him, and not because of what she said, and they said, We know this is indeed the Christ, the Savior of the world. From then on he went about healing the sick, cleansing the lepers, giving sight to the blind, unstopping the deaf ears, restoring the dead to life, feeding the hungry, and still notwithstanding all this most noble work the people sought to kill

him, and he said to his disciples, Will ye also go away ?

But we must pass on to the time when he must be offered up once for all. He tells his disciples, Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, for the Father is with me. These things, says he, I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth. I have finished the work which thou gavest me to do, and now, O Father, glorify me with thine own self, with the glory I had with thee before the world was. Now comes the sad and sorrowful part: Jesus' farewell to his disciples. We hear him praying for them, saying, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one, and now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I pray not that thou should take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me

before the foundation of the world, and I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them. Then we see him going forth to meet his betrayer and the band of men whom he had brought with him. Then we hear him tell Pilate, Thou sayest I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Then Pilate asked him, What is truth ? Then we see Jesus going forth wearing the crown of thorns, and Pilate in derision saying, Behold the man ! We then see him going forth bearing his cross to where they crucified him, and see the inscription which Pilate meant for evil, but God meant it for good, written in blazon letters so all could see and read, Jesus of Nazareth, King of the Jews. Little did he know he was writing words of truth. Now they supposed they had gotten rid of Jesus, when he bowed his head, and saying, It is finished, gave up the ghost. But by the determinate counsel and foreknowledge of God they did by wicked hands take and slay the Lord of glory. He died for our offenses, he arose for our glory to the justification of life. Thus we see him proving to Thomas, the doubting one, that he had indeed risen from the dead. I am like Thomas, for I have to be shown over and over again, and, like him, when Jesus appears to me I cry, My Lord and my God, and for a time I do praise and glorify him as much as it is in me to do. But oh my leanness, my unfeeling heart and my stubborn will.

Now what I have been trying to set forth is this, that God did in the beginning predestinate all things, setting the bounds of the wicked, causing them to

praise him, and restraining the rest. It seems to me this is enough to prove beyond any doubt the absolute predestination of all things. As to the author of sin, it is the one who introduced sin into the world, and as by one man's disobedience sin entered, was not Adam the one by whom sin entered? This being so, was not Adam the author of sin, even as Christ was the author of eternal salvation, for God did send his Son to redeem those who were under the law, that they might receive the adoption of sons? All these were known unto God from the beginning, just as the architect sees the building and knows every stick, nail and screw that is to go into it, but there is a time ahead for the actual building of the house, just as there was a time set for Jesus to be crucified, although he was a lamb slain from the foundation of the world in the plan of the salvation of his people. He only died once, and that was when he gave himself a ransom, and did by the one offering forever perfect them who were sanctified, set apart, the ones who died in Adam and were made alive in Christ. When the time came to preach Christ to the Gentiles Peter was shown in a vision that what God had cleansed was not to be called unclean, and we are Gentiles, made nigh by his blood. At that time, when they were Gentiles in the flesh, they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. They were lost, and totally depraved, sold for nought, and without a farthing to pay in return for their salvation, but now in Christ Jesus you who were sometimes far off are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of parti-

tion, and abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit.

I pray that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and the length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God. My prayer while writing this has been that I might be given knowledge of God to rightly divide the word of truth, but I greatly fear and tremble lest I have failed. Now may the joyous communion of the Holy Ghost comfort our hearts and stay our minds through the rest of our pilgrimage during the time of our labor and sorrow.

DAVIS BURCH.

BERLIN, Md., April 2, 1928.

DEAR BRETHREN:—Inclosed you will find a letter I received from brother G. F. Adkins, which was of much comfort to me, and thinking it might be of some comfort to others I am sending it to you for publication, if you see fit to do so. While sending this in I feel I would like to make a few remarks upon "comfort," if the Lord will direct my mind along that line. How or by what means is comfort meted out? Can we comfort any one except we have experienced the same

thing in which we are trying to give comfort? In Isaiah xl. 1, we read, "Comfort ye, comfort ye." O my brethren, how can we do this if we have not been led in the same paths as the one we are trying to comfort? We have got to go down to the very depth of hell, so to speak, to know the pangs of it, and when we have been brought down to the lowest pit and made to abhor ourselves then it is we know what it is to be in trouble and made to have love and respect for our brother who speaks of his dark nights of grief, for the deep will return to the deep, and so it is that our dark hours will return or mingle with dark hours of our brethren, and how comforting it is when we can talk or write of these things one to another. Is not this comforting one another? I think it is, for I know personally for me it is my chief joy and delight when I can meet with the brethren and talk about what I hope and trust the Lord has done for me. Not what I have done for him, for how can we do anything of ourselves except God gives us the mind and power, for we have no more power of ourselves than did Adam before God breathed the breath of life in him.

I must bring these rambling thoughts to a close, for there seems to be no end, so will leave it here for your consideration. Please excuse errors, and do with this as your mind may be led, for I feel that there can no good come from my pen. If there is anything in this of comfort to any one then it must belong to God, and not man. May God be praised, is my prayer.

J. W. S. TIMMONS.

PITTSVILLE, Md., March 30, 1928.

DEAR BROTHER JOHN:—I received your very good letter some time ago and

feel that I owe you an apology for not answering sooner, but have been shut up; it seems I have had no mind regarding spiritual things, and am very much in the dark now, your letter however has given me very much to think about. You spoke of the condition of your mind, also that I might write something to comfort you. Comfort is just what I am begging for, and the question arises, How can one who needs comfort give comfort to another? The only possible way I can see for it to be done is by telling each other our troubles, thereby it becomes a mutual secret, and we are enabled to share each other's troubles; we become aware of the fact that we are not alone. Brother John, I believe you can imagine how Elijah felt when he cried out, Lord, they have dug down thine altars, they have slain thy servants, and I alone am left. Do you not know that he was in a miserable condition? Do you not think it was a heaven here below with him when the Lord answered, and said to him, I have reserved seven thousand who have not bowed the knee to Baal? What a happy thought. Do you not think that Elijah could cry out, Praise God from whom all blessings flow? Not only was the power of God manifest, but his tender mercy and his ever-watchful eye, showing that he (the Lord) was indeed looking after and taking care of Elijah. We are told and believe that the Lord lives forever, from eternity to eternity, that he is the same yesterday, to-day and forever; that he is without limit of power; that he rules all things, both in the army of heaven and among the inhabitants of the earth; that his will is done (not going to be done, but is done); that he speaks and it is done, he commands and it stands fast; that he did come into the world, born of a woman, under the law, for the

very purpose of redeeming his people from under the law and said, I am not to do mine own will, but the will of the Father who sent me, which is that of all that the Father hath given me I should lose nothing, but should raise it up at the last day; that he did establish his power here on earth, both before and after his crucifixion by raising the dead, healing the lepers, making the blind see, the lame walk, the deaf to hear and many other wonderful things after his crucifixion by again taking up the life and coming forth from the tomb, conqueror of death, hell and the grave. I wish to go back a little right here. He also said, The whole need not a physician, but they that are sick; I came not to call the righteous, but to call sinners to repentance, of whom Paul says, I am chief. (I think Paul was mistaken, he did not know me.) He bore the cross, was nailed to the accursed tree, poured out his blood for the remission of the sins of his people, who he says were sinners, lost sheep. The prophets declared beforehand what the Lord should do, and he himself declared that he came not to destroy the law, but to fulfill it, and cried on the cross, It is finished. Brother John, do you not believe that after considering all this we can say with Paul, If God be for us who can be against us? I want to ask, Who can deny the Lord?

I have failed utterly to write as I started out to, but will leave this for your consideration, and may you cast the mantle of charity over it and excuse all errors.

Your brother in hope,

GEORGE F. ADKINS.

NIAGARA FALLS, N. Y., April 14, 1928.

DEAR BRETHREN:—I am inclosing my remittance for another year, please find draft for two dollars.

Now a certain Scripture is on my mind, it is found in Romans v. 21, and reads, "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." These consoling thoughts were no doubt written as a summing up of other declarations previously written. The fourteenth verse reads, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." I understand that Paul was comparing those two characters as to their actions, and what they accomplished but whence came these characters? To find out we must go back to Genesis i. 27: "So God created man in his own image, in the image of God created he him; male and female created he them." An image or a figure is like or compared to something else. Paul compares and contrasts these beings and their actions throughout their lives. In some respects they were alike and in other respects they were decidedly opposite. The first Adam was made a living soul, the second Adam was made a quickening Spirit. The first Adam was of the earth earthy, the second Adam was the Lord from heaven. A vast difference in them, and from whence they came, but they were alike in the sense that both had a wife, both had families, both stood at the head of a generation and both their wives were deceived and fell in sin, but neither Adam was deceived, but both knew the consequences, that there was great trouble brewing. Yet Adam took of the fruit offered by

Eve and did eat, and did fall in the transgression, and so was held accountable by his Creator. So it is written the soul that sinneth shall die. But Christ did not sin, neither was there guile found in his mouth, so they cannot be compared to one another in the sense of their goodness. Adam could not redeem his generation, nor were any of his kind able to open the Book or loose the seals thereof, so that sin reigned unto death and kept all of his posterity in that state to this day, because sinful things cannot redeem sinful things, but he says grace did reign in righteousness unto eternal life by Jesus Christ our Lord. Paul says this was according to the eternal purpose which he purposed in Christ before the world began, and this is done according to the purpose of him who worketh all things after the counsel of his own will, because all things were created for him and by him, and for his purpose and pleasure they are and were created, so we can safely say that everything is going to transpire just as God planned it. To deny this would be telling as big a falsehood as Satan told our mother Eve, but that lie deceived her and fastened itself so strongly upon the minds of the Adams that there was no love, no fear, no feeling, no desire to love, counsel or obey God and every imagination and thought of the heart was only evil, and that continually. They were dead in trespasses and in sin, which in time brought death to the body. Sin reigned unto death even unto them that had not sinned after the similitude of Adam's transgression. The lie had been implanted in the mind of Eve, and she was the mother of all living, so her issue would bring forth after its own kind, so they go forth from the womb speaking lies; not only lies, but many kinds of sin, for when Adam and

Eve were driven out of Eden Satan must have passed out with them, for we read he tempted Christ. Paul was not ignorant of his devices and that he goeth about like a roaring lion seeking whom he may devour. Even to this day many can testify to his cunning craftiness, and in God's plan of salvation Satan must be reckoned with, for sin is the work of Satan, and death, and Satan himself, must be destroyed. I think that is too big a task for mortal man to accomplish, notwithstanding some men will claim their work and preaching will save, provided they get enough money to carry on the work. For two thousand years men have been trying mission work all over the world, and the other day a man at the head of a theological school wrote in the paper bemoaning the slow progress religion is making, and said we need more educated men like Paul, that there was too much ignorance among the clergy, they must go to college and be educated. But what says the Scripture? It says they shall not teach every man his brother, saying, Know the Lord, for I will put my laws into their hearts and in their minds, and will write them in their hearts, and I will be to them a God, and they shall be to me a people. That is how they learn, and they can learn spiritual things because they are born of the Spirit and are taught by the Spirit, because the Spirit of God reveals it unto them. Paul said he never received it of men, neither was he taught it, but by the revelation of Jesus Christ, then why all this ado about colleges, missions and money? God declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. This same Jesus Christ as King shall reign in righteousness, and the govern-

ment shall be upon his shoulder, and of his peace and dominion there shall be no end. All this work is the gift of God, and is called grace, because it is a divine favor. Paul tells us that those who have received abundance of grace and the gift of righteousness shall reign unto life by one Jesus Christ, for we are saved by grace, and that not of ourselves, it is the gift of God, not of works, lest any man should boast. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. "A seed shall serve him; and it shall be accounted to the Lord for a generation." So those who are saved are of the generation of Christ, and God shall finish the work, and cut it short in righteousness, for a short work will the Lord God make upon the earth, and so grace reigns by Christ unto eternal life. We have been taught that Christ is a quickening Spirit, for it is the Spirit that quickeneth, the flesh profiteth nothing. He says, My words are Spirit and they are life. As the Father raises up the dead and quickeneth them, so the Son quickeneth whom he will. It is written, You hath he quickened who were dead in trespasses and sins. Then if any man be in Christ he is a new creature, old things have passed away, and, behold, all things have become new. This is the new birth which manifests itself in those who were created in him, chosen in him from before the foundation of the world, that they should be holy and without blame before him in love, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, accomplish by the washing of regeneration and renewing of the Holy Ghost. Thus grace still reigns through righteousness unto eternal life through our Lord Jesus Christ. But some will say, Does

not preaching ever quicken a dead sinner and give him faith to believe? Without faith it is impossible to please God. Paul said, We have no dominion over your faith, but that we might be helpers of your joy. He says, Let no man think too highly of himself, but to think righteously and soberly, according as God has dealt every man the measure of faith. He also says all men have not faith, that Jesus is the author and finisher of their faith, also some had the gospel preached unto them, but it did not profit them anything, not being mixed with faith in them that heard it. When the gospel is preached which the Holy Ghost sent down from heaven it is a power of God to every one that believeth, but no power to an unbeliever, for therein is the righteousness of God revealed from faith to faith, so it is a power to reveal his righteousness and not to quicken dead sinners, notwithstanding he has made his angels spirits and his ministers a flame of fire.

I fear I have extended this letter too long, so do with it as you think best, and all will be well with me.

Fare you well.

WILLIAM E. BLUE.

SPRINGFIELD, Ill., May 10, 1928.

DEAR EDITORS:—In looking over a package of congratulatory letters received on my seventy-fourth birthday anniversary, I came across one from our late esteemed brother and fellow-laborer in the gospel ministry, Elder Silas H. Durand, who, on account of his rare christian experience and far-reaching knowledge of the Scriptures, and extensive travels, was widely known throughout the United States and Canada. Now, having reread the letter, after having passed my ninetieth anniversary, its inspirational effect is beyond words to express. I am therefore

asking you to publish the same, with such comments thereon as I may be able to write, if you deem the same worthy a place in our dear old family visitor. The event of our first meeting, in Indiana, sixty-six years ago, is clearly before me as I write. He and the late Elder Gilbert Beebe, then one of the fathers in Israel, were both present at the association referred to. Though strangers in the flesh they were not such in the Spirit and power of God. The SIGNS OF THE TIMES had come into my father's home for many years, and was at that time coming into my own home, and I had learned to love and rejoice in the God-honoring truths as set forth by these able ministers of the New Testament. Now that I was meeting them, and was accorded the privilege of hearing them both preach, a sweet joy filled my soul. There were a number of ministers present. On Sunday there were probably a thousand people in the audience, and Elders Beebe and Durand were to occupy the stand, the former going first and the audience was held at close attention for an hour. Such a discourse had probably never been preached in that place before. The true believers and real lovers of the truth were built up in their most holy faith. Then one of the sweet songs of Zion was sung, the audience rising. The melody of the song seemed to melt the hearts of all. Then Elder Durand rose up, opened the Bible, and read from Isaiah xxvii. 13, in a clear, unemotional voice, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." I can see him at this moment as he appeared to me then, as the subject opened and the Spirit

gave him utterance. His clear elucidation of the text carried me back in my own experience and travels from darkness to light in a way that no words of mine can ever express. The great trumpet, the voice of God, the poor and needy seeking water where there is none, the ready to perish, the oppressed and despised of Egypt, and yet they "shall come" and "worship the Lord in the holy mount at Jerusalem." My very soul was lifted on high, for out of the depths I cried unto the Lord. Then I wondered if we were not at that very time worshiping in "the holy mount at Jerusalem," the quiet habitation, the Zion or church of the living God, the chosen generation, the royal priesthood, the holy nation, of whom a book of remembrance was being written before the Lord of them that feared him and thought upon his name. These are now dead to the law, but alive to Christ, and with them the first legal heaven and earth have passed away, and the new heaven and new earth that John saw (Rev. xxi. 1-3) becomes to them, in their experience, the putting off of the old man and the putting on of the new man which after God is created in righteousness and true holiness. All of this and much more was brought out in the application of the text, experimentally, to the gathering together of the nation whose God is the Lord in the fulfillment of the prophecy of Ezekiel xxxiv. 12: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," (of the law dispensation.) "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." These solemn truths were so comfortingly

impressed on my mind that they became as apples of gold set in pictures of silver. Though this able minister of the word and testimony of Jesus has, with other faithful witnesses, entered into the promised rest, and his unimpeachable works and testimonies do follow him. The time of my own departure is near at hand. My days however, are in the Lord's hand. Looking back along my entire pathway, from my youth up to the present time, the presence of the guiding hand of God is clearly visaged. "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." Now, to the saints and faithful in Christ Jesus, who walk not after the flesh but after the Spirit, may grace, mercy and peace from the God and Father of our Lord and Savior Jesus Christ dwell richly in you, that you may behold the manner of love the Father hath bestowed upon us, that we should be called the sons of God. This is the prayer of one who feels himself to be less than the least of all saints, but blessed of God with a good hope through grace alone of glorious immortality. Farewell.

J. G. SAWIN.

SOUTHAMPTON, Pa., Feb. 26, 1912.

ELDER JOHN G. SAWIN—MY DEAR BROTHER:—I learn that Friday of this week is the anniversary of your birth, and that your relatives and friends are going to remember you by letter. This will be a pleasant thing for them to do, and I want to be among those who have that pleasure. I met you first, I think, in August, 1866, at an association in Indiana, also your father and mother and two or three brothers. You have been from that day to this a faithful minister of the gospel, zealously and steadfastly engaged

in the glorious work of preaching the gospel, and in serving churches of the saints as pastor. May you realize that the true, spiritual rewards have been yours, in the comfort you have had in that work, another assurance you have from many of the Lord's dear children that they have been helped and comforted by your ministration of the word through the Spirit. I remember with great pleasantness my visits with you and your dear wife and family at your pleasant home, and at various other places. May the Lord continue to bless you with manifestations of his favor, and to gird you with strength unto the work that he has yet in store for you to do. My wife and daughter and sister Bessie join with me in love and best wishes for your welfare.

Your brother in hope,

SILAS H. DURAND.

—
HIRAM, Georgia.

DEAR BRETHREN AND SISTERS:—I have thought several times, I would like to write a few lines for the SIGNS, but felt too ignorant and unworthy to make the effort. I surely enjoy reading the good letters the Old School Baptists have written, and if I have a kindred on earth or a people I love they are the ones. I have been with them fifteen years, although I feel too unworthy to have my name with them. All the real pleasure I have is being with them and hearing the gospel of our Lord Jesus Christ, and singing praises to his great name. The good letters in the SIGNS are full of the Spirit and power of the great God above. My mind often runs back to the psalms of David in praising the Lord for his goodness, mercy and power. He is my light, my strength and my salvation. Is it not wonderful to be blessed with the spirit of love in

our hearts? Then we can praise him like David. I wish all Baptists and lovers of the truth could take the SIGNS; I feel it would be a great help to them, for it strengthens me to read the good letters of a people who are traveling the same path. I have been made to see and feel the power of God more of late than ever before. His great love and power is being revealed to each and every one at his appointed time; not one shall be left out. The Lord is not slack concerning his promise. I have a dear son in the navy, and he has been on the west coast most of the time for three years. I sent him some good articles from the SIGNS and he enjoyed them so well he wrote me to know the address, as he wanted to subscribe for it. He told me about seeing the announcements of meetings at different places, one at Mount Vernon Church, Seattle, Washington. His ship is going to Seattle, will get there about the first of August and stay there several months. He said in his letter that he was going to meeting when he got there and get acquainted with some of the Primitive Baptists in that section. I surely would enjoy being up there with them all at their meetings, and feel it will be a great pleasure to him to go to their meetings, as he is so far from home. The Scripture says all things work together for good to them that love the Lord. Things happen that we cannot see at the time how they can be right, but later we can see they were for our good and His glory.

Well, I must close this unprofitable letter. May the great God above uphold you in keeping this good paper in circulation, for it is the best book I ever read, except the Bible. If you think this letter will be worth printing, do so; if not, it will be all right.

Your unworthy sister,

KATE CROKER.

LEXINGTON, Kentucky.

DEAR BRETHREN EDITORS:—My Father, Elder P. W. Sawin, now just passed his eighty-fourth milestone, much enjoys the SIGNS, and looks forward to its coming each month. He always wants me to read the names of the contributors, then the obituaries, and then I begin with the first article and read at intervals until that number is finished. Father's health is splendid, his mind being as keen and active as that of a much younger man. I often feel the fine patience and courage which he and my dear uncle John have borne through their afflictions could only have come through their faith and love in their Master and a lifetime spent in his service. Father remembers many of the writers of the SIGNS, and would be glad to hear from you or any of them at any time.

GOLDIE S. WHITE.

PORT JEFFERSON STATION, N. Y., March 12, 1928.

DEAR KINDRED IN CHRIST:—Through the tender mercy and loving care of our heavenly Father my life has been spared to again renew my subscription for the dear SIGNS. My heart goes out to you all in love and sweet fellowship, although strangers in the flesh, but brethren and sisters in Christ. Nothing can separate us from the love of Christ. We read in Romans viii. 38, 39, For I am persuaded that neither death, nor angels, nor principalities, nor powers, 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. This surely is a precious promise God has given to the believer. If we were depending upon our works for salvation we would be lost. In Ephesians ii. 8, 9, we read, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." God in mercy sent his Son to a world by sin undone and Jesus Christ was crucified for sinners. May God's blessings rest upon you all.

(MRS.) CARRIE SMITH.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1928.

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Middletown, Orange Co., N. Y.****ISAIAH XL. 31.**

"BUT they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

The above Scripture was presented to us with the request that we write for publication of its spiritual relations, and we will now confess to the precious readers of the SIGNS OF THE TIMES that it has been quite a heavy burden to write, and have waited until now for the quotation to brighten.

First, they that waited upon the Lord shall renew their strength. The word "they" expresses plurality. The multitude that wait upon the Lord is an innumerable company. We truly believe there are those who wait upon the Lord and those who run after their own designs. We have the consideration, why they wait. We have but one way to describe them, and that description takes

up the expressions of the Lord's people. They have no strength or wisdom to attain to his wisdom and righteousness and are made to see that in themselves dwells no good thing, which brings the realization that they have no strength, and are in a vile, helpless and ruined condition. The only way to them is to wait upon the Lord. It is none other than the work of God manifested to the poor sinner, by which they see themselves vile, helpless, ruined and undone, and when his mighty power against sin is felt there is no other source to look for help. When the help the God laid upon his Son is felt poor sinners feel strong in the Lord, so their strength is renewed, they trust in the Lord and have no confidence in the flesh. This wonderful change lifts them up on high to the embrace of the Lord Jesus Christ and their strength is renewed, for if God be for us who can be against us? since he is mine and I am his, what can I want beside?

"They shall mount up with wings as eagles." The eagle is the greatest bird of flight, which would impart to our mind that the mounting of those who wait upon the Lord has the greatest power of flight in heaven or earth, as it is the Holy Spirit communing in the heart of the love and power of God, and no power can hinder this mounting up, for he sends forth his Spirit in our hearts, crying, Abba, Father. Jesus answers the mind of the Spirit which rewards us openly. We hunger and thirst after righteousness and Jesus feeds us, as we are sheep of his pasture. This mounting up with wings as eagles causes one to see from on high and behold God's creation and his mighty power upholding and controlling all things. He works his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. This wonderful

virtue brings poor sinners into a haven of rest with Jesus, for they have Christ in them the hope of glory. No wings are as strong and mighty as to take such flight as the poor sinner, for the tie is so strong that declares, I in you, you in me, I in the Father, the Father in me, we are one.

"They shall run, and not be weary." This is one of peculiar strength according to nature, a condition nature would declare impossible, for whenever we exert ourselves, which raises the heart action and respiration becomes more rapid and the muscles are overexerted we are wearied. They that wait upon the Lord shall run and not be weary. We know that is not a natural physical condition, so the question arises, How, and in what way do they run? Paul speaks of "run" in writing, and said "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."—Heb. xii. 1. This command or entreaty of Paul to the Hebrews is to run with patience. In the "run with patience" the child of God contends for the faith once delivered unto the saints, and with continued searching gleans from the word of truth and the evidences of his mighty power manifested in them, here a little, there a little, all the way, which is Christ Jesus working in them both to will and to do of his good pleasure, which would be well expressed in the word "run." They never weary in these things, though they often feel to give up in despair, but they do not, for Jesus is always present and they feel that underneath is the everlasting arm, and are made to exclaim, Great and marvelous are thy works, Lord God almighty, thou King of saints. All his ways are righteousness and all his paths are peace, but the poor pilgrim does not always feel

that he is in the path of peace. What wonderful running, searching, inquiring rests with the child of grace.

"They shall walk, and not faint." The word "faint" according to Worcester's definition means: weak; feeble; to grow weak; swoon. Instead of weakening, they grow stronger in the faith and have less confidence in the flesh, and as they walk about Zion they consider the high towers and strong walls, and in these considerations they can exclaim, "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!" After running and not being wearied with the things of the Spirit for over thirty years, I rejoice more in the beauty of his kingdom and grow stronger, which gives me courage to hope I am one of those the poet refers to in the hymn, "How firm a foundation ye saints of the Lord," &c. This eternal life Jesus gives his elect has no perishing relations, no fatigue, no growing weak, no fainting. All weakness is of the flesh.

Dear readers, we trust the thoughts submitted will be of some comfort to you in the exercises manifested in you, and the language such as becomes sound doctrine. Spread the mantle of charity over all imperfections and pray for your poor unworthy servant.

C. W. V.

WATCH YOUR DATES.

We wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 28 means that your subscription is paid to December, 1928; June 27 means your subscription is only paid to June, 1927, &c.

IN ANSWER TO A QUESTION.

A SPECIAL request has been made that the writer answer through the SIGNS the following question: "Was Adam a sinner before he transgressed the law?" We do not know why such a question should arise, but since it has been asked, we will reply by saying, in our opinion, Adam most certainly was not a sinner before he transgressed the law. Sin is defined in 1 John iii. 4, as follows: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." It would appear perfectly plain from this that until Adam had actually transgressed the law he was not a sinner. Our understanding is that Adam, the first man, was made of the earth, and that he was earthy, with all that that implies. We do not believe, as some claim, that he was made able to stand, but liable to fall. The evidence proves that he was constructed of material that would crumble when the test came. His nature was corrupt and he was capable of and did lust, or desire to unlawfully eat of the tree of knowledge of good and evil when it was seen that it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. (Gen. iii. 6.) The fact of this having been spoken more particularly, perhaps, concerning the woman, Eve, does not in the least exempt Adam, for she was verily bone of his bones and flesh of his flesh, they being inseparably one. Adam as he stood in the garden of Eden, having been formed of the dust of the ground, was only a natural man, or a creature of the earth. He was confined to the earth and the things of the earth, and the law which was given him there, to our mind, was but a physical law. The desire to par-

take of the forbidden tree, in and of itself, was not a transgression, hence not sin. God had not forbidden that, but what he had said was this: "Of every tree of the garden thou mayest freely eat: but of the tree of 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. 16, 17. Therefore, only the eating of the tree of the knowledge of good and evil was forbidden, and until they had eaten of the fruit thereof there was no transgression. Under the laws of our own land, regardless of the fact that one may be a murderer at heart, until he has committed some outward act by which he may be brought into account the teeth of the law cannot close down upon him. One has well said, "Transgression made no change in Adam's nature, but did change his status or condition. The transgression simply made manifest what his nature was capable of. That liability of his to transgress was there all the time, but liability to do a thing cannot be called sin until the liability awakens into action and the sin is committed." Adam could offer no real excuse for his act, and God, to be sure, held him strictly to account, but the sentence of death was not meted out to him until he had actually transgressed the law which had been given him. He was susceptible of temptation, but James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." "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: (For until the law, sin was in the world: but sin is not imputed when there is no law.)"—Rom. v. 12, 13. The spiritual law of the just, holy and pure God, under which are his chosen and peculiar people, can be summed up in the following reply made by Jesus to one of the scribes: "The first of all the commandments is, Hear, O Israel. The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment." Here the very thought of evil is a transgression of this holy law, therefore it is sin. Under this law, Jesus taught in his memorable sermon on the mount "that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." In the new creation, where God is said to look on the inward part, the thought and intent of the heart is discerned by him and he judgeth accordingly. Since the first and great commandment requires complete and perfect obedience and the giving of one's self wholly and entirely, in thought, word and action, unto the Lord, the very least infraction of that by any of our faculties, even to the thinking of something other than that which concerns him, constitutes a breaking or transgressing of that law, which is sin. Who, then, is able to stand in the presence of him of whom the heavenly host of old did sing, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory?

We hope what we have written will

prove of benefit to the cause, and that our questioner will receive satisfaction out of it.

R. L. D.

CORRESPONDING LETTERS.

The Ebenezer Old School Baptist Association, in joint session with the several churches composing the same, being convened in the meetinghouse at Baltimore, Maryland, May 16th, 17th and 18th, 1928, doth send greetings in the Lord to our sister associations and meetings with which we correspond.

DEAR BRETHREN:—Once more we are blessed to meet and greet your messengers and receive your correspondence, which we greatly enjoy, and hope the Lord will permit us to meet again, as there is nothing so wonderful to the children of God as the assembling of ourselves together to look upon Zion, as our dear brother Elder Vaughn so beautifully expressed in his sermon Wednesday night. Although we are small in number we feel that we are faithful in upholding the doctrine of salvation by grace through our Lord Jesus Christ, not trusting in any works of righteousness which we may do.

Our next session will convene on Wednesday before the third Sunday in May, 1929, the Lord willing, continuing for three days, the place of meeting to be announced later through the SIGNS OF THE TIMES, when we hope to meet a goodly number of your messengers.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

OBITUARY NOTICES.

Elder Calvin E. Jackson, son of John C. and Adelia Reed Jackson, was born June 30th, 1865, near Galion, Ohio, and died May 1st, 1928, making his stay on earth almost sixty-three years. In the year 1891 he was married to Mary E. Dean Jackson, and to this union were born six children, four of them dying in infancy. He is survived by his widow, George Jackson and Frank Jackson, all of Bueyrus, and one sister, Mrs. Emma Sloan, of near Kansas City, Kansas, besides a host of friends. August 15th, 1896, he received a hope in the Savior and upon relation of his experience to the Old School Predestinarian Church, of near Galion, he was received, baptized by Elder Benjamin Martin, then pastor of the church. Shortly after the same church ordained him Deacon, and also chose him as Clerk Feb. 17th, 1900. He soon began to speak in prayer and talk about the Scriptures, to the comfort of the brethren, who granted him license to exercise his gift wherever God in his mercy deemed fit to cast his lot, and for several years he assisted me in the care of the churches. In the fall of 1908 the churh called for assistance to consider the propriety of setting him apart to the full work of the gospel ministry. The churches responding to the call were Caesars Creek, of near Jamestown, Ohio, Pleasant Hill Church, of near Delaware, Ohio, Providence Churh, of Lightsville, Ohio. Elder Geo. L. Weaver was chosen Moderator and Elder Newton Peters Clerk, together with three Deacons and members constituted the presbytery. His call to the ministry was very satisfactory, and upon motion and a nnanimous vote he was set apart to the full work of the gospel ministry, and the remainder of his days were spent very satisfactorily to his brethren. In May, 1913, he was chosen pastor of the Pleasant Hill Church, which position he filled until death. Elder Jackson was a person we all liked, especially for his wanting to bave a thus sayeth the Lord for his arguments. He was quiet and calm in his talk, and could not see the consistency in the doctrine called "conditional time salvation," of ten remarking that if some of it was left for "poor me" to finish it would be a bngled affair. The Scriptures teach me that our Savior did it all, and that settles it. "The steps that I tred and the station I fill, my Father determined and wrote in his will." He was a subscriber to the SIGNS OF THE TIMES and the *Long Pilgrim*, and took great comfort in their pernsal, and wrote at times for their columns. He followed the trade of painting and paper hanging, and while at work was stricken with a terrible pain in his stomach, but they could not persuade him to go for an operation until I was sent for, bnt before I arrived they had operated and founnd a very bad ulcerated stomach, peritonitis had set in and the chances for him to live were small. He rallied from the operation, and we thought there

was a chance of recovery, bnt the Lord had ordered otherwise, and after eight days suffering he calmly went to sleep. During the last few days his mind was on the house not made with hands. He said, Everything is all right, I am going home, weep not for me. I tried to comfort the friends at the funeral, reading hymn 1252 (Beebe's collection) and Dent. xxxii. 1-9, and used as a text, Psalms xix. first clause of the seventh verse, after which his body was laid to rest beside his four children to await the call of the Master in the resurrection. May the good Lord reconcile us to our loss, as we feel it is his gain, and enable us all to hope in his mercy, and say, Tby will be done.

GEORGE L. WEAVER.

Ira Hayman, son of Mr. and Mrs. Henry Hayman, of Salisbury, Md., was born near Berlin, Worcester Co., Md., March 14th, 1908, and died April 7th, 1928, in Salisbury, Md., his parents, with whom he made his home, having moved to Salisbury in 1911. Ira was educated in the Salisbury High School, and completed his education by taking the commercial course, and finished his school work with much credit to himself and family. He was quiet and reserved by natrre, and was awarded the Rotarian prize for the best conduct, &c., of any student in the school. Just after finishing his school work he was given a position as bookkeeper with the Thelman Brothers Furniture Company, which position he filled with much satisfaction to his employers until his death, and it was in their office that death overtook him after he had completed his duties of distribnting the pay-roll on Saturday night, his death being from the discharge of the pistol he kept on his desk while distribnting the pay-roll, as was explained to the writer the pistol discharging as he was attempting to put it away in the desk drawer. His death came as a shock to the town in which he lived, and especially to his employers, and a crash to his parents and family. Ira was regular in attendance at the Old School Baptist meetings in Salisbury, where his mother is a member and his father a regular attendant. He seemed to enjoy the meetings, and would often say to his mother after hearing the discourses, "Mother, was not that a good sermon?" While not a member of the visible church at Salisbury, it is our hope that he was of the real church that is invisible to the natural eye. The writer was with the family the day before the funeral, and it was really wonderful to him to see how sister Hayman and also Mr. Hayman, the parents, were reconciled to God's will in this dispensation of his providence, for while they were, as they expressed it, just crushed, yet not rebellious, and the writer felt he never saw such a manifestation of faith as shown by this sister, his mother, at that hour, and would like to think that he was as much comfort to her as she was to him. The

writer conducted the funeral services at the Salisbury Old School Baptist meetinghouse Tuesday afternoon, April 9th, using as a text, The day of one's death is better than the day of one's birth, &c.

Interment took place in the cemetery of the Forest Grove Old School Baptist Church.

May the Lord continue to comfort the family.

G. E. COULBOURN.

Charles Edward Smith, son of David and Caroline Smith, was born near Madison, Wisconsin, August 4th, 1849, and departed this life at his home in Lebanon, Oregon, March 30th, 1928, at the age of 78 years, 7 months and 16 days. When a boy he moved with his parents to Marion County, Iowa, where he spent the greater part of his life, and where, on April 30th, 1876, he was united in marriage to Miss Hannah Watkins, who survives him. To this union one son, Ray W. Smith, was born. In the year 1898 the family rented their farm near Caloma, Iowa, which had been their home since marriage, and made a trip to Oregon, locating in Corvallis, but returned to Iowa in the fall of 1900. During their stay in Oregon both he and his wife united with the Luckiamute Primitive Baptist Church, under the pastorate of Elder Vincent Turnidge. Brother Smith served as Deacon and as Church Clerk for many years in Iowa, and was serving in that capacity, and as a trustee in Bethel Church, at Tallman, Oregon, at the time of his death. The family came to Oregon the second time in 1920, first locating at Philomath, and later moving to Lebanon to make their home. He was a true and faithful member in the church, an ideal husband and father, a man who was held in high esteem by his friends and fellow-citizens. He leaves to mourn their loss, his wife, sister Hannah Smith, of Lebanon, Oregon, the son, Ray W. Smith, and four grandchildren: Maxine, Velta, Fern and Charles Smith, all of Barlow, Oregon, besides many other relatives and friends. Bethel Church will also feel her loss deeply, as he was a regular attendant at the meetings, and was ever ready to bear his part of any burden that fell upon the church, and did it cheerfully, and his home was a hospitable and welcome retreat for his brethren, and a place where church services were often held.

The funeral was held at Howe's funeral home in Lebanon, at 2:30 o'clock on Sunday afternoon. Brother Smith had requested that Elder S. B. Moffitt conduct the services, but the message failed to reach him in time for the Elder to make train connections for Lebanon, and brother J. S. Locke, of Iowa, filled the place, using as a text, Romans viii. 18: "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." Brother Locke spoke comfortingly to the bereaved, and the mortal body of our beloved brother in Christ was then laid away in

the Lebanon Cemetery to await the resurrection morn, when, we trust, and believe, it will come forth a spiritual body, fashioned like unto the glorious body of our Lord Jesus. Let us be reconciled with this thought: Absent from the body, but present with the Lord.

MINNIE W. BANKS.

James Judson Rittenhouse died on the morning of October 27th, 1927, at the Good Samaritan Hospital, at Zanesville, Ohio. He was afflicted with paralysis, which caused his death after twelve days of helplessness and suffering. Following the stroke he was removed from the hotel where he made his temporary home to the hospital, where he remained until the end. His two brothers and one sister hastened to his bedside when the news of his affliction reached them, and there they were allowed their last, but blessed, brief visit with him. His body was brought to Frenchtown, N. J., where funeral services were conducted by Elder H. C. Ker, of Delmar, Delaware, from the home of relatives of the deceased, Mr. and Mrs. Martin F. Bellis, on Monday, November 1st, 1927. The interment was in the family plot of the Frenchtown Cemetery. Judson, a native, and almost lifelong resident, of Hunterdon County, N. J., was born April 30th, 1857. He was a son of the late William and Ida Brewer Rittenhouse. In his early life Lillie Udy Shepherd became his first wife, and was his loving companion until her death, which occurred nine years ago. Their only child, Erma, died in early childhood. During the later lonely years of his life his home was, for the greater part of the time, with his brother Oscar and family in Clinton, N. J., or with his sister, the writer. Pressing business demands called him from his home and friends so that his last days were spent among strangers. But such was the geniality of his nature that he soon endeared himself to many friends in the distant home who loved and comforted him in his illness. Although not a member of the church he was firmly established in the doctrine of salvation by grace, and to him the glad tidings of the gospel brought reverent joy. He suffered from a feeling of unfitness, but his life was a shining example of the work of divine grace. The little church at Locktown, N. J., mourns with the two remaining brothers, Gabriel C., of Paulsboro, N. J., and Oscar, of Clinton, N. J., the sister, Alwilda R. Stryker, of Flemington, N. J., the many loving nephews and nieces, and a large circle of friends, the loss of a loving, self-sacrificing and dependable brother, uncle, and friend. Surely a prince among men, "a child of Jehovah, a subject of grace," has been removed from our midst. Our hearts ache in this new loneliness that his absence brings, but we are humbly glad that his troubled days are ended and that he is, as we believe, at rest.

ALWILDA R. STRYKER.

Brother **Noah A. Darnall**, son of the late Elder J. L. B. Darnall, was born February 27th, 1879, and departed this life April 12th, 1928, making his stay on earth 49 years, 1 month and 15 days. In 1899 he was married to Miss Emma Capps, and to that union were born ten children, six of whom are left to mourn the loss of their father, together with his afflicted wife, two brothers and five sisters. There is no doubt we have lost a loving brother, a good father and husband. He united with the Dry Creek Old School Baptist Church, Trigg County, Kentucky, Saturday before the second Sunday in September, 1926, and was baptized by the unworthy writer, a brother in the flesh, and I hope, in the Spirit. He was elected Church Clerk on Saturday before the second Sunday in December, 1926, and made a faithful Clerk, and was always at meeting unless something serious prevented. He was a strong believer in the predestination of all things, and was not afraid to talk on the subject with any one. May the true Israel's God uphold his wife and children in their sorrow and enable them to say, God doeth all things well. We know their loss is great, but believe our loss is his eternal gain. He told me the day before he died that he wished the blessed God would draw the line, and say, Lie down and go to sleep. So we believe he fell asleep in Christ to await the resurrection morn. He requested that his funeral be preached at the church by Elder G. D. Clark. May we be enabled to say with the servant Job, The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

J. N. DARNALL.

Elizabeth Catherine Shuck Taylor was born August 9th, 1850, in Perry County, Indiana, and died at the home of her daughter, Mrs. Nora Hammons, near Twin Falls, Idaho, May 5th, 1928, aged 77 years, 8 months and 26 days. She was married to George Taylor October 21st, 1869, and to this union were born five children, of whom four are still living: W. T. Taylor, of Mulino, Oregon, Mrs. Nora Hammons, of Twin Falls, Idaho, Mrs. Ida Symmonds, of Stoddard, Nebraska, and O. W. Taylor, of Hood River, Oregon. The youngest son, H. H. Taylor, died in 1918. In 1896 Mr. and Mrs. Taylor moved to Iowa, where they lived two years. From there they moved to Smith County, Kansas, living there twenty-five years. In 1903 they moved to Willamette Valley, in Oregon, making their home there until death. Mr. Taylor died two and one-half years ago, and since then Mrs. Taylor spent a great deal of her time with her daughter, Mrs. Hammons. Sister Taylor united with the Old School Baptist Church called Little Flock, in Nuckolls County, Nebraska, about the year 1895, and lived devoted to her faith until death relieved her of her suffering here.

Funeral services were held in the home of her

daughter, Mrs. Hammons, May 6th, at 2 p. m., Elder J. R. Arnold, of Rupert, Idaho, officiating. The body was then moved to Salem, Oregon, to be buried there by the side of her husband. J. R. ARNOLD.

Reuben Curtis Culpepper, the subject of this sketch, was born March 29th, 1879, in Lavaca County, Texas, and moved with his parents to Stockdale, Texas, in the fall of 1903, where he lived until the time of his death, which occurred April 5th, 1928, making his stay on earth 49 years and 6 days. Curtis was sound in the doctrine of grace, believing in the absolute sovereignty of God, unyielding in his convictions, although he had never attached himself to the church of his choice, the Primitive Baptist. He loved the Baptists, and was a good defender of the doctrine, and his home was a welcome place for all the dear brethren, and he was faithful to see his dear old mother was carried to her church meetings. Although he never made a public profession of his faith, yet he left evidence of a hope beyond this vale of tears. He was greatly loved by all who knew him, and was strictly honest in all his dealings, and by his honesty and kindness endeared himself to the community in which he lived. He was married to Miss Ella Reese May 1st, 1912, by the writer, at Fentrice, Texas, and to this union were born two children: R. C. and Merril. His father, James Culpepper, two brothers and two sisters preceded him to the great beyond. He leaves to mourn, his wife, mother, five brothers, five sisters and a host of relatives and kind friends.

The writer was called to conduct the funeral service, which was held at his home in the presence of a large concourse of friends and relatives, the texts used were 1st Cor. xv. 21-23, and 1st Thess. iv. 15, 16, and in much weakness I tried to speak words of comfort to the bereaved relatives and friends, after which his body was laid to rest in the Stockdale Cemetery, there to await the morning of the resurrection of the dead, when Jesus shall descend from heaven with a shout, with the voice of the archangel, at the last trump, for the trumpet shall sound and the dead in Christ shall rise first. I will say to his dear mother, who is eighty-seven years of age, and to all the dear relatives and friends, Weep not, as for one without hope, and may the dear Lord reconcile each of you to the dispensation of his wonderful providence, for the fullness of his grace is the only power that can heal the wound. J. B. BOWDEN.

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

T. O. Turner, Ky., \$1; Mrs. M. Smith, B. C., \$1; L. G. Ross, N. Y., \$1; Isaac L. Kip, N. J., \$1; F. B. Hanover, Ohio, \$3; Mrs. Sarah V. Curry, Colo., \$2; J. W. Garrison, N. Y., \$1.

MEMORIALS.

We, the Particular Covenanted Baptist Church in Canada, have learned with deep regret of the passing away of **Elder C. E. Jackson**, of Bucyrus, Ohio, who has visited us for a number of years, by invitation, and whom we esteemed highly for the truth's sake, therefore be it

Resolved, that we express to the churches he served as pastor our sincere sympathy in their deep affliction, especially to the sorrowing widow in this her hour of great bereavement, therefore be it

Resolved, that a copy of this resolution be spread upon our minutes, and a copy sent to Mrs. Jackson, also a copy sent to the SIGNS OF THE TIMES for publication.

GEORGE RUSTON, Moderator.

ANGUS D. GILLIS, Clerk.

APPOINTMENTS.

The Lord willing, I will be at Deceipher Creek, Gurdon, Ark., June 9th and 10th; Monday, June 11th, at Little Hope; Tuesday, June 12th, at Macedonia; Wednesday, June 13th, Chaple Hill; Thursday, June 14th, at Bethel; Friday, June 15th, at Camdon, where sister Bettie Ellis may arrange; Saturday and Sunday at Fordyee, as Elder V. R. Harris may arrange. Then at Pine Bluff, June 16th, at night, at 1705 16th Ave., at brother W. H. Meeks' residence; and from there to Memphis, Tenn., June 23rd and 24th; and then through the Mississippi River Association, as Elder Kerley may arrange, so as to reach Martin, Tenn., by July 3rd, to meet the church at Cane Creek July 3rd. Boaz Chaple, July 4th and 5th; at Bethel, 6th, 7th and 8th; Mud Creek, July 9th and 10th; Mt. Zion, Graves County, July 14th and 15th. Then to the Soldier Creek Association, at Mayfield, July 16th; Kansas, July 17th; North Mt. Zion, 18th; Pilgrim Rest, July 19th; Harmony, July 21st and 22nd; Soldier Creek, 23rd; Shiloh, 24th; Providence, 28th and 29th; then to the Obion Association at Walnut Fork, Henry County, Tenn., July 30th and 31st, and as brother R. L. Veasey may arrange after three days rest.

J. B. BOWDEN.

SAN ANTONIA, Texas, May 6, 1928.

A CORRECTION.

I wish to correct, for the sake of his children, an error in the obituary of Elder J. N. Bartlett, published in the February number of the SIGNS, and appearing later in the *Lone Pilgrim*. In speaking of his children it should read thus: E. M. (deceased), W. P., of Gassaway, W. Va.; J. Corder, of Clarksburg, W. Va.; Mrs. Virginia D. Chenoweth, of Elkins, W. Va., and F. E., the youngest, with whom he made his home, near Philippi, W. Va. Also, the

year of his reception into Mt. Olive Church should be 1879 instead of 1877.

Lone Pilgrim, please copy.

SEMMA E. CORDER.

PHILIPPI, W. Va., April 24, 1925.

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, 1928.

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 Business Manager 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 24, 1912, embodied in section 41, Postal Laws and Regulations, printed on the reverse 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, Elder H. H. Lefferts, Leesburg, Va.; Business Manager, Gilbert Beebe, Middletown, N. Y.

2. That the owner is, Josephine E. Beebe, Middletown, N. Y.

3. That the known bondholders, mortgagors 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 person or corporation for whom such trustee is acting; also that the said two paragraphs contain statements embracing 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 stock, bonds, or other securities than as so stated by him.

GILBERT BEEBE,

Business Manager.

Sworn to and subscribed before me this 10th day of May, 1928.

(Seal)

FRANK P. COX.
(My commission expires April, 1930.)

MEETINGS.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan Co., New York, on Wednesday, Thursday and Friday before the second Sunday in June (6th, 7th and 8th), 1928. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street at 4:20 p. m., or the Erie R. R. Ferry foot of Chambers St., at 4:30 p. m., for train leaving Jersey City, N. J., at 4:45 p. m., on Tuesday, June 5th, or Erie R. R. Ferry foot of Chambers St., at 7:02 a. m., on Wednesday, June 6th, for train leaving Jersey City at 7:30 a. m. Get tickets for Howells, N. Y. These trains are operated on Daylight Saving Time. Those coming from and via Kingston, N. Y., will take Ontario and Western R. R. train leaving Kingston at 1:30 p. m., on Tuesday, June 5th. Get tickets for Winterton, N. Y. This train is operated on Eastern Standard Time. Trains will be met and friends cared for. Those coming by automobile will go to the home of Mr. Fred Beyea (The Old Homestead) on arrival at New Vernon. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON, Moderator.

The Olive and Hurley Church of the Lexington-Roxbury Association, the Lord willing, will hold our annual two days' meeting the third Sunday and Saturday before in June (16th and 17th), 1928. All are invited to be with us at that time. Trains will be met Saturday morning at Ashokan.

J. J. SECOR, Clerk.

The New Hope Association will be held with the Mt. Zion Church, ten miles south of Greenville, Texas, instead of with the Sabine Church, six miles north of Greenville, beginning on Friday before the third Sunday in August. Trains and busses will be met at Cash, Texas, Thursday afternoon and evening, and Friday morning. All expecting to attend this Association please notice the change.

J. J. DARNELL.

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ALL WELCOME

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.

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

E. A. MORELAND, Pastor.

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. SALLIE, Clerk.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the Swedish Lutheran church-house southeast corner of Eleventh and Orange Streets, Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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.

"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 Eld. Wm. Gadsby, of England. Third. "A Dream-Tour Through the Arminian Heaven." By Eld. H. M. Curry, of Lebanon, Ohio. Fourth. "Fatalism." By Eld. H. M. Curry, of Lebanon, Ohio. 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.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 96.

MIDDLETOWN, N. Y., JULY, 1928.

NO. 7.

CORRESPONDENCE.

I SAMUEL XX. 39.

"THE lad knew not any thing: only Jonathan and David knew the matter."

The narrative in the Holy Scriptures of Jonathan and David is peculiarly interesting to my heart. "As David returned from the slaughter of Goliath, the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his garments, even to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him

over the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward."—1 Sam. xvii. 57, 58; xviii. 1-9. Ah, from that moment so viciously cruel was Saul's jealousy, and so persistent his determination to kill David: but Jonathan's determination was to save him from the murderous jealousy of his father. I love to think that this was love's determination in love's covenant, for Jonathan and David made a covenant, because he loved him as his own soul. (1 Sam. xx. 16, 17.) In this covenant is pictured forth that

everlasting covenant ordered in all things and sure (2 Sam. xxiii. 5), concerning Christ and his church. (Jer. xxiv. 7; xxxi. 33-35.) "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."—Jer. xxxi. 3. And in this Love's covenant is love's determination, love's eternal election, love's predestination as declared by the apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 3-6. In all the transactions of Jehovah, the Father, Son and Holy Ghost, there is ever being revealed to the chosen in Christ Jesus Jehovah's eternal delight in them. But more of this a little further along in our writing.

So persistent was the hatred of Saul and his determination to destroy David that he surely would be successful. But the counsel of Jehovah's will was otherwise, for "the Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. Thus also it was in relation to David; and is unto every thing in creation. Every atom in the universe God gave being to, it has its decreed place, its sphere, and will fulfill neither more or less than Jehovah's eternal purpose therein who gave it being.

But though God had spoken to David in the past, yet he is troubled, filled with

fears, and said to Jonathan, As the Lord liveth, there is but a step between me and death. (1 Sam. xx. 3.) Please read this entire twentieth chapter; it is one of the most interesting narratives of the love of two men, Jonathan and David, ever published among the children of men. "Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field." And there they made a covenant. Jonathan promised to find out definitely what was the purpose of Saul, his father, concerning David; and he would come and tell David, and made an arrangement how he would let David know how it was, whether life or death. So David hid himself in the field. Jonathan found out that Saul was determined, if it were possible, to destroy David. "And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn

both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed; and Jonathan went into the city." And when Jonathan was slain in battle against the Philistines, David in his soul's distress exclaims, "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high place. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"—2 Sam. i. 25-27.

"The lad knew not any thing" of the covenant, the love, and the signification of the shooting of the arrows, it was Jonathan's and David's secret. So in the deep and spiritual sense there are transactions between the Most High and his people, between Christ and his church, of which the world knows nothing. "The secret of the Lord is with them that fear him; and he will shew them his covenant." Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."—Matt. xi. 25, 26. "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. xiii. 11. There are such glorious, unspeakable matters between the Lord and his people which are known to no others. Yes, all the spiritual matters between Christ and his church are so personal and in such privacy that only he, the Head, and they, the church, the members of his body, only the Lamb of God, and the bride, the Lamb's wife, know. It has pleased the Lord to call them "my darling," my only

one; he has no other. "You only have I known (Amos iii. 2), and the spouse of Christ sings, My beloved is mine, and I am his, he feedeth among the lilies, (Solomon's Song ii. 16), and Christ, speaking of the church, says, My dove, my undefiled, is but one, she is the choice one of her that bear her. (Solomon's Song vi. 9.)

Let us read together in the forty-fifth of Genesis, "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy

children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee, for yet there are five years of famine, lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that, his brethren talked with him." Oh what a meeting was this between Joseph and his brethren! Too sacred, too touchingly intimate for any others to witness. The Egyptians knew not anything, only Joseph and his brethren knew the matter; and the intimacy of a poor lost sinner, that mercy, and salvation, and reconciliation felt in the forgiveness of sin through Jesus the dear Savior, in his precious blood is so sacredly personal and secret that no other one knows the matter in those moments but the Lord and that favored sinner. "The lad knew not any thing: only Jonathan and David knew the matter." Look at this picture in John viii. 3-11. There stands the adulterous woman with downcast eyes before Jesus and her yelping accusers, who say, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground." What did Jesus write? Only

Jesus and the woman with downcast eyes knew this matter. No one but the woman read what Jesus wrote; the rest knew not anything of this matter, and while Christ was writing with his finger on the ground he, by his Spirit, in his sovereign, abounding graciousness is writing in her heart, and oh that voice, those words! All her days that sweet gracious voice is saying this in her heart, and bearing its sacred fruit in her life: "Go, and sin no more." This also is a matter, oh unspeakably blessed in her life, which only Jesus and the woman knew. The apostle Peter while in the garden of Gethsemane was a valiant defender of Christ, and would have slain any one who would lay a finger upon him, and did with his sword cut off the right ear of the high priest's servant, "The servant's name was Malchus."—John xviii. 10. But as he warms himself at the fire, in the palace of the high priest, when a maid challenges him, and accuses him of being one of Christ's disciples, where, Peter, is thy bravery? There he is denying Jesus, denying him with oaths and curses. Are you, child of God, saying, I would never have done that? Oh there is the precious Savior knowing, hearing all that Peter is, and is saying. But amidst the revilings, mockings, insults, cruelties to which he was subjected he has thoughts of Peter, and turned and looked upon Peter. Oh only Jesus and Peter knew all this matter. When their eyes met, and Peter remembered that word, "Before the cock crow twice, thou shalt deny me thrice." What took place in those moments only Jesus and Peter knew, the rest, that wicked throng, knew not anything. That look! Was it a look of scorn, of utter loathing?

Oh no! Words cannot portray what was in that look; it passes all telling. It went all through him; so transformed the denying, cursing Peter. He leaves that fire where he was warming himself; he went out a broken-hearted, contrite sinner. "Peter went out, and wept bitterly."—Luke xxii. 62. Very many instances are given us in the Scriptures of the personal intimacy between God and his chosen ones, as between the crucified thief and the Savior. To this dying thief was given a vision that Christ crucified was the King of glory, the Lord of hosts, the King of Israel, through his sufferings, his blood, his travail, entering his kingdom, soon to ascend into the heavens, and he is moved to cry, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."—Luke xxiii. 42, 43. Only the crucified Jesus Christ and the crucified thief knew the matter; that reviling mob knew not anything. When Saul of Tarsus was on his way to Damascus, and a light shone round about him above the brightness of the sun, and he fell to the earth, and heard a voice saying unto him, in the Hebrew tongue, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard to kick against the pricks." Only Jesus and Saul of Tarsus knew the matter; to the men that journeyed with him it was meaningless, they knew not any thing. (Acts ix. 1-7.) There are frequent experiences that are ours, between us and our God, so personal, of which it can be described in the saying, "The lad knew not any thing: only Jonathan and David knew the matter."

FREDERICK W. KEENE.

RALEIGH, North Carolina.

WALLA WALLA, Washington.

DEAR BROTHER LEFFERTS:—The SIGNS is always so full of comforting matter I feel that my poor writings would only crowd out some of those dear ones who are able with their pens to set forth the precious truth of the gospel of God our Savior so seasoned with grace that it makes the soul glad. As my mind has been exercised upon a subject of divine inspiration that has been very sweet to my soul in my meditations, I will try and offer some of my thoughts, and you can be the judge whether they should be given to the household of faith. It is a subject which to my mind is as much perverted or misconstrued as any part of the written word of God. Paul in his second letter to Timothy, second chapter, fifteenth verse, says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I desire to notice the "dividing the word of truth." It seems to my mind that a great many of our brethren at this day and time are trying to divide the gospel, but this is impossible, for the gospel is all of one piece and cannot be divided. Their reason for dividing the gospel is that Jesus says, Feed my sheep and feed my lambs, and the lamb cannot eat the same food that the old sheep can. The old sheep (saint) can eat the strong doctrine of election and predestination, but the lamb cannot eat such strong food. I am not able to see how election or predestination can be divided so part of it will be milk and part of it will be strong meat. I have had some experience with sheep, and I never thought of trying to divide the grain and forage which I fed the sheep so the lambs could eat it, but was very particular to select good pure feed for the old sheep, realizing that the health and growth of

the lamb depended upon that same food which the mother ate. So in like manner in the kingdom or fold (church), if the old members (sheep) in the church are fed on the pure gospel of God our Savior you will see the little lambs (young saints) grow and thrive in the truth of the gospel, but if the word of truth is not rightly divided, if the law and gospel (works and grace) are mixed it so pollutes the food that neither old nor young can thrive on it. From such spring all the diseases which have bothered the church since it was set up on earth.

With these few remarks let us examine the word of truth which must be rightly divided. I believe it is the law and the gospel, or old and new covenants. It is true that God made two covenants with his people. The first was made with Israel naturally, the second was made with Israel spiritually. Now while these two covenants were made by God, and made with Israel they cannot be mixed, for all the stipulations in each are as foreign as light and darkness, and the two being made with the same people, Israel, is the cause of the deep studying to divide them, for they are the word of truth. The first which God made with our fathers when he led them out of Egypt is made by God, and is his word, which is truth. Jesus settles this fact when he says, I am come not to destroy the law or the prophets, but to fulfill; and again he says, Not one jot or tittle shall pass from the law until all be fulfilled, so we see that his first covenant was sure to be fulfilled, and the same God who spoke the truth in the first covenant also says by the prophets which were under this first covenant, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the

covenant that I made with their fathers." It not being like the first or old covenant, how necessary it is that they should be divided so that each should fill its place and harmony prevail. Now as God did make two covenants with his people, and only the two, we have them both typified or shadowed in the prophetic day, and declared by Jesus and his disciples. We might go back to the beginning of creation and the type, but to be as brief as possible we will go no farther back than Abraham, to whom the promise is made. God called Abraham out from among his kindred and made a promise to him, which according to the wisdom of this world was impossible to be fulfilled, but all things are possible with God. The promise was that he should have a seed, and that seed is Jesus, and in him all the families of the earth should be blessed. According to nature this promise could never be, and there is where the parable of Jesus typified where Jesus said that the good man sowed good seed in his field and while men slept an enemy sowed tares. Jesus in his explanation of the parable says that the good seed sowed is the word of God, the world was the field and the devil was the enemy that sowed the tares. Now here in Abraham was the good seed sown, the promise. While this precious promise of God to Abraham was by nature impossible, yet Abraham and Sarah were overanxious that it should be fulfilled, and, being asleep to the knowledge of the sovereignty of God to perform that which his soul desired, Satan, or the wicked one, took this opportunity to sow his seed (tares) and this suggestion of Satan is very easily worked in all the saints who are not established in the doctrine of God's absolute sovereignty. The overanxiety of Sarah and Abraham was such that they felt through

the influence of the flesh they could help God bring about the promise, so by the consent of both Hagar the handmaid was given to Abraham, and by this work Ishmael (the tares) was manifested, and both were satisfied until God fulfilled his promise in Sarah, the legal wife, through which the promise must come, and as soon as the good seed (Isaac) was manifested the fruit of the tares was manifested in Ishmael. Then the servants (Abraham and Sarah) wanted to cast him out, but God said not so, lest they root up the good seed also, but let them all grow together until harvest, and then he would send his angels (reapers), and that they should first gather the tares in bundles to be burned, but the good wheat they should gather in his garner (church). Now we have the word of truth here, that is Abraham had two sons, and if we will turn to Galatians, fourth chapter and twenty-second verse Paul will tell us how the word of truth is divided, "For it is written, that Abraham had two sons; the one by a bondmaid, the other by a free-woman." Paul does not mix this word of truth, but rightly divides it: "But he who was of the bondwoman was born [manifested] after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." It is the word of truth that Jerusalem under the law, or old covenant, was in bondage under the law, but the new Jerusalem which John saw coming down from God out of heaven, clothed and adorned as a bride to meet her husband, if free, for

her husband (Jesus) has made her free through the everlasting covenant. If the Son make you free ye shall be free indeed; ye are no more under the law, but under grace. The old covenant is a law covenant and the law knows no mercy, neither does it promise or offer mercy, but it demands strict obedience. The new covenant is a covenant of mercy, the subjects of this new covenant are sinners saved by the grace and mercy of God. Jesus in all his teachings while here on earth was dividing or showing the difference in the two covenants. Most all his parables brought out in full the nature of the two covenants, and in nearly every one of the parables he takes two to illustrate and show how the tares are separated from the good seed. In the parable of the two brothers, the prodigal and the elder brother, the prodigal brings out the character of the poor wayward sinner coming to all the rich provisions of the grace covenant, and the elder son shows all the nature of Ismael, who is born (manifested by the flesh) after the flesh. Some brethren seem to believe that this elder brother represents a disobedient child of God, and the younger, who had spent his all on rioting, and returned to his father, represents an obedient child of God. I believe he represents the child of God in both disobedience and obedience, and the elder represents the self-righteous pharisee, which Jesus says makes the outside the cup clean, but the inside is all filthy and unclean. We can take the ten virgins, they represent two things. Jesus begins this parable different from all the rest of the parables, yet it represents the two. In all his parables he says the kingdom of heaven is like the man who had the two sons, and the man that sowed good seed, &c., but in this one he says, "Then shall the king-

dom of heaven be likened unto ten virgins." This "then" follows what has taken place in the twenty-fourth chapter of Matthew, and is to be yet in the future. This is his last parable, and represents that day of harvest spoken of when the tares are to be bound in bundles and burned, and the wheat is to be gathered into his garner (church). These ten virgins went forth to meet the bridegroom (all growing together under the law covenant), five were wise and five were foolish. (Some say the reason some of them were foolish was because they were disobedient). It says they went to meet the bridegroom just the same as the wise, they were just as obedient as the wise. The wise had oil in their vessels with their lamps, but the foolish took no oil in their vessels with their lamps, and the reason they took no oil in their vessels is because they had none to put in. There was no oil (grace) in the law covenant and that is where they were foolish to think that their favor in meeting the bridegroom depended upon their obedience. This was fully demonstrated when Judea and all the region round about went out and were baptized by John, confessing their sins, the oil that was in their vessels showed on the outside (grace). But John saw the foolish coming without oil in their vessels and he called them a generation of vipers, and said, "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." (Bring evidence of grace). Do not say you had Abraham to your father, for God is able of these stones to raise up children unto Abraham. We, brethren, as Isaac was, are the children of promise. At midnight the cry came (the dividing of the old and new covenant day), Go ye out to meet the bridegroom, and they all arose

(grown together) and trimmed their lamps. The foolish virgins' lamps had gone out. Yes, behold, your house is left unto you desolate. They said to the wise, "Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." While the foolish were gone the bridegroom came, and they that were ready went in with him, and the door was shut.

I will now close with one more thought on "they that were ready." The being ready was the effect of the oil in their vessels. How were they made ready? John (the holy spirit) the forerunner of Christ, came to make ready a people prepared of the Lord. So the Holy Spirit is the one that takes the things of Jesus and shows them unto us, and through this knowledge we are made able to divide the word of truth, preach salvation by grace through Christ the good seed, in whom all the families of the earth are blessed. Amen.

Yours in gospel bonds,

J. T. BARNES.

ROCKPORT, Texas, March 11, 1928.

DEAR PUBLISHERS:—Inclosed find a letter written to me by my youngest daughter, Martha, which is self-explanatory, and it is to me a source of great joy to know that God is yet revealing himself to the children of men as the chiefest among ten thousand, the one altogether lovely. Being questioned by Martha in a letter relative to spiritual things, I wrote her as best I could, trying (though in a weak way) to set forth the plan of God's salvation, through grace, treasured in Christ for the heirs of promise before the world began. If the editors of the dear old SIGNS OF THE TIMES feel her

letter would be comforting to any of the Lord's little ones I ask that they give it a place in its columns, otherwise all be well.

Inclosed find my check for ten dollars, two dollars of which apply to the renewal of my wife's subscription, two dollars to be applied to new subscription for my daughter, Mrs. W. W. McClellan, 1412 17th Street, Wichita Falls, Texas, the remaining six dollars to be used as seemeth good to you to supply the poor in Zion. May the God of all grace be with, strengthen and keep you, together with the editors, that this medium of communication of the dear saints of God may be perpetuated to the coming again of our Lord Jesus Christ.

Wife and I have been spending the winter on the Texas coast for the benefit of our health, but hope to soon be at home again at Vernon, Texas.

Yours in an humble hope of immortality,

W. S. BOURLAND.

OKLAHOMA CITY, Okla., Feb. 17, 1928.

MY DEAR FATHER:—I received the letters from you and mamma to-day, and certainly did enjoy them. It has been a long time since I have had a real letter from you, papa, and I wish I could write you one that would be just half as interesting, but I cannot, yet I want to tell you your letter was enjoyed and appreciated very much, and I hope you will feel like writing me again before long. There are so many things I cannot understand; in fact, it seems there are few I do understand. I do not know whether it is because I have always heard you talk in just the same manner that you wrote, or whether there is some other reason, but it comforts me to read those things, and I seem to understand them

more clearly when I have you tell them to me. My dear father, it must be the most wonderful blessing in this world to be able to read, understand and remember like you do. When I read the Bible I enjoy it, but there are so many mysterious things to me. The things I think I do understand are those I have heard you so often talk of. I do believe and accept them as true for the reason I know we are of a carnal mind and are not good. I do not believe when we are disobedient it is because we desire to do those things. Do you? I know I try with all my heart to do good and live as nearly right as I can, and my conscience smites me when I have done wrong, and I wonder why I did. But my doings to a certain extent are like my thoughts: they come and go and I seem to have little control over them. When I try to pray I feel it more than at any other time; I am lost, and feel so alone, and that my prayers are not heard, and wonder if the things I ask for are of the flesh. I am afraid I am selfish, and know I am not deserving, but that is not the way I want to be. O my dear father, if I could just understand and have one little ray of light, I feel I could then bear those dark hours better. Or is it so that when you once have tasted the goodness of God and have seen the light you are satisfied, or do you have dark despairing moments, when you feel so unworthy? O, papa, I feel so low and unworthy I am afraid even to try to pray to God, or utter his holy name, or to ask him to give me understanding. Often I feel I cannot stand it; I am so alone. Oh is there any one like me? I am made to wonder why there are so many temptations here before us, and why we are so weak we cannot withstand them. There were many things I wanted to ask you when I started

writing, but my mind is completely blank now and I will have to wait until another time. I ask that you always remember me in your prayers, I need them. I may be rebellious because of the things put upon me, which I am, that is why I am never satisfied. The Lord is good to me, but I always want something I do not have. I do hope and pray that it pleases the Lord to comfort me with an understanding heart, for we cannot feast upon and relish worldliness and be happy, for it is so empty, wicked and vague, yet ever ready to take us into its grasp. That is why I pray for the love and protection of God.

Do write to me again, for I am always glad to hear from you, and especially upon the things which pertain to the kingdom of our God.

I am your affectionate daughter, in hope of eternal life,

MARTHA BOURLAND.

SULPHUR, Kentucky.

DEAR BRETHREN:—I want to send in my subscription to our dear family paper, and some have asked me to write, though what any one can see in my writing that would be of comfort to them is more than I can tell. No one can write or speak to the comfort of the Lord's poor and afflicted people except it is given them from above, and according to my feelings I have no gift and had better keep silent, for I have a fear that I may darken counsel with words to no profit; but O, dear Lord, forbid that I should write anything not according to the truth. I can very easily see the marks of grace in others, but in myself it is only the sinful flesh that appears, and when I read over my own letters I am ashamed to send them, and especially so after reading such letters as Mrs. H. A. Strube had in the May number of the SIGNS. It was ex-

cellent, she told my thoughts and feelings better than I can. Many times I have the desire to pray and know not how to approach the throne of grace, for I feel to be too weak, too little, too sinful, while he is high, holy and good; but the poet says prayer is the soul's sincere desire unuttered or expressed, and dear old Paul tells us that we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered. We know the Lord is great and greatly to be praised. He hath done great things for his people, whereof we are glad, a most kind and loving Savior, ever he teaches his people to know he is their whole dependence. He is their all in all, and without him we can do nothing. He saw his people deep in sin and folly with no strength to extricate themselves, he found them all in a waste howling wilderness, and he led them all the days of old. He was and is their only instructor. He brought them up out of the horrible pit and the miry clay and set their feet upon a rock, established their goings and put a new song in their mouth, even praise to God for evermore, and I want to say none others can sing that song; they do not know it; they do not want to know it; they see no beauty in it. Moses could sing this song when he saw their great deliverance from the Egyptian hosts. His people were hungry and He gave them manna from heaven; they were thirsty and they smote the rock and the waters gushed out; he brought them out of bondage from darkness into light to serve the true and living God and gave his only begotten Son to die that they might live. All of this, and more than mortal tongue can ever tell, and then some say we must first make the start, but the Bible says not so. Paul says we

believe according to that mighty power that was wrought in Christ when he was raised from the dead, and for his great love wherewith he loved us, even when we were dead in sin, and hath raised us up together with Christ, and made us sit together in heavenly places in Christ Jesus. By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Yes, it is salvation by free unmerited grace, given in Christ in covenant love before the world was made. Amazing grace, how sweet the sound that saved a wretch like me. Who hath saved us and called us, not according to our works, but according to his own purpose and grace. So it is grace from first to last. It was all of his grace we were brought to obey, while others were suffered to go the road which by nature we chose as our way, which leads to the regions of woe. A few nights ago I awoke in the middle of the night with these words in my mind, Because I live ye shall live also, and just one line of a song, I through grace a member am, and I wondered much if these gracious words were given for me, and the thought came, Why were they given to me? Why were they in my mind in the dead hours of the night? He neither slumbers nor sleeps. He works and none can hinder. I have not been able to recall any more of the song, but I know if it is my happy lot to be a member with the chosen of the Lord it is through the grace of a kind heavenly Father. We hope this God is our God. He will be our guide even unto death.

If you think this is fit for a place in the SIGNS please correct all mistakes, but if you see anything in it that is not according to the truth I would not have you publish it, and please do not let it crowd out any one of the many good writers, for their writings are well worthy of

space. The last SIGNS seems to me unusually good. I enjoyed every article in it. May the Lord bless you and care for you and our dear editors with all things needful. May he be with us all throughout the uneven journey of life and not forsake us when we come down in death, but take us home where our dear Savior is, there to see him as he is and be like him.

"Hide me, O, my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh receive my soul at last."

Unworthily yours in a precious hope,
ADDIE CHANDLER.

ATLANTIC, N. C., June 5, 1928.

DEAR EDITORS:—Wife and I arrived home to-day, after a very comforting trip with the churches in the Country Line Associations, the Pig River, Mountain, New River, Delaware Association, New York city, and the Delaware River Association. We found all in peace, as we did on our last visit. I felt that there is peace and brotherly love with the Old School Baptists and my poor heart was made to rejoice at the goodness and tender mercies of God. We desire to extend our love and many thanks to the brethren and sisters who were so very kind to us on our trip, and may the blessings of our heavenly Father ever attend them in his tender mercies, is our prayer for Christ's sake. The Lord bless you all by his grace, in the finished work of Christ.

Your brother in love and sweet fellowship,

L. H. HARDY.

ROANOKE, Va., May 30, 1928.

DEAR BRETHREN:—Would you do me the kindness to say to the readers of the SIGNS that I can furnish the Hymn and Tune Book in the shaped note only, at \$1.00 per single copy, \$10.00 per dozen, postpaid?

Yours in hope,

P. G. LESTER.

EDITORMAL.

MIDDLETOWN, N. Y., JULY, 1928.

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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.***“CHARITY.”**

(I CORINTHIANS XIII.)

It has often been a serious and solemn question with us as to whether we were in any way a possessor of this blessed and heavenly grace, especially as we hear of confusion and strife, dissension and divisions up and down the land. There are false doctrines and there is the true doctrine of God our Savior, and there is a false love and a true, or perfect, love. Much talk there is to-day the world over of a charity which consists of giving to the poor and sacrificing of one's self for the good of others, which in itself may be good according to the standards and opinions of men, but that is not the charity of which Paul writes. The charity of which he writes in this thirteenth chapter of first Corinthians is love, the love of God, and none can know or possess this love only as it is bestowed

on them; as John declares, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” There cannot be the least motion of love in our hearts toward God, by a love that is divine, until he sheds abroad his love in our hearts, for our love to him is the result of his love to us. As with all of the fruits of the Spirit there can be found a counterfeit, so with love, as we have before said, there is a false love and a true love. The false love is from the creature and is prompted by some ulterior motive. We remember a dear brother once asking if we thought a God-given love would be found loving a brother to-day and hating him to-morrow. A false love, which is hypocritical, may do so, but a true love cannot: possessors of it might not approve of a brother's disorderly conduct and would be very grieved, yet would still love that person although they could not fellowship him in his wrong course. It is our desire to write of “Perfect Love.” There is no other subject so dear to us, nothing can be compared to it. It's “A portion worth more than the Indies of gold, Which cannot be wasted, nor mortgaged, nor sold.” David often spoke of the love of God, and in Psalms exvi. he tells what we should all call a good experience; he, like every elect vessel of mercy, could never have told a word about divine things but for the love of God. Where the Spirit of God convinces of sin, bringing the soul guilty before him, a thousand talents in debt without a penny to pay, then, wretched and worthless as he is, God, who is rich in mercy, according to his great love wherewith he loved us, hearkens to his cry and speaks peace to his soul. Like David he can then say, “I love the Lord,” and the reason he gives for loving the Lord is, “Because he

hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Thus this love bestowed upon us begets love to him in return.

"I love the Lord with mind and heart,
His people and his ways,
Envy and lust and pride depart,
And all his works I praise."

Jesus, the embodiment of God's love, is made precious to us as we by the mighty power of God are enabled to believe. No matter what our sins have been, it is love and love only that can break the heart of stone, and it is such love that makes our cheerful feet in swift obedience move. It enables us to take the spoiling of our goods joyfully, to rejoice in tribulation, knowing that tribulation worketh patience, patience experience, and experience hope. It is the love of God shed abroad in the heart of a poor sinner that makes him to forget his poverty, and to esteem highly in love for the truth's sake all who can testify of God's love and mercy to them. What is there that a mother will not do for the comfort of the child of her womb? and that is but natural love; how much more will spiritual love enable us to bear all things. Would the mother see her child in need and turn away and not minister to its need? and can one with the love of God in his soul ignore his brethren in need? Can such an one pass by his brother naked, in poverty, and say, "Depart in peace, be ye warmed and filled," and not attempt to supply the needs of such? "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But

whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Without this love, no matter what ability a man may have, he is nothing. Balaam, who had the tongue of an angel, loved the wages of unrighteousness, and in the end died, sword in hand, fighting against the Lord's people. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Surely such language should cause each of us to examine ourselves carefully to ascertain what spirit we are of. It is very easy to deceive ourselves and others, but we cannot deceive God. As we look over this thirteenth chapter of first Corinthians it is with sorrow and sadness that one feels how utterly they have failed: can it be possible that we have ever possessed such charity? We will repeat what charity does, and it will be well for each of us to examine ourselves as we read. "Charity suffereth long, and is kind; * * * seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things." We might well ask, Where do we come in? Be sure of this, wherever these marks are in evidence it is God's doing. In this also we should be thankful that we are not our own judges, "God is judge himself. Selah." Perhaps we can truly say that we do not rejoice in iniquity, and we know that we often "rejoice in the truth." A love that springs up in the heart from a consciousness of God's mercy in the forgiveness of

our many sins, through the precious blood of our Lord Jesus Christ, will enable one to walk softly before the Lord and before the church of God. Such an one is not easily puffed up, for the love of Christ to vile and undone sinners makes them loathe themselves and feel that they are less than the least. How unseemly the person is, whoever he be, who creeps into the church unawares and manifests by his behavior and disorderly course that he is a stranger to this love and its effects upon the soul; but where this love is, such an one doth not behave himself unseemly. Only this love shed abroad in the heart will enable its possessor when he is smitten on the right cheek to turn the left also. Love begets love, just as hatred often begets hatred, and it cannot be a loving spirit that saith, I will do unto him as he hath done unto me, neither does God's word approve such a course, for it is written, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." The love of God shed abroad in our hearts by the Holy Ghost is a clear evidence that the Lord delights in his people and that they are his. "Ye are not your own, for ye are bought with a price." Ought we not therefore to delight in one another, desiring not the hurt, but the good of all who name the name of Christ in sincerity? Ought we not to comfort the feeble-minded and support the weak and be patient to all men, and as much as in us lies be at peace with all men? When we have seen men determined to set brethren right, how unseemly it has seemed and how miserably they have failed. When the disciples disputed who should be greatest in the kingdom of heaven Jesus set a little child

in their midst; how we need our blessed Jesus to set little children in our midst to-day. There is a spirit of criticism that we fear is not directed by love; there is a watching over each other, we fear not for each other's good, but to the hurt and distress of each other. Charity! where is it? We remember the day when as a stranger we first saw the church of God. It was to us then as a palace built for God to show his milder face, and surely that milder face was reflected in the faces and deportment of that people. Hardly could one enter the place but he would be met with a loving welcome and a look which said, We are glad to see you. These things, small perhaps in themselves, show just where the heart is, and declare plainly that just as God delights in us we also delight in each other. We should not live for ourselves, but for the comfort of those we speak of as our best friends and kindred. John says, "Every one that loveth, is born of God," also, "We know that we have passed from death unto life, because we love the brethren," but let us always remember that if we see the brethren without their glorious and living Head, our Lord Jesus Christ, we see a body without its head, and if such a thing could be it would mean death, and such a love is a dead love; that is, where one sees and loves the brethren and does not and has not seen Jesus. It is,

"The blood of Jesus can inspire
Our hearts, and warm with heavenly fire;
The blood of Jesus can set free
Our tongues in sweetest melody.

Oh here was love! the Father's love,
That enemies his heart could move;
To such compassion, make him give
His Son to die, that we might live.

If you would know the Father, see
His Son made sin on Calvary's tree;
There, writ in characters of blood,
Sinners may read the love of God.

Oh glorious love! the just One dies!
Thus God will bless his enemies.
The Son's own blood must freely flow,
That foes and rebels love may know.

God's power in nature I may trace;
But the still voice of gospel grace
Alone this stubborn heart can move,
While softly whispering, God is love."

G. R.

CIRCULAR LETTERS.

The Baltimore Primitive Baptist Association, to the churches composing the same, greeting.

DEAR BRETHREN:—We propose at this time to call your attention to Isaiah xl. 1, 2, which reads as follows: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." In the preceding chapter the prophet is telling the king what shall befall him as a result of showing his house and all his precious things to some men from Babylon, and although there seems to be nothing in his message to comfort him, yet Hezekiah said, "Good is the word of the Lord which thou hast spoken," and then follow the words, Comfort ye my people, saith your God, &c. While the Lord always visits his people with judgments when they sin he has provided a remedy in Jesus, his blessed Son, and his people are led to see that the Lord's ways are right, even in their punishment, and though he in a little wrath hides his face and scatters his people he also in great mercy gathers them again for the praise of his great and holy name, and we have his promise that he will never leave nor forsake his own, for they are dear unto

him, and he keeps them as the apple of his eye. So, dear ones, though we are few and scattered and sin daily, and the prospects before us from our standpoint are gloomy, yet our God still reigns and all things are naked and open to his eyes. When our father Abraham was an hundred years old and Sarah was ninety the prospect of his being multiplied was as gloomy to him as our own multiplication is to us now. He complained, saying, I go childless. Yet his faith was in his God and he believed that he was able to do that which he had promised, so in all the gloom through which we walk we believe that our God is able and will visit his Zion in his set time, and we are comforted in the assurance that the battle is not ours, but the Lord's, and that it has already been fought and won, and this is that which the gospel preaches to us that Jesus has finished the work and through his perfect righteousness and intercession our sins are forgiven, and not only a full and free pardon, but justification by the blood of the Lamb. One is always justified by the payment of his debts, so being members of the body of Christ we are justified by his obedience which he rendered to his Father by which he canceled all the debt of those chosen in him. He gave himself for our sins. He got our sins and put an end to them. We get him, and this is a legacy that will never waste, but remain the same yesterday, to-day and forever. May we be blessed ever to look to and depend upon him and walk worthy of the vocation wherewith we are called and give all the glory to Jesus our blessed Savior and only comforter.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

E. A. JOHNSON, Assistant Clerk.

The Delaware Association of Old School Baptists, in session with Welsh Tract Church, May 23rd, 24th and 25th, 1928, to the several churches, brethren and messengers composing the same, greeting.

The custom of preparing the Circular Letter has devolved upon one who feels incapable of performing such a task. The writer realizes "words without knowledge" are not profitable to the Lord's people, especially when His ministers and messengers convene in a general association, hoping for the unction of the Holy Spirit in their hearts; as John says, "But ye have an unction from the Holy One, and ye know all things," in speaking of the last time when there shall be many antichrists, "whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Thus the Lord purges his churches in his way since the time of the seven churches in Asia; antichrists have crept in unawares, wolves in sheep's clothing, and none but the Father can purge, for he only knoweth his sheep and they follow him, he leadeth them out. We do not know them all, but he does; even we are in doubt regarding our own salvation. We feel the older we grow the more we are under the conviction of the man of sin, the total depravity of the Adamic creature is revealed more clearly to our hearts, and to be released from such captivity we pray daily, but the warfare being established by the Holy Spirit in regeneration of the creature, separates the dead from the living, "there is no discharge in that war." We have been brought under such strong captivity to "the strong man" of late our mind reverts to the words of the prophet,

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." This one Scripture proves "the Lord hath made all things for himself; yea, even the wicked for the day of evil." This command of Jehovah through Zechariah the prophet predicting the coming of the Messiah, "to save his people from their sins," was verily a command to Satan himself, for He knew the Son had to come down from heaven, "under the law," to suffer and to die for his people, "him, being delivered by the determinate counsel and foreknowledge of God," thus his divinity and incarnation was predestined to live upon earth, and to die by wicked hands. "Awake, O sword." The Lord of hosts surely was addressing Satan, or his forces. Did he not create the crooked serpent for his own purpose? In his arraignment to Job, he enlarged upon the powers of his satanic majesty, to prove to man that he is incapable within himself to resist his powers. He calls him "behemoth" and "leviathan": He saith of him, "He is the chief of the ways of God: he that made him can make his sword to approach unto him." "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." He further saith, "Lay thine hand upon him, remember the battle, do no more." Every child of grace knoweth of many battles in which they have been engaged with Satan, and retain the many scars which they shall carry to their graves. He saith further, "I will not conceal his parts, nor his comely proportion, * * * his heart is as firm as a stone; yea, as hard as a piece of the nether millstone; * * * upon earth there is not his like, who is made without fear.

He beholdeth all high things: he is king over all the children of pride." Then with all this array of Scripture proving the power of Satan in a creature of flesh, which the Lord answered Job out of the whirlwind, how can a child, once regenerated, believe and practice conditionalism as some do to-day, endeavoring to separate God's people, and which system is but legalism in its old and true form? "Smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord will help me; therefore shall I not be confounded. * * * He is near that justifieth me. * * * Behold, the Lord God will help me." Our Christ (the lowly Jesus) suffered all this, even in the ancients of eternity, as he stood as a Lamb slain from the foundation of the world. "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," and God said, "Let us make man in our image, after our likeness." Father and Son knew the infallibility of man, whom He created, and foreknew of the "fall" and the ultimate descension of the Son to save his people from their sins. The sword (Satan) is just as essential to day to carry on his judgments and fulfill all things to the end, that "sword" is just as necessary to our "walk" in life to-day as in ancient times; the warfare must go on, battles must be fought and new scars

made in our earthly pilgrimage, to the end. There is no discharge in this war, yet his hand is always turned upon the little ones. We are chastised daily: without it we would not be sons, mercy is our only hope; I will have mercy upon whom I will have mercy, and harden whom I will harden. Zion once said, "The Lord hath forsaken me, and my Lord hath forgotten me," but what did he say to her? "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? yea, they may forget, yet will I not forget, thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." "And even to your old age I am he: and even to hoar hairs will I carry you." "When thou passest through the waters, I will be with thee; * * * when thou walkest through the fire, thou shalt not be burned." "Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."

H. H. LEFFERTS, Mod.

JOHN B. MILLER, Clerk.

— (Written by brother C. V. Hill.)

The Delaware River Old School or Primitive Baptist Association, in session with the First Old School Baptist Church of Hopewell, Mercer County, N. J., sendeth greetings and love in the Lord to all associations and churches with which she corresponds.

DEAR BRETHREN:—Having been appointed to write this Circular Letter, I

attempt it with much fear and trembling, feeling my inability to write anything that will either edify or comfort the brethren. The thought just occurred to me, a building to be substantial and lasting must have a good foundation, one that storms and floods of time cannot move or wash away. It cannot be built of earth and simply rest on the sand if we expect it to stand for many generations. I often think of that great palace or house where the strong man lives. I picture it as a magnificent castle with beautiful grounds adorned with flowers and shrubbery around it. "When a strong man armed keepeth his palace, his goods are in peace." He lives there in luxury with his house filled with goods (good deeds) and feels he has the power and ability to guard it with all of its stores. He feels assured nothing can disturb it. His barns are full, the granaries are overflowing with splendid achievements. He is more than happy and content with his surroundings. Like King Nebuchadnezzar, saying, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Perhaps while the words are in his mouth (like the king) he heard a voice from heaven, saying, Thy kingdom is divided. Not will be divided in the near future if you do not mend your ways and give me at least part of the glory, but is already divided, without warning, notice or even a chance to defend or protect the precious spoils. He also finds the foundation of his beautiful castle very much disturbed. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places." "But when a stronger than he [Christ] shall come upon him, and overcome him [the belief of the natural man, his rest-

ing-place where he abides], he taketh from him all his armor wherein he trusted, and divideth his spoils." He maketh his self-righteousness to become as filthy rags. He brings a famine in the land, in the strong man's soul. He no longer can feed on the herbs of self-righteousness and drink of the rivers that flowed from his power and ability heretofore. The God of heaven says, "I will make waste mountains and hills, and dry up all their herbs; I will make the rivers islands, and I will dry up the pools." When the storm of God's wrath strikes the strong man's house it soon tears away part or all of its foundation, as it is not built on the rock, the omnipotent power of Jehovah, but rests upon the sand (works of the flesh, the earthly). He that is earthly can only bring forth that which is earthly. There is not a single thing in nature that has power to bring about any radical change within itself. Everything bears seed after its own kind. God only gave man dominion over the things of earth, the same material that he is made of, therefore his wisdom, knowledge and all of his attainments are earthly. The foundation and house of the natural man's belief is only earth or sand, as he has no other material to work with and cannot bring forth or produce only that which is earthly. Think of this earthly man, a transgressor of God's law without power or ability to justify himself, a polluted creature, conceived in iniquity and born in sin, without one good deed or thought to offer, standing before the bars of justice in the high courts of heaven to be judged by that One who has all power in heaven and in earth; that one who speaks and it is done, who commands and it stands fast. No wonder Job asked his friends that question which has been on the tongue of millions of poor sinners:

"But how should man be just with God?" Job realized it was not in man neither to walk nor to direct his steps. Job believed in God, he had unwavering faith and trusted him. On one occasion while speaking out of the abundance of his heart he said, "Though he slay me, yet will I trust in him." How wonderful it is for a poor sinner to trust in the Lord, the blood and righteousness of Jesus and have no confidence in the flesh. No one can do this except the God of heaven has worked in his heart both to will and do of his good pleasure. I often think how God leads his people from darkness to light. How he brings them by a way they knew not and leads them in paths they have not known. He instructs them and keeps them as the apple of his eye. But who can tell of the affliction and travail of a soul of that great company which no man can number? God said to the north, Give up; and to the south, Keep not back: I will bring my sons from afar, and my daughters from the ends of the earth. I know something about the experience and travail of a soul of a certain poor sinner, how he was brought from the end of the earth, led out of the prisonhouse into the light and liberty; yes, made free. He was a strong man and kept his palace for a time. It was a good castle and surrounded with all the beauties of nature. It was the house of his belief, the work of his own hands, and his house was filled with goods from the bottom to the top. He lived there in luxury, happy and content, feasted on the fat things of his own works. He cherished the home and thought it to be a good house in the sight of God, thus thinking it would stand forever. He was a sinner, but did not know it. He felt he had the power and ability to please God and win salvation. He thanked God he was not like other

men; but alas, the stronger man entered his house, bound him, and divided his spoils. The storm of God's wrath tore away the foundation which was built on the sand (works), the house tottered and fell to earth from whence it came. All of this man's wealth invested in his house and the goods stored therein. He became poor, poverty stricken, and was made to dwell in the streets and lanes of the city (the legal city). Yes, he became an outcast without food or shelter; he now felt himself to be a sinner, a condemned sinner in the sight of a just and holy God. Yes, he became a beggar in the highways and hedges, an inhabitant of the desert, and was made to wander in the wilderness in a solitary way; but thanks be to the King who sent his servant out into the highways and hedges, compelling this poor sinner to come to the marriage feast of his Son. He took him to his banqueting-house and his banner over him was love. This poor sinner was made to rejoice in the finished work of Christ and look beyond the things of time to a house not made with hands, eternal in the heavens, whose builder and maker is God. This house will stand forever and ever, its foundation is built on the Rock of God's eternal power, Jesus Christ being the chief corner-stone. All the storms of time, with the powers of earth, hell and devils combined can never disturb the foundation of this house. It is beyond the reach of earthly powers. What a wonderful difference between this house not made with hands, eternal in the heavens, and the house the strong man lives in, which is subject to all the elements of time. It can stand but a short while. The stronger man enters and destroys it or it returns to dust with its builder.

C. W. VAUGHN, Mod.
DAVID M. VOORHEES, Clerk.

MARRIAGES.

By Elder H. C. Ker, at Parsonsburg, Maryland, March 28th, 1928. Ernest E. White, of Parsonsburg, and Mrs. Bertha E. Townsend, of Salisbury, Md.

OBITUARY NOTICES.

Lewis B. Ford, son of the late Caleb F. and Susan (Tibbets) Ford, of Banneg Beg Hill, North Berwick, Maine, was born April 9th, 1867. He married Miss Ella M. Libby, daughter of the late Moses H. and Martha (Moulton) Libby, of Sanford, Sept. 12th, 1894. He lived on his father's farm until the fall of 1889, when he came to Boston, Mass., working in a butter and egg store, and was engaged in the butter and egg business the most of his life. He was baptized Sept. 3rd, 1889, by the late Elder F. A. Chick. A son, Myron T., died in 1909. Mr. Ford was struck by a train at Pleasant Street crossing, Stowham, Mass., Feb. 16th, 1928, and died at the Winchester hospital Feb. 28th, 1928. Funeral services were held at his home in Melrose Highlands, conducted by his pastor, Elder H. C. Ker, March 1st, 1928.

The following is from the North Berwick paper: "Words fail to express the love and esteem in which Mr. Ford was held in this community, where he was born and educated and was so well known, where he passed a happy boyhood, beloved by all who knew him. His passing was a blow of with the deepest regret. The bereaved family have the sympathy of their many friends in their bereavement."

His widow,

ELLA M. FORD.

I first met brother Ford at North Berwick, Maine, in 1902. Had been his pastor twenty years and during that time he had been faithful and kind. He was strong in the faith and loved sound doctrine. We all loved him and miss him beyond words, but fully believe he is at rest.

H. C. KER.

At her home in Leeds, N. Y., May 20th, 1928, occurred the death of **Mrs. Helen J. Potter**, following a long illness. Mrs. Potter was born in the town of Broome, Schoharie County, N. Y., Oct. 6th, 1839, being one of nine children of the late Benjamin and Nancy (Bortwick) Brayman. One sister, Mrs. Levi Alger, of Preston Hollow, N. Y., and one brother, Azano B. Brayman, of Livingstonville, N. Y., survive her. She was married to Smith H. Potter, also of the town of Broome, Feb. 19th, 1863, and to them were born four children, three of whom are living: Earle R. (deceased), Lloyd E., of Buffalo, N. Y., Chauncey C., of Preston Hollow, N. Y., and Ruth Luella (Mrs. Samuel Fowks), with whom she had her home. Mr. and Mrs. Potter began housekeeping

on a farm near Livingstonville, but four years later sold that and moved to a larger one near Preston Hollow, Albany County, N. Y., where he died April 20th, 1886. In December, 1901, the home farm was sold and the following August Mrs. Potter and her daughter moved to Leeds, where she had since lived. She united with the Middleburgh Old School Baptist Church Aug. 18th, 1867, was baptized the same day by Elder More, and was a loyal and faithful member, attending its services as long as her health and circumstances would permit. She was quiet and unassuming, loving her home and children, denying herself for them and living an humble and upright life.

Her funeral was held at her late home May 23rd, 1928, at one o'clock, standard time, her pastor, Elder George Ruston, of Kelly Corners, officiating, paying a high tribute to her Christian character. Burial was in the Jefferson Rural Cemetery by the side of her husband, whose remains were removed to the Jefferson Cemetery in September, 1919. Although the home is lonely without her we do not wish her back, knowing that our loss is her eternal gain, that she has gone from her earthly home to be with her Savior in an heavenly one. The many flowers bore mute testimony of love and esteem. Four nephews were bearers.

RUTH POTTER FOWKS.

I would like to add a word to the above obituary of sister Potter written by her daughter, who so lovingly and faithfully cared for her through her long illness. Sister Potter was ever loyal to her church, and when circumstances would not allow her to meet with them many are the good letters she sent to be read, showing her love and interest in the church and brethren, always giving God all the praise, honor and glory and feeling herself unworthy. She had been a faithful member of the Middleburgh Church over sixty years, and we believe our loss is her great gain.

ADDIE LIVINGSTON.

Mrs. Martha Barton Bagley was born Dec. 4th, 1864, and died at her home in Birmingham, Ala., April 25th, 1928. She was married to Samuel G. Bagley Feb. 21st, 1884, and to this union were born nine children, seven girls and two boys, one boy dying when small. Eight children, all grown, with her husband, survive. Sister Bagley was raised by Missionary parents, but, with her husband, she united with Mt. Zion Primitive Baptist Church, and was baptized by Elder L. A. Moon May 16th, 1921, and lived a consistent member until her death. It was her lot, together with her husband, to bear many and varied trials, he having been stricken blind about eighteen years ago; this, as a faithful wife, she patiently bore. It was my good fortune to be intimately associated with sister Bagley for many years,

I never heard her complain of her lot. Personally speaking, I never had a better friend, and I feel the loss greatly. Her home was always open to the Old Baptists, and she numbered her friends by her acquaintances. I have never known a more congenial and devoted couple than brother and sister Bagley; she was a faithful wife, and to us, in our weakness, it seems hard that he should be left in his affliction, but "who hath known the mind of the Lord?" or who hath been his counselor" that he might instruct him? His ways are passed our understanding. Sister Bagley was a good mother, and raised an honorable family, to be proud of, and truly can it be said, Her children rise up and call her blessed. I might go on to enumerate her many virtues, but her life stands out as a far more fitting memorial than any feeble words that I might say.

Funeral services were conducted at the home by Elder J. W. McLeod and the large assembly of brethren and friends, also the beautiful floral offerings, were a silent tribute to the esteem in which she was held. Her body was laid to rest in Forest Hill Cemetery.

Written by request.

EFFIE EDWARDS.

Mrs. Julia M. Clark, widow of Elder John Clark, of Halcottville, Delaware County, N. Y., was born Jan. 24th, 1812, and passed from earthly scenes May 3rd, 1928, at the home of Mr. and Mrs. J. E. Livingston, Cobleskill, N. Y., where she had gone April 21st for a visit and to attend the fifth Sunday meeting there. She was taken ill Saturday evening, April 28th. A doctor was soon called, but medical skill and loving care failed to restore her to health, and when her Master called, "Child, come home," she willingly obeyed, and without a gasp or struggle, as one going to sleep, she passed to the world beyond, which we believe was far better for her. Her body was taken to her late home in Halcottville on Friday, and funeral services were held from the Old School Baptist meetinghouse near the home May 7th, Elder George Ruston officiating, after which the body was laid to rest in the Halcottville Cemetery by the side of her late husband. Sister Clark, whose maiden name was Roberta, united with the second Roxbury Church, Roxbury, N. Y., in the year 1866, where she remained a faithful member until death. In 1870 she was united in marriage to Linus Webb and moved to Michigan, and in 1874 was left a widow with two little children, a little girl who died young and a boy, Victor L. Webb, who survives. She soon returned to her father's home and in 1876 was married to John Clark, whose obituary appeared in the December SIGNS of 1922. Surviving are three sons, Victor, the one above mentioned, who lives in Little Rock, Ark., and who hastened here to attend his mother's funeral, Leverne Clark, of Margaretsville,

N. Y., and Scott Clark, the youngest, living with his mother and kindly and lovingly caring for her, whose death he deeply feels. She is greatly missed by the church of her membership and the brethren and sisters of sister churches. Her house was ever open to the brethren and very convenient at times of meeting, but we believe our loss is her eternal gain and desire to be reconciled and say, Thy will, O God, be done, and not ours.

(MRS.) J. E. LIVINGSTON.

M. M. Anderson was born near Marion Ferry, Texas, Feb. 14th, 1857, and departed this life April 16th, 1928, aged 71 years, 2 months and 2 days. He was married to Naney Lowing, June 27th, 1879, and to that union were born eight children, five boys and three girls, five of whom are still living. Brother Anderson leaves a devoted wife, five children, one brother, one sister, twenty-one grandchildren and a host of relatives and friends to mourn their loss. A large gathering of relatives and friends were present at his funeral which was held April 17th and conducted by Elder R. Lowell, after which his body was laid to rest in the old Union Cemetery. Brother Anderson's life was a straightforward one and he was a man who believed in truth, honesty and morality. He never united with the church, but many times expressed a bright hope to the writer. His home was always open to the Old Baptists, and the latter part of his life was spent standing for and defending the true order of God's house. To know him was to love him, because of his brotherly kindness and noble traits of character. His dear wife is a most devoted church member and Christian, and to know her is to love her. While we mourn with her in her loss we would not call him back, for we feel that to depart and be with Christ is far better. We extend our heartfelt sympathy to sister Anderson and her dear children, and would call their attention to the Scripture which reads: "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."—Rev. xiv. 13.

Written by

W. A. BURNS.

Mrs. Margaret Louisa Withers, wife of W. J. Withers, was born December 13th, 1854, and was married to W. J. Withers December 29th, 1875. To this union were born ten children, eight of whom are living, six boys and two girls, and all are married. She was a member of one of the pioneer families of old Jasper County, Texas, and was an example of true womanhood. There were eleven children in her father's family (R. A. Richardson's) of whom three boys and one girl are living. She joined the Primitive Baptists of the old predestinarian order, and

was baptized by Elder W. J. Newton in 1904, and was a devoted member until she was called by death, October 29th, 1927. She was a worthy sister, always setting a good example, a mother who trained her children so they are all highly respected, a member of the church we sadly miss, for her seat was seldom vacant. Her sons were particular to see that she got to meet with her church on conference days. Besides her brothers and sister, her children and the church, she leaves a host of relatives and friends to mourn the loss of one who was loved by all who knew her. She was laid to rest in Huffman Cemetery, the writer speaking from Revelation xiv. 13. There were present people from all parts of Jasper County. May God bless all the bereaved, and fill our sad hearts with his grace, is my prayer.

J. M. MARTIN.

Alice Miller Boll was born Jan. 24th, 1859, in Miami County, Ohio, was married to William W. Wien April 8th, 1878, when nineteen years of age, and to them were born four boys and three girls. Wm. W. Wien died in 1899, and in 1920 she and her brother, Clinton Miller went to California to live. July 11th, 1920, she was married to William D. Boll.

The above she wrote herself before her death, which occurred May 18th, 1928. Sister Boll united with the Old School Baptist Church in Spencerville, Ohio, July 1st, 1894. The morning before she died she repeated the hymn, "O land of rest," and others.

Written by her brother,

C. G. MILLER.

MEMORIALS.

Inasmuch as the good Lord in his all-wise providence, March 17th, 1928, took from us by death our beloved brother, **Deacon J. William Sockwell**, we, the church at Harris Springs, desire to have recorded on our minutes our appreciation of him. He joined this church by letter nearly fifty years ago. He served as Clerk until he was ordained Deacon. As this church is but little over one hundred years old he was a member of it nearly half of its existence. His whole soul was always for its peace and welfare. Always present at the meetings, when not providentially hindered. Patient and prudent in his walk and talk, always giving good admonition, encouraging the brethren and sisters to attend their meetings. We feel that we can say he was a Deacon in the true sense of the word. It makes us feel sad to have to give him up, yet we feel to be submissive to an all-wise Providence who does all things well, and desire to thank him for the long life of our dear brother. We feel he has left behind a well spent life that we would do well to emulate. He lived and died in the faith, and has gone to rest with the saints gone before. Peace to his ashes. We desire to ex-

press our heart-felt sympathy to the bereaved family. May the God that dear brother Sockwell so much loved and tried to serve be with them in this sad hour to reconcile them to his holy will and keep them by his almighty power is our prayer, and when life is over with us all, may we bask in the sunshine of his love, and praise the Father, Son and ever-blessed Spirit in that world that has no end; therefore, be it

Resolved, that we record this on our church minutes, and a copy be sent to the bereaved family, also one to the SIGNS OF THE TIMES and Zion's Landmark for publication.

Done by order of the Church while in Conference this 19th day of May, 1928.

J. H. ADAMS,
B. A. MALCOM, } Committee.
R. L. COOK,

ORDINATIONS.

In answer to a call made by Littleblue Sni-a-bar Church for help to ordain brother J. B. Alumbaugh to the office of Deacon, the following response was made:

Elder J. R. Hardy, of Pleasant Valley Church, Kingman, Kans.; Deacons Mariou Webb, D. J. Owing, Oak Grove Church; Deacons F. M. Corn, Sr., N. T. Leap, F. M. Corn, Jr., Pleasant Grove Church; Deacons George Jackson, C. C. O'Dell and Elder T. E. Attebery, Little Flock Church; Deacon J. E. Barnes, Bethel Church; Deacon James Copeland, Zion Church. The above named brethren, with the home help, Elders W. L. Hall, T. B. Fisher and Deacons James Webb and D. J. Adams, formed a presbytery by choosing Elders W. L. Hall Moderator and T. E. Attebery Clerk, which presbytery proceeded to ordain brother Alumbaugh by laying on of hands. Ordination prayer by Elder T. E. Attebery. Charge delivered by Elder J. R. Hardy. Elder M. M. Shumate not getting through in time to be in the organization was asked to take a seat in it. After the church accepted the work the presbytery by motion and second dissolved.

W. L. HALL, Moderator.

T. E. ATTEBERY, Clerk.
GRAIN VALLEY, Mo., May 26, 1928.

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

Simeon Hiltabrand, Ill., \$3; James R. Crutcher, Tenn., \$1; Franklin Terry, N. J., \$1; Mrs. J. B. Hill, N. J., \$2; Thomas W. Records, Mo., \$3; Mrs. Sarah F. Gandy, N. J., \$3; W. D. Elliott, Okla., 50 cents; Mrs. Sydney Delos, Sask., \$3; Mrs. D. MacTavish, Sask., \$5; Duncan M. Gillis, Ontario, \$2; Mrs. Jay MacTavish, Sask., \$3; J. W. Corn, Mo., \$2.

APPOINTMENTS.

The Lord willing, I will be at Deceipher Creek, Gurdon, Ark., June 9th and 10th; Monday, June 11th, at Little Hope; Tuesday, June 12th, at Macedonia; Wednesday, June 13th, Chaple Hill; Thursday, June 14th, at Bethel; Friday, June 15th, at Candon, where sister Bettie Ellis may arrange; Saturday and Sunday at Fordyee, as Elder V. R. Harris may arrange. Then at Pine Bluff, June 16th, at night, at 1705 16th Ave., at brother W. H. Meeks' residence; and from there to Memphis, Tenn., June 23rd and 24th; and then through the Mississippi River Association, as Elder Kerley may arrange, so as to reach Martin, Tenn., by July 3rd, to meet the church at Cane Creek July 3rd. Boaz Chaple, July 4th and 5th; at Bethel, 6th, 7th and 8th; Mud Creek, July 9th and 10th; Mt. Zion, Graves County, July 14th and 15th. Then to the Soldier Creek Association, at Mayfield, July 16th; Kansas, July 17th; North Mt. Zion, 18th; Pilgrim Rest, July 19th; Harmony, July 21st and 22nd; Soldier Creek, 23rd; Shiloh, 24th; Providence, 28th and 29th; then to the Obion Association at Walnut Fork, Henry County, Tenn., July 30th and 31st, and as brother R. L. Veasey may arrange after three days rest.

J. B. BOWDEN.

SAN ANTONIA, Texas, May 6, 1928.

NOTICE.

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

E. M. FORD.

MEETINGS.

The Middleburg Old School Baptist Church expect Elder George Ruston to be with them the fifth Sunday in July (29th), 1928. For convenience services to be held at the home of J. E. Livingston, 64 East Main Street, Cobleskill, N. Y., the Lord willing, at 11 a. m. and 2 p. m. Also on Saturday before, at 2 p. m. All welcome who desire the truth.

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

The New Hope Association will be held with the Mt. Zion Church, ten miles south of Greenville, Texas, instead of with the Sabine Church, six miles north of Greenville, beginning on Friday before the third Sunday in August. Trains and busses will be met at Cash, Texas, Thursday afternoon and evening, and Friday morning. All expecting to attend this Association please notice the change.

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

S. B. MOFFITT, Pastor.

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

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the Swedish Lutheran church-house southeast corner of Eleventh and Orange Streets, Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif., Sung.

ing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

Cedar Creek Church meets 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 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.

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

E. A. MORELAND, Pastor.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 96. MIDDLETOWN, N. Y., AUGUST, 1928. NO. 8.

CORRESPONDENCE.

SALVATION BY GRACE, AND GRACE ALONE.

“I AM the way, and the truth, and the life: no man cometh unto the Father, but by me.”—John xiv. 6. “No man can come to me, except the Father which hath sent me draw him.”—John vi. 44. “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”—John vi. 37.

The word of God tells us that in the midst of the great mass of men there are to be found a special people, a people who were chosen of God out of the common race before the stars began to shine; a people who were dear to God’s heart before the foundation of the world; a people who were redeemed by the precious blood of Christ beyond and above the rest of mankind; a people who are the especial property of Christ, the flock of his pasture, the sheep of his hand; a people over whom Providence watches, shaping their course amid the tangled maze of life; a people who are to be produced at the last every one of them faultless before the eternal throne, and fitted for the exalted destiny which, in the ages to come, he shall reveal. All through Scripture we read about this particular and special people. Sometimes they are

called a “seed,” at other times “a garden,” at other times “a treasure,” and sometimes “a flock.” The common name in the New Testament for them is “the church,” “the church of God, which he hath purchased with his own blood.” “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.” The great question of to-day is how to obtain admission into this church. Where is this community to be found? Who are the members of it? What is the way to become a partaker of the privileges which belong to it? Jesus Christ here tells us in plain words that salvation is by grace, and grace alone, and to be saved is to be admitted into the true church. He says that he is the way. He does not say that he is a plan by which men may, if they choose, come to the true church. He does not only say that he is the way, but asserts that no man can come to him except the Father who sent him draw him. He also states that all that the Father gave him SHALL come to him. I feel that the answer to the question is briefly set forth in the words of our Master at the heading of this writing: John xiv. 6; John vi. 37, 44.

Christ tells us that the only way to enter the church is through himself. He is the way, the only way. There is no way of admission into his church but by him. A great number of people agree with us, in that there was a covenant entered into by God the Father, God the Son and God the Holy Ghost before the highest dust of the hills was laid, but they claim it was only a plan or scheme of redemption, which is entirely left to the freedom of the will of the people to choose and accept and thereby become members of his church, and in such capacity, "if they hold out faithful," they will be saved; that it depends upon their own power or human will to hear, believe and accept. But we, the church of Jesus Christ, known as the Primitive Baptist Church, do not only believe that such a covenant was held, but it was a covenant of grace whereby the Triune God elected, chose, ordained, set apart and called out of the great mass of men a people dear to God's heart, whom he gave to his beloved Son. In God's election he did not choose any of the elect because he foresaw any good or merit in them, but it was for Christ's sake, and that alone. God foresaw that all mankind would fall short of his righteousness; that all alike would be sinners, and for his name's sake he chose and purposed in his own mind the salvation of a people who shall, after the fall, come to his beloved Son, because he gave them to his Son by being born again. This coming to Christ, as we stated above, was divinely fixed before the world was spoken into existence. Every one of the church was elected a member then, and shall at His own appointed time be made manifest to the other members, by a confession of faith in Jesus as the Son of God, though some may never have the opportunity of making such open confes-

sion. The people who believe in salvation by works often ask us, Is there not something on our part which we can do to bring about salvation? We answer, Absolutely nothing. They say, We can believe if we choose to do so, and Christ says we in that case, shall be saved. They ask, Did not Paul command the jailer to believe, and assured him if he would do this thing he would be saved? We still answer, There is absolutely nothing to be done on our part. How could we, who are dead, believe any thing? How could one believe on one whom he had not heard or seen. I could not believe that which had not been revealed to me in some way. So we hold that belief is not a means of salvation, but it is a result of salvation. Therefore, we believe because we are saved. Belief is the evidence of salvation, and never a means. When it pleases the God of heaven to reveal his Son to one of his elect, it is then the individual believes, and not before. Peter on being asked who the Savior was, said, "Thou art the Christ, the Son of the living God." Christ gave him to understand that this belief was not revealed to him by flesh and blood, but by the Father who is in heaven. Therefore, Peter could not have professed a belief in his divinity until he knew him as such. Salvation is of the Lord, and he does not ask us to take any part whatever in the matter. Salvation comes by a new birth. We did not take any part in our natural birth, did we? Then, we hold that we are just as helpless in the second birth, which is brought about by the will of the Father through the Spirit. Christ uses a birth as a parable to show our inability to save ourselves by means of our own device. A child must be naturally born into this

world before it can believe, see or know anything about its parents or kin, so one must be born of the Spirit before we can believe, see, hear or know anything of Christ or the kingdom. "Ye must be born again;" ye shall come to Him. How is this new birth brought about? The office work of the Holy Spirit is to quicken the dead sinner and lead him to see the need of redemption; to bring him to the blood of sprinkling; give him faith; give him every grace; cause him to listen to God's word in which he sees His holiness and his own sin; and he is caused to see the suitability of the gospel to his case, and then he is made to accept Jesus Christ as set forth in the gospel, then the soul believes in Jesus as the Son of God, at which time he is born of the Spirit. We might be asked, Who hath everlasting life? Christ answers this in John iii. 36: "He that believeth on the Son hath everlasting life." You ask, Who is he who is not condemned, and who is he that is condemned? We shall let Christ answer in John iii. 18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." So we see that belief is an evidence of salvation, and not a means. I dwell on this because some of our faith and order in some parts of this country seem to think that we in some way hold the key in our own hands, which they claim is the matter of belief; that it is imperative on our part to believe. Should that be the case salvation would cease to be a grace; it would be a reward of merit. Yes, we must believe; but what causes us to believe? Is it not because we have come to know something to believe, and that is a true knowledge of Jesus as the Son of God, and that it is revealed to us by the

Father? We have no way to know but by him.

May the blessings of God be with all Israel everywhere, and may the SIGNS OF THE TIMES reach every son and daughter of Zion, that they may read a paper which stands for the faith which was once delivered unto the saints. The more I know of the drifting of the present age, the more I love the paper which advocates the true doctrine of salvation by grace, and grace alone. We down here are known as "Absoluters;" we like this name.

Yours in hope,

J. E. WOODRUM.

GENESIS I. 3.

"LET there be light."

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the deep. And God said, Let there be light: and there was light." In these first words of revelation we read how God gave light to the natural world. But he is also the author of spiritual light, and by the same almighty fiat he dispelled the darkness of the moral world, for when the fullness of time was come, God sent forth his Son, who is the brightness of his glory, and the express image of his person, and he said unto the church, which was to be illuminated by him, "Arise, shine; for thy light is come."

—Isaiah lx. 1, and the people which sat in darkness and in the shadow of death, saw a great light. (Matt. iv. 16.) Now the Scriptures mark a certain analogy between the creation of natural and spiritual light, and show that both are produced by an exertion of the same almighty power. "For God, who com-

manded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—2 Cor. iv. 6. Under the authority of this analogy we may be permitted to inquire, Which is the grander display of the divine power, the creation of natural or of spiritual light? The production of the sun which shines in the firmament, or spiritual illumination by him who is called “The Sun of Righteousness,” connected as it with those stupendous events in heaven and earth, “which angels desire to look into,” the incarnation of the deity; the passion, death, resurrection and ascension of the Mediator; the coming of the Holy Ghost; the gift of tongue, the promulgation of the gospel; and the liberation of millions of souls from darkness to light and from the power of Satan unto God? Doubtless, the glory of the spiritual dispensation far transcends that of the natural creation, both in the importance of its effects, and in the extent of its duration. Let this then be our subject, to contemplate the spiritual illumination which comes by Jesus Christ, who, when the world was in darkness, “brought life and immortality to light through the gospel,” by the diffusion of this heavenly light. We shall notice first, the promulgation of the gospel by Christ himself. We are first to review that grand era of light when “the sun of righteousness” himself appeared. The period of this event has been observed as an epoch of time by almost all civilized nations of the world, and with good reason, for the world was in darkness until Christ came. The Spirit of God, indeed, moved upon the face of the earth, and to the patriarchs and prophets an intimation was given that a light would come. Yet it was true

that, with the exception of the chosen people who were themselves the harbingers of the light, darkness covered the earth, and gross darkness the people. Such was the state of the moral world when He came, who is called “The desire of all nations.”—Haggai ii. 7. It was not unlike the state of the natural world at that period of creation, when “the earth was without form, and void; and darkness was upon the face of the deep.” But while mankind was involved in this spiritual obscurity “the word was made flesh,” that the eternal Word by whom all things were made, and without whom was not any thing made that was made (John i. 3), by whom God made the worlds (Heb. i. 2), that same almighty Word which spake at the first creation, said a second time, “Let there be light, and there was light.” “I am come,” said our Savior, “a light unto the world, that whosoever believeth on me should not abide in darkness.”—John xii. 46. Christ came to reveal “the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations.”—Rom. xvi. 25, 26. What then was this mystery which Christ came to reveal? He revealed the love of God the Father. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John iii. 16. He revealed atonement of God the Son, in assuming the human nature, and offering himself up a sacrifice for sins of men. My flesh, saith he, I will give for the life of the world. (John vi. 51.) A body hast thou prepared me. Lo, I come to do thy will, O God. (Heb. x. 5, 7.) He revealed the inspiration of God the Holy Ghost, which

was now to descend from heaven and to abide with men forever (John xiv. 16), even the Spirit of truth which should "reprove the world of sin, and of righteousness, and of judgment."—John xvi. 18. The Holy Spirit which should be given by our heavenly Father to them that ask him. (Luke xi. 11.) These were the doctrines which were to give light to the world. They are comprehended by the apostle Peter, in one sentence he addresses believers as being "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. These doctrines our Savior embodied in a short commission, or charge, which he delivered, after his ascension into heaven, to one of his apostles. It was given to that apostle whom our Lord called the chosen vessel, to bear his name to the Gentiles. (Acts ix. 15.) For when Paul was proceeding on his way to Damascus a light above the brightness of the sun shone around about him, and our Savior spake to him from heaven in the following words: "I send thee, [to the Gentiles] to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xxvi. 17, 18. Here is first established that fundamental truth, that the Gentiles are under the power of Satan. I send thee, saith our Lord, to the Gentiles, to turn them from the power of Satan unto God. This is a truth which the wisdom of this world will not receive, and it is assaulted by a false philosophy continually, but like a rock assailed by the restless waves, it will remain forever immovable, for the revelation is that all men are by nature

in darkness and under the power of Satan, and that Christ hath come "to turn them from darkness to light, and from the power of Satan unto God."

Written in love to all the household of faith.

C. W. FRODGE,

GLASGOW, Ky., May 10, 1928.

SAN DIEGO, California, May 28, 1928.

DEAR EDITORS:—Inclosed please find two dollars for 1928 SIGNS. I am sorry to have been behind five months in my dues. It is the first time in over forty years, but I was disappointed in getting what was due me. I wish I could send more, for it seems such a small amount for so much soul-cheering reading I receive in each number of the dear old SIGNS OF THE TIMES. I always look forward to its coming each month, for I love the good letters, editorials and christian experiences of all the dear brethren and sisters. I have often felt I wished I could write as they do, and have often had a great desire to write, but felt that many others were so much more capable that I did not want to take your time and space. A dear friend asked me to write some of my christian experience, and, the Lord helping me, I will relate what I believe my dear Savior revealed to me along my journey of seventy-eight years. As far back as I can remember my one greatest desire was to do or be good. If I saw a man or woman I thought was a christian I envied them, and wished I were them. When quite young I used to wish that my mother would keep me in a room by myself, I would willingly live there my life. I thought she could pass my meals in to me. I felt by not coming in contact with others I would do no wrong thing, not realizing I was a sinner when I entered the room. I have heard different ministers tell their hearers that

it was their own fault if all were not saved before leaving the church. I knew if people could be saved when they wanted to I would have known my dear Savior years before I did, for it was my one greatest desire. My parents were Presbyterians, and I went to Sunday-school and committed hymns and paraphrases to recite to the teacher, the words of which often were so beautiful to me I could not keep the tears back. There was a small band of Methodists near my home and I used to beg my mother to let me go Sunday afternoon, for they said many things I loved to hear. They knelt when praying, and I was so glad, for I could not keep back the tears and did not want any one to see me weeping. There was also an Episcopal sect in our village, and as some of my friends were going to be "confirmed" I begged mother to let me join them, and she consented. I was willing to do or go anywhere if I could only find what I was seeking; but I simply got no comfort, all was mere form. I married my dear husband. He was not a "christian." His parents were Primitive Baptists. His mother's brother was Elder William Pollard, of Lobo and Duart, Canada. He preached there for many years. My husband and I attended one of their associations and heard the only true gospel sermons we ever did hear. We heard Elders Silas Durand, William L. Beebe, F. W. Keene and Elder Pollard preach the gospel. I used to feel sorry when they stopped, for it certainly reached my heart. I had never attended a Baptist meeting until I was married. I told my husband I would belong to any denomination but a Baptist. I thought it foolish to go into the river to be baptized, but the dear Savior showed me different. We attended Missionary Baptist meeting, as there was no

Primitive Baptist Church in that vicinity. The pastor was a very old man, not able to take charge of the meetings, but he had been with them so long that they did not have the heart to dismiss him. They got an evangelist to come and hold meetings for several weeks. He was an Englishman and a fine speaker, at least I then thought so. For his first sermon he used the text, "I ask therefore, for what intent ye have sent for me?" He announced his next evening text would be, Ye must be born again or ye cannot see the kingdom of heaven. How delighted I was, for I had long wanted to find out what the second birth was. I would read about it in the Bible and how I would grieve and mourn because I did not know what I must do to be born again, now I thought I certainly would known the truth about it. That seemed the longest day I ever lived, I felt night would never come so I could go to meeting and find what I longed for, and when it was time to go I thought that if I had wings and could fly how glad I would be. I was almost running and my husband said, Do not hurry so, we have plenty of time. I thought if he only knew how I felt he would not say, Do not hurry. Well, the minister preached all evening on that text and I came home no wiser than when I went; man could not give it to me. I certainly was disappointed. I could not work, or think of anything but my lost condition. I tried to pray, but felt the Lord did not hear me because I was such a sinner, but it was not many days until my blessed Savior revealed himself dying on the cross for me; not for sinners, but for me, my own personal Savior. How sad I felt to think my sins made him suffer and die for me, but the exceeding joy I could never tell. When the burden was removed the joy of that

first love cannot be told. I went about my work for two days constantly repeating, All things old have passed away, all things have become new; the things I once loved I now hate and the things I once hated I now love. I would think, I will not repeat that again, but I simply had to, I could not stop, for so long I had wanted to know what it was, and now it was so impressed upon my mind I just could not get away from it. Then I did not think of self, but thought of all my loved ones, that if they could only know the wonderful loving Savior I had found. I felt I would like to carry them all and lay them at Jesus' feet. I thought, No wonder Jesus said if these should hold their peace the very stones would cry out. I felt like telling every one of the wonderful loving Savior I had found. I knew my dear husband was anxious, and I hardly stopped praying for him. One noon he came home and I knew as soon as I saw his face that all was well. He told me how he had to get down on his knees on the plowed ground where he was working and praise and thank his Savior. He said it seemed as if the trees, birds and all nature were praising and rejoicing with him in his new found love. How rejoiced we both were, and he certainly always lived a true christian life as far as is possible in this sin-cursed world. He feasted on the Bible. He thought Elder Gilbert Beebe was the most wonderful man that ever preached, and he loved to read the SIGNS. He would read and reread them, and digested the truths they contained. Twelve years ago he left me. Dropped dead on the street. His work here was done, and his Savior took him home, shut his eyes to this world without a pain, not even needed a drink of water, and what a com-

fort to know he was happier and much better off than he could be here. He had an enlarged heart and could not work, but his life-work here was done. It was a shock to me, but it was a beautiful death, and I could not wish him back. We were converted about the same time, baptized together, and I used to pray that we could go home together, but I had a work to do here. My daughter has eight dear children, I lived with them and could help a great deal in caring for the dear ones, so I am now waiting for my appointed time to go home. It was but a short time after knowing my Savior until I had a great desire to follow him in baptism. My husband and I, with several others, were baptized in a small river. It was a happy day for us. I felt when I went under the water that I would be willing if need be to die there for my dear Savior. We joined the church, but it was not long before we found we could not go with them. I had never heard predestination preached, nor even read anything about it until I found it in the blessed Book, and it was so impressed on me that I had to believe it. It was not taught to me by man. My husband's mother who was a true christian, believed the doctrine of ordination and predestination of all things, so I used to love to hear her talk. I truly believe there is nothing taking place in this world by chance, and believe every step I have trod along life's pathway was all planned before I came into the world, and I think it is a comforting doctrine to know that no matter what takes place it is because our heavenly Father wills it so, because I know he doeth all things well, and all for our good, although at times we do not understand. I know that all things work together for good to those

who love the Lord, to those who are called according to his purpose. The Bible was a new book to me. The Lord opens the blind eyes and unstops the deaf ears. I know no man by searching can find out God, and it is not in man that walketh to direct his steps. He brings us by a way we know not; he makes crooked things straight; he makes us willing in the day of his power. "No man can come to me, except the Father which hath sent me draw him." We have not chosen him, but he has chosen us. What a blessing our Savior knows the frailty of our frame, and that he is always making intercession for his children with groanings which cannot be uttered. There is one Lord, one faith and one baptism, but the different faiths and beliefs that man has invented are without number. An old lady was talking to me and I told her what the Bible said about it. The Bible, she said, I hope you do not read that stuff, it is nothing but a fairy tale. She said the Jews never crucified Christ, and there never was a Christ on earth. That stuff was written so long ago and translated so many times there is no truth in it. I told her it is true, that since it was written all through the ages some have tried to do away with the Bible, but it is here, and always will be as long as this earth stands. I said, Give me the Bible and you can have the world. When I read those blessed truths and promises how it melts my heart, and I think, What would I do without the Book of books? No wonder so many of God's dear children look forward to the coming of the SIGNS when it is all the preaching we get. I do believe the dear Lord will uphold you, dear editors, so that his children may be fed with the

precious truths that we find therein. I can realize how hard it is for you to try to carry on your good work where people are careless in renewing and keeping their subscriptions paid up, and I pray we all may realize the need of keeping our dues paid. I have often wished it was in my power to help, and relieve the worry you must have in trying to keep up the good work you are doing. One paper alone is worth the price of the year.

I have written much and said little of what I wanted to, but I am leaving it with you to do with as you see fit. I know there are so many able writers that I do not wish to take up your time and space with this poorly written letter. I find the Spirit is willing, but the flesh is weak, so much I wished to say I have left unsaid, but this letter was prompted by the love I have for all the dear children our blessed Savior died to save; not one can be lost, as he did not shed a drop of his precious blood in vain. Oh sometimes how I long to have some one to talk with who understands what I would love to talk about. I have met only one person in all these seven winters I have spent here who I really could believe has experienced the spiritual birth. It is this world that interests the vast multitude; money and pleasure are their god.

I hope you will correct this if you see any good for any one in it; if not, cast it aside.

With love and best wishes for all the dear children of God, and hoping the Lord will bless and prosper you so you may be able to carry on your good work, I am, yours sincerely,

(MRS.) THOMAS JAMIESON.

"AMAZING GRACE."

"Amazing grace, (how sweet the sound,)
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

I have many doubts and fears that I have ever had grace made known to this vile and sinful heart of mine, and often fear I have been deceived and am deceiving the precious saints, and that my trust in the saving grace of Jesus is only a vain imagination of a vile and sinful heart. It is true that at one time I was as profane and wicked as it seems I could be, and that something did burden me, but a great deal of the time I fear that it was only my own imagination. A very few times in my poor life it seemed when under the sweet preaching of God's humble servants that I have been lifted up, as I hope, from the valley and my mind taken away from the perishable things and placed on Jesus. Just a glimpse of his lovely presence when darkness comes again and I am made to doubt more than ever. But, dear ones, as fleeting as my little star of hope is, it is my all in all. It is my prop and stay while struggling here below, and as much as I am made to doubt I would not give the little hope that dwells in my poor aching bosom for all this world and its riches. Precious readers, I know that if Jesus ever did manifest himself to me that it was amazing to my poor burdened soul, and oh how sweet it seemed. If the Lord ever has found me, it was wonderful indeed, because I was the most sinful wretch that ever lived (and am yet) and it could not have been justice to display to me "Christ and him crucified," but only his mercy. Surely, surely I was lost, and oh so blind. I believe I felt as secure as any one; not a single trouble ever rolled across my breast. I loved to boast that I was as good as any one, and I firmly be-

lieved that after I had had all the good times that go with youth I would turn to God and live a christian life. I held to that belief and I practiced it as fully as any one ever could. I cursed much and it did not bother me at all, until in the spring of 1924. I am as unable to tell why it left me as I am to tell why, if not deceived, that God should manifest his everlasting love toward the chiefest of sinners. If, as I hope, the Lord did remember me on Calvary's cross, I was blind for some time (and still doubt whether I see or not) about the Bible. I was in a conditional country and they taught me that if I would join "the church" the Lord would bless me bounteously. They taught me that God was not limited in power and that he was a complete Sovereign, but they told me he did not work all things after the counsel of his own will, or, in other words, that the predestination of all things was not taught in the Bible, and that it was God-dishonoring. I believed all this until I hope the Lord opened my eyes. I said the hardest things imaginable about the "old absoluters," and it made me angry to tell me I believed what was to be would be. Even after I came back home and found they believed in predestination here, I was, as I thought, sorry I did not join while away. As time went on my burden got heavier and I began to read after some of the precious brethren who advocated predestination. The more I read the more I wanted to read and the more it all seemed to fit the little hope I possessed.

"Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

How consoling, dear reader, to know that you do not have your own way to make. It is not only grace that lifts your feet

out of the miry clay and places them upon firm ground, but it is grace that keeps them there. If poor weak mortals could keep themselves Christ's keeping would be useless, but if I were left to keep my own rambling feet I would not go wrong because I would already be wrong.

I started out to try and write upon predestination, but my thoughts are something I have never been able to control. For some time I have had the following words of Jesus on my mind, and try as I may I cannot shake them off: "Father, the hour is now come."—John xvii. 1. If there was not another sentence within the lids of the Bible that sounded of predestination this one would be sufficient to prove there was a certain hour in which the crucifixion of the blessed Jesus was to take place. I am so ignorant and foolish (and as some people accuse us, unreasonable) as to believe he was put to death at an appointed and a fixed time. (Read Matthew ii. 45, and John xiii. 1.) If it was not a fixed time I am sure that it would have taken place much earlier. If it had been left to chance or "happen so" I verily believe that Herod's decree to slay infants would have left us without a Savior. It is useless to say that "good" men could have crucified the Lord. Since it was brutal and heinous to do this, what kind of characters did it take to do the work? Is it possible for men to say that the crucifixion of Christ was left to chance? If so, then the salvation of the elect is left to chance, and if the salvation of the elect is left to chance then the coming of them into the world is left to chance and it is perfectly possible for not an elect to be saved. Away with such a thought! Inasmuch as God foreknew that Adam would fall he prepared before the world a ransom for

sin. Since God foreknew that Adam would fall, it was a fixed thing for him to fall. (If, as some claim, he could have kept the law we could have been righteous until now). Since it was a fixed thing for him to fall, it was a fixed ransom to redeem him from under the fall, and Christ proved that the sacrifice was to take place at a certain hour. Now let us go back to our question above: What kind of characters did it take to crucify Christ? We are all agreed that it was a brutal crime. If so, then they were brutal characters who crucified him. If it was predestination for the Savior to be crucified was it not predestination for these wicked men to do it? If one single act of it all was left to chance then that one act could make all of God's plans go wrong. But I believe that predestination was behind the whole plan from beginning of creation until time shall be no more. Nor do I like the word "permission." If you say that God permitted Adam to fall and Christ to be crucified, and all other events to take place because it is his will to do so, then that is all right, but if you just say that God permits, then add nothing, you leave us to think that he permits just to be permitting. I do believe God permits things to come to pass, but because it is his divine will for them to do so.

When you have prayed for all others will you remember this poor burdened boy?

A poor beggar,

W. DORRIS GRIFFIN.

KENNEDY, Alabama.

MACON, Georgia, July 7, 1928.

DEAR READERS OF THE SIGNS:—It is with a heart overflowing with thanksgiving to the Lord for his blessing that I desire to send this message to you,

Surely it is wonderful that Jesus has said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." When the word came that the much beloved and highly esteemed editor of the SIGNS, Elder Horace Lefferts, intended visiting in Atlanta, Georgia, that he might be present when his son graduated from college there, and he would preach there, how our hearts filled with prayer to the Father, that if it could be, let us, who feel to hunger for the beautiful truth of the kingdom of heaven, partake of this feast.

Truly "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Many of us heard a wonderful message of the love and sovereign mercy and power of our God at East Atlanta Church, preached by dear Elder Lefferts the second Sunday in June, and we were made to feel, Oh, how our hearts have been filled once again. Then the following Saturday and Sunday at old Harris Springs Church, in Newton County, Georgia, where Elder Gilbert Beebe visited and preached, we were again fed of the bountiful hand of Him who has promised, by two beautiful sermons from Elder Lefferts. But our cup of joy and praise was filled to overflowing the following Wednesday at Monroe Church, at the annual meeting of the Oconee Association, when the Lord again wonderfully blessed Elder Lefferts with liberty to declare the unsearchable riches of our God. From the words proclaimed by the servant of Abraham when seeking for the bride of Isaac: "I being in the way, the Lord led me to the house of my Master's brethren," Elder Lefferts was given to declare in no uncertain sound

the omnipotent will and purpose of God. Truly is Elder Lefferts a teacher in Israel, so clearly does he set forth the truth of the kingdom. We were made to pause and wonder: What are we that God should so wonderfully bless us? How I wished, could it have been the purpose of God, that every word that fell from the lips of Elder Lefferts on this glorious occasion could have been broadcast throughout the world and all those who love the appearing of our Lord could have been tuned in to hear. May the Lord be praised.

In hope,

ELLA B. JONES.

KNOX CITY, Texas, March 21, 1928.

DEAR BRETHREN:—If you will allow one as weak and sinful as I am to address you thus. I received a Bible through the mail from your office and cannot think who ordered it, and do not know who to thank but the great Giver of all good. I want to tell the one who ordered it that they could not have given me anything I would have appreciated more highly, for I was wanting a Bible very much, and feel to thank the donor from the very depths of my poor sinful heart, if I know myself, but I cannot think of words to express my thanks, and I pray the Lord's blessing may always be his or hers, as the case may be. I will be eighty-one years old May 4th, if I live until then, and do not think I ever received anything in my life I appreciated more than that Bible, for it is the Book of all books, and I hope the good Lord will give me a heart and mind to read it prayerfully, and that he will give me an understanding heart, for I know I will not understand unless he does give it me, for I am a poor, weak and helpless worm without him, for he said, Without me ye can do nothing, and

Paul said, Without Christ I can do nothing, but with him I can do all things. So we can only lean on his arm and trust him for what we have and are. I feel the Lord prompted the act of sending the Bible, and once more I wish to thank the one who sent it, and also to thank the Lord for putting it into their heart to send it.

I am a poor old sinner, saved by grace if saved at all, W. W. JONES.

OROVILLE, California.

DEAR EDITORS:—Once more it is time to renew my subscription to our dear old paper. I wonder why I love it and keep taking it, for surely I am as one dead, and all my bones are dry. Oh what grace some of the dear writers are filled with, while it is impossible for me to say one word that would comfort one of God's little ones. I have just received my July SIGNS, and in the letter of Elder Frederick W. Keene he quotes (Jer. xxiv. 7; xxxi. 33-35,) "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Now I wonder if he loves such a sinner as I, or is all my hope vain? How dare one so vile look up or hope? When I look within it scares me, and oh I am so helpless to change my ways or do any better. Am I one of the foolish virgins, one without oil in my vessel? It surely seems so to me. I wonder why I have never been permitted to see a real minister of God's word, and if I am one of the saved in Christ why I am deprived of being with God's dear people. I see one writer thinks it necessary that God's children be baptized. I would not let these Arminian preachers baptize me, nor do I feel fit to be baptized if I were among God's little ones. I doubt if they would accept me.

Well, I see my letter is only the ramblings of a distressed mind, so please when at the throne of grace pray God to give me wisdom and grace and make me to walk in the light.

Your sister in tribulation and sorrow,
MARION S. BROOKS.

BURLINGTON, Ky., July 19, 1928.

DEAR EDITORS:—I am writing to tell you my health is such that I am asking you to discontinue sending the SIGNS to me. I am now in my ninety-first year and am growing more feeble daily. I have had much pleasure and comfort in reading messages of love from those who tell my experience much better than I can myself. I am now sitting here reconciled and awaiting the time and will of the Lord to call me from the scenes of this beautiful world, for of myself I know I can do nothing.

Yours in christian love,
MARIETTA GAINES.

INDEPENDENCE, Mo., '28, 1928.

DEAR KINDRED:—As it is time to renew my subscription to the SIGNS I will tell you of our good May meetings, in Jackson, Cass, and Bates Counties, which have just closed. We had as Elders J. R. Hardy, from Kingman, Kansas, T. E. Attebery, of Greenwood, Mo., W. L. Hall, of Independence, Mo., M. M. Shumate, of Kansas City, Mo. T. B. Fisher, of Oak Grove, Mo., and I think their preaching was edifying to every one who believes the truth of the Bible, and so ably advocated by the SIGNS OF THE TIMES for more than ninety-five years, and I hope it will be published in the future to the edification of God's elect, not only for ninety-five years, but until the end of time, and if it is God's will I feel sure it will be, for I feel it has been sustained by God's predestinated purpose all the ninety-five years past.

Your weak brother in an humble hope,
THOMAS W. RECORDS.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1928.

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ANGELS.

WE have a request of long standing to write on the subject of "angels." The one making the request says she does not recall ever having read anything from an Old Baptist in this country on the subject. Her mind appears to have been stirred up while reading after some of the English writers, who presented the idea that "some of the angels fell from heaven," and we are asked particularly to explain 2 Peter ii. 4, and Jude 6. Almost as far back as we can remember we recall having heard that the origin of the devil was that he was "a fallen angel." For our views on this we refer our readers to an article written by us on the text "His hand hath formed the crooked serpent," appearing in the February, 1928, SIGNS. Doubtless for centuries people who have been students of the Bible have undertaken to describe their version of

what an angel is. Many have given pen pictures, while others more artistically inclined have endeavored to portray their conceptions on canvas, most of which to us has been far from the truth. Some have attempted to prove from the Bible that "angels" are a body of spiritual creatures, inhabiting the climes of eternal glory, sent or dispatched by God at will to earth on some definite mission, &c. They claim the creation is to be likened unto the human family, only on a much higher plane, a spiritual or heavenly race. Personally, we do not accept such a view. It will doubtless be agreed by most Bible readers that the number "seven" in the Scriptures is used as a perfect number, or signifies perfection. John in the fifth chapter of Revelation says he beheld "a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth unto all the earth." These seven Spirits of God set forth his fullness as it is known in the earth, the infinity and immensity of him that filleth all in all. Solomon asks, "But will God in very deed dwell with men on the earth?" and then says, "Behold, heaven and the heaven of heavens cannot contain thee." David said, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Surely there is no fleeing from his presence. Such is our conception of the Almighty, and wherever, either in the Old or the New Testament, there is any mention made of the appearance of an angel, or a ministering spirit of God, to our finite mind it means nothing less than a manifestation of God himself. He is not limited in any way or sense of the word,

therefore cannot be confined to certain forms or fashions in which he appears unto his people, but in every time of deliverance or salvation the essence of the whole matter is "the angel of his presence saves us." None can administer the things of the Spirit except God be with him, and wherever one has the witness within of having received as much as a cup of cold water in his name they have rejoiced in Spirit and given thanks to God, who is the giver of every good and perfect gift and with whom is neither variableness nor shadow of turning. God dwells in his people and they are moved by him "to will and to do of his good pleasure," so that none has ought of himself. Ministers and pastors are said to be angels of God, as testifieth John, for instance, concerning the seven stars, or the seven angels, of the seven candlesticks, or churches, in Asia. Those seven stars, or angels were said to be held in the right hand of him who was in the midst of the seven candlesticks. This signifies that God's ministers exist and have their being by reason of his favor and that they are kept by his power. Without this there could be no gospel ministry to-day, and it is because he calls, qualifies and sends them forth that they go into all the world and preach the gospel to every creature, which the powers of hell are unable to prevent or hinder; they carry glad tidings of great joy to the spirits which are in prison. There is still balm in Gilead to soothe and to heal the broken-hearted, and when such characters are sought out and ministered unto through the preached word there is no question at all in their minds but that the messenger is an angel of God. It is nothing less than God manifested in the flesh.

To come now to the verses which have

been pointed out, we feel that to "explain" them is an order far too big for us to fill, nevertheless we shall give such views as we have. The fourth verse of the second chapter of second Peter reads as follows: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;" and the sixth verse of Jude reads, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." The language is very similar and the meaning must be practically the same. The connections in both cases show very clearly that it is the prophets of Israel in the "old world" that are under consideration. Peter follows up his statement with the following, contained in the fifth and sixth verses: "And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Peter thus reaches back into the history of Israel and shows conclusively, and there is an abundance of evidence all through the Scriptures to substantiate his claim, that there were many prophets who descended from their high and lofty plane as prophets of the most high God and prophesied falsely, leading the people astray and causing them to err and to forsake their God. Peter does not leave the matter there, but couples it up with the very time in which he himself was living, saying, "But there were false prophets also among the people, even as there shall be false teachers among you,

who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Jude confirms and clinches what Peter has been saying and because "there are certain men crept in unawares, 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," he felt constrained to give all diligence to write unto "them that are sanctified by God the Father, and preserved in Jesus Christ" regarding their common salvation, or the salvation that was Israel's of old, when the Lord led them out of Egypt, as being the salvation of the apostles, it being declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Therefore Jude exhorted them that they should earnestly contend for the faith that was once delivered unto the saints. The faith of the apostles was the same faith which Abraham had embraced; it was that same faith which the apostle Paul in his letter to the church at Rome declared was spoken of throughout the whole world, and for which he gave thanks to God. He did not mean that it was spoken throughout the literal world as it existed in his time, but that in every age and among all nations, kindred, tribes and tongues, wherever there was one who had experienced that salvation is of the Lord. History is constantly repeating itself, and we find ministers to-day who have not kept their first estate and through the weakness of the flesh have fallen and turned from the old paths, and have been cast into chains of darkness.

Being overseers of the flock they usually carry with them a following, causing divisions and strife and distress that often lingers for years. Without doubt, the bulk of the trouble which is brought into the church comes through the ministry, in one way or another. There are times when Satan appears as an angel of light and takes captive whomsoever the Lord will turn over to him, and there are many who are willing to follow him. It is sad, but nevertheless true. Such things are spots in Zion's feasts of charity, and such ministers become "clouds without water" and are no longer held in the high esteem of days that are gone by lovers of the truth. Such trials must be necessary to the life of the church. Jesus said, "For it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire." The church needs faithful brethren to counsel and deal with her ministers and pastors, as well as faithful ministers and pastors to go in and out before the flock. They need to watch over each other for good. All are weak, and this Jude must have realized, for while he said, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," he evidently knew of their inability to perform such, and, therefore, closed his epistle with these words: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with ex-

ceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

We realize we have hardly touched upon our subject, but will leave it for the present, and it may be that some of our readers or correspondents will have a mind to write upon it.

R. L. D.

CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson.)

The Warwick Old School Baptist Association, convened at New Vernon, Orange Co., N. Y., June 6th, 7th and 8th, 1928, sends greetings to those with whom she corresponds.

DEAR BRETHREN:—About a year ago, at one of our Spring Associations, after having made some reference to "our accountability to God" we were asked to write on the subject. Not having been able to do so before, and considering it a doctrinal point, we will take this occasion to comment upon it for the consideration of our correspondents. The particular verse cited was Romans xiv. 12: "So then every one of us shall give account of himself to God." We sometimes wonder if we write and speak upon this phase of doctrine as much as we should. David must have realized his accountability to God when he confessed, "Against thee, thee only, have I sinned, and done this evil in thy sight." Paul in writing to the Hebrews says, "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." We can but believe that every true child feels justly condemned in the sight of God for his shortcomings

and sins. If he did not, how could he ever pray, "God be merciful to me a sinner"? He knows that God is of "purer eyes than to behold evil, and canst not look on iniquity;" that he himself is vile, by nature corrupt from the crown of the head to the sole of the foot, and that in his flesh there dwells no good thing. Because of this inability to do the thing he would he is made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Were it not for the grace (unmerited favor) of God, he would be without hope, and for this he must "thank God through Jesus Christ our Lord." The Scriptures declare, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." If the tree be minus of this fruit, what evidence is there that such an one is a subject of grace, for does not the grace of God that bringeth salvation teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world?" 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. The apostle Paul said he was alive without the law once, but when the commandment came, sin revived, and he died. And the commandment which was ordained to life, he found to be unto death. For sin, taking occasion by the commandment, deceived him, and by it slew him. It is our schoolmaster, teaching us many needful lessons, and brings us again and again to Christ, of whom Isaiah prophesied, saying, he "shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

Our accountability to God is what makes us take refuge in his Son. God the Father held his only begotten Son strictly to account for all the sins of his people, and his justice was not satisfied until Jesus had finished the work that was given him to do and fulfilled in every jot and tittle all that was written in the volume of book concerning him. The payment of the debt, to the very last farthing, was duly acknowledged when God exalted his Son at his own right hand, but as the members of his mystical body are brought into his fellowship through suffering and enduring the contradiction of sin in the flesh, so are the branches of the true vine taught their accountability to God through the knowledge that every branch in him that beareth fruit, he purgeth it, that it may bring forth more fruit, while every branch in him that beareth not fruit the Husbandman taketh away. But as Christ testified, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise," so every branch is made to know it cannot bear fruit of itself, "for without me ye can do nothing." This is as it should be, that he that glorieth, let him glory in the Lord. Every branch must be kept continually mindful of its dependence upon the vine. It owes its life in every sense of the word to the vine. Therefore, every holy desire, every pure thought and every good deed is but a manifestation of the life of the vine in the branch of God's goodness to us through Christ, and even though we are told to work out our own salvation with fear and trembling, we are not left to surmise that this can be done through our own effort, for we are distinctly told, "It is God which worketh in you both to will and to do of his good pleasure."

Paul declares in his first epistle to the Corinthians that it is "according to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that 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." He not only shows here that it is by the grace of God we are what we are, but declares in so many words that no flesh shall glory in the presence of the Lord, and that all things will be proven, whether they be of God, or man. If the work be of God, it shall stand forever, but if it be of man it shall be consumed as chaff. The flesh is prone to blow its bubbles and build its air castles, but the day of reckoning is sure to come, and woe be unto that house which is builded upon the sand. Paul is confirmed by John, who said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will burn up the chaff with unquenchable fire." And we bring over from the Old Testament the following: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The testimony of these witnesses establishes the doctrine that "It is a fearful thing to fall into the hands of the living God." As children of the

heavenly King, it behooves us to shew ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. We should shun profane and vain babblings, which we are told will increase unto more ungodliness. Those who have been called to stand upon the walls of Zion have received the highest honor that was ever bestowed upon mankind; they should remember that it carries with it great responsibilities, and as much as in them is they should strive to acquit themselves as good soldiers of him who has called them to the cause of King Jesus. When an accounting of their stewardship is required, may it not be found that they have proven unjust stewards. The Lord our God is a consuming fire, even a jealous God, and he will not divide his honor with another. The conditions surrounding the church to-day are such as to call for those possessing unfeigned faith and that courage which only the Lord can give to go forth to battle. The armor of men is not adequate for the need, but let us not fear nor falter, for he who said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," is still in the midst of the seven candlesticks and is still holding the seven stars in his right hand. We would that all might realize their accountability to God, and that there should be no turning aside from following after him. It would appear as though the history of Israel in the days of Joshua is being repeated now, for to many it seems an evil thing to serve the Lord, and they are choosing among the false gods, but there is a remnant according to the election of grace that is being saved to-day, whose

will it is to serve the Lord. Isaiah in speaking of the day when seven women should take hold of one man, saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach," said, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." The question of Jesus could well be asked again: "Were there not ten cleansed? but where are the nine?" How beautiful and glorious, indeed, is the branch of the Lord to-day. We want our correspondents to know that those who compose the Warwick Old School Baptist Association are what the name implies, Old School. We are satisfied with the doctrine and order of God's house as it is plainly set forth in the Scriptures. We want no new thing, but desire to be found standing in the way and asking for the old paths, where is the good way, and to walk therein. Our hope and trust is in the Lord, and we believe that it is as said in connection with our text: "Every knee shall bow to me, and every tongue shall confess to God." He is sovereign over all, and the powers that be are ordained of him and are subject unto him. We desire to ascribe greatness unto him, for he is the Rock, and his work is perfect. If there be any who are keeping back a part of the price that is his due, may they be turned from the error of their way and be made to know that "Every one of us shall give account of himself to God."

Yours in hope of eternal life through Christ our Lord,

R. LESTER DODSON, Mod.

HENRY T. LEFFERTS, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with Welsh Tract Church, Newark, Delaware, May 23rd, 24th and 25th, 1928, to our sister churches with whom we correspond, sendeth greetings in the Lord.

DEAR KINDRED IN CHRIST:—According to the mercy of our covenant-keeping God and Savior Jesus Christ, from whom all blessings flow, we have been favored again to meet your messengers in an associate capacity. We enjoy and value your continued correspondence, and desire a continuance of same, and urge that your ministering servants, who are able in expounding the word to the general edification of the saints, continue to visit us as your messengers. We feel that most, if not all, the ministers have preached to the comfort of those who hunger and thirst after righteousness. But we feel to covet the best gifts.

The next session of this Association is appointed to meet with the Rock Springs Church, Lancaster County, Pennsylvania, in May, 1929, where we shall hope to receive your messengers.

H. H. LEFFERTS, Mod.

J. B. MILLER, Clerk.

The Delaware River Old School Baptist Association, in session with the Hopewell Church, at Hopewell, Mercer County, New Jersey, May 30th, 31st and June 1st, 1928.

DEAR BRETHREN:—Once more we have met together with much rejoicing in the Lord. We are glad to address you in this Corresponding Letter, telling you how our minds have been stirred up by way of remembrance. Our God in his kind providence has favored us during

the meeting, sending his servants to us laden with the good things of the gospel of Jesus Christ, which they preached in demonstration of the Spirit and of power, thereby feeding the hungry and giving drink to the thirsty, building up his people in the most holy faith. How pleasant it is to dwell together in unity and hear the word of God setting forth salvation by grace, and grace alone, giving God all the praise and all the glory. Your Minutes have been received, to be distributed among the churches. We desire a continuance of your correspondence.

Our next session is appointed to be held with the Kingwood Church, at Locktown, New Jersey, beginning at 10:30 a. m., Wednesday before the first Sunday in June, 1929, at which place and time we hope to meet and welcome your messengers again with love in Christ.

C. W. VAUGHN, Moderator.

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 6th, 7th and 8th, 1928, sends christian greetings to our sister associations and meetings of our correspondence.

DEAR BRETHREN:—Again it has been our great privilege to meet your messengers and receive your correspondence, which we value highly and desire to have continued. Our meeting has been most enjoyable as we feel the Spirit of the Lord has been present with us throughout. The doctrine of God our Savior has been preached and we are encouraged to press forward, trusting that God will direct our steps and keep us from error. Your ministers have come to us laden

with that heavenly manna that feeds the hungry soul and we pray that God will watch over and keep them all their journey through.

Our next session is appointed to be held, the Lord willing, on Wednesday, Thursday and Friday before the second Sunday in June, 1929, the place of meeting to be announced through the SIGNS OF THE TIMES, when we hope to meet your messengers again.

R. LESTER DODSON, Mod.
HENRY T. LEFFERTS, Clerk.

MARRIAGES.

By Elder C. W. Vaughn, at his residence, Hopewell, N. J., June 12th, 1928, Miss Myra D. Blackwell, of Hopewell, N. J., and Mr. Wilmer C. Scudder, of Trenton, N. J. Miss Blackwell is a daughter of brother Morgan D. and sister Carrie Blackwell, of the Hopewell Church.

OBITUARY NOTICES.

Levi J. Findley, son of Levi Findley and Emeline Kittle Findley, was born in Randolph County, W. Va., December 24th, 1860, and died September 29th, 1927, making his life here 66 years, 9 months and 5 days. He was married to Manerva Jane Taylor November, 1871, and to that union were born five children: Floyd, French and Gordon Findley, Mrs. Arthur Benson and Mrs. Albert Riffle. French was killed suddenly by the explosion of a railroad engine, and though his father was well and strong before that he could not entirely recover from the shock and at the age of fifty-four years he had two severe strokes of paralysis, which destroyed the use of his left side. His physician used all his skill to relieve him, but for three years he suffered untold pain, then gradually but slowly partially recovered, so he could turn himself in bed and sit up a little, and although he lived for twelve years he was confined to his bed most of the time. The family did all they could to relieve him and get him on his feet again but the paralysis had so badly injured nerve and muscles it was impossible for him to walk. During all those years of suffering he did not murmur or complain, but said the hand that afflicted him could raise him up to walk again if it was his will. During his illness he read his Bible and believed in Christ as the author and finisher of the Christian's faith. Six months before he died his general health

failed and he suffered greatly with a severe kidney and bladder trouble. As his physical condition became more serious he had great heart searchings, as though he wished to realize more fully his acceptance in Christ that his faith might be strengthened and his hope renewed. About that time Elder J. S. Murphy, pastor of the Valley Primitive Baptist Church, visited him and he talked freely and very satisfactorily of his hope of heaven, and requested him to preach his funeral sermon, telling him when he bid him goodbye that he would be called on soon for that purpose. He believed firmly in the Primitive Baptist faith, and told us he was perfectly willing to trust himself in the hands of the Lord, and two days before he departed said his trust was in the Lord and he was willing to go. He was honest and upright in all his dealings, was a good husband and father, a true friend and neighbor, and highly esteemed by all who knew him. Besides his wife and children he leaves to mourn their loss four sisters: Mrs. W. J. Rowan, Mabie, W. Va., Mrs. I. J. Scott, Elkins, W. Va., Mrs. G. M. Koon, Queens, W. Va., Mrs. A. J. Workman, Harding, W. Va., also two brothers, John K. and Adam L. Findley, of Harding, W. Va., besides many nephews, nieces and other relatives and friends.

The funeral services were conducted at the home by Elder J. S. Murphy, Montrose, W. Va., after which his body was laid to rest in the Findley Cemetery. May his loved ones all be comforted by his resignation to God's will and his faith and hope of heaven.

His sister,

EMELINE E. WORKMAN.
ALSO,

Jane Findley Rowan, daughter of Levi Findley and Kittle Findley, was born in Taylor County, W. Va., September 7th, 1850, and died at her home at Mabie, W. Va., April 29th, 1928, making her stay on earth 77 years, 7 months and 22 days. When she was one year old her parents moved with her and an older child to Randolph County. She was married to William J. Rowan December 8th, 1872, and to that union were born seven children: Delbert and Herbert Rowan, Mrs. George Ryan and Mrs. C. C. Corley, all of Mabie, W. Va., Mrs. George Philips, of Coalton, Mrs. Emma Pritt, Elkins, and Mrs. Paul Scott, of Aubry. In their early married life they bought a farm, and built a home in which they lived all those years and reared their family, who are all married, except the youngest son, who has remained at home and been a great help and comfort to them in their declining years. In 1891 she professed a hope in Christ and joined the Valley Primitive Baptist Church, and held her membership there until her death. For many years she had not been able to assemble with the church or to mingle with the world, but proved

her usefulness as a guiding life and comfort in her home, and remained faithful to her early profession, believing fully in salvation by grace through and in the shed blood of her Lord and Savior Jesus Christ, trusting in him for help and strength at all times. As David said in the one hundred and twenty-fifth Psalm, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever," so through this faith she had a blessed hope and was thereby enabled to show forth the true christian virtues in her daily walk. During the last twelve years she suffered two paralytic strokes, from which she only partially recovered, and during the latter part of last December she fell, breaking her hip joint. The shock was too much for her declining strength and years, and she lingered until April, when her heart weakened and gave way. Through all her suffering she was patient and did not murmur or complain. She was a subscriber to her church paper, the SIGNS OF THE TIMES, and greatly enjoyed its contents. During the last weeks of her illness while reading it or the Bible to her her face would light up with the joy and comfort which she received. At the last when asked how she felt in regard to death she replied, "I will be glad to go," and when the end came she went suddenly, without a struggle, leaving on her features a look of rest and peace that was awe-inspiring and made us feel as though "She is not dead, but sleepeth." For fifty-five years she was a faithful and devoted wife, a kind mother, a true friend and neighbor, and highly esteemed in the community in which she lived. She leaves to mourn their loss besides her devoted husband and children, two brothers and three sisters: A. L. and J. K. Findley and Mrs. A. J. Workman, of Harding, W. Va., Mrs. I. J. Scott, of Elkins, and Mrs. G. M. Koon, of Queens, W. Va., twenty-seven grandchildren and many nephews, nieces and other relatives and friends. She was well cared for by her family, those living nearest were untiring in their efforts to comfort and relieve her. As her condition became more serious all her children and several of the grandchildren were with her most of the time, and everything was done for her that loving hands could do, but her work on earth was completed, and the heavenly Master had said, Well done, thou good and faithful servant, enter thou into the joy of thy Lord. May the memory of her orderly, upright life and her wish to depart and be with Jesus ever be a comfort to her loved ones, and in time cause them to feel that it was best for her to go from this world of pain and sorrow to one of endless joy.

The funeral services were conducted at her home by Mr. Ross Linger, the Methodist Episcopal pastor at Mabie, after which her body was laid in the Mabie Cemetery to await the morning of the resurrection.

Her sister,

EMELINE E. WORKMAN.

The passing of brother **Theodore E. Welch**, at the Soldiers' Home, in Bath, N. Y., on June 20th, 1928, witnesseth the loss to the Ebenezer Old School Baptist Church in New York City of one of her oldest members. He was received into her full fellowship from the Middletown and Wallkill Church in the year 1872, which extended his membership with the Ebenezer Church over a period of approximately fifty-six years. Elder Gilbert Beebe baptized him on February 12th, 1860. Several years prior to his decease he lived with his surviving son in the upper part of New York State, his wife, sister Welch, having predeceased him a few years ago, but a short while before his death he went to the Soldiers' Home in Bath, where we understand he was made very comfortable during his last days. He had just passed his eighty-eighth mile stone. We were personally acquainted with brother Welch before he took his departure from New York City, and well remember how he used to tell in our Conference Meetings of the goodness and mercy of the Lord to poor vile sinners, of whom he made claim to being the chief. "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."

R. L. D.

Sister **Bettie Laytham Turner**, of Mayslick and Maysville, Kentucky, daughter of the late brother Frank and sister Martha Laytham, of Mayslick, Kentucky, was born January 15th, 1862, and departed this life November 17th, 1927. She professed a hope in Christ and joined the Primitive Baptist Church about 1880, and lived in a manner respectful to her profession until she was called to come into the realization of an immortal state in the paradise of God. Her life was beautiful, by which she maintained an abiding confession unto salvation. She loved the church, and was glad when it was said unto her, "Let us go into the house of the Lord," and she was ready to go, and went far and near to be in meeting with the saints in the service of God. She was richly experienced in the fellowship and doctrine of the church. She adorned the order and faithfulness of a gospel profession of salvation by grace. At a suitable age of young womanhood she was happily married, by the writer, to brother Robert L. Turner, of Turners Station, Kentucky, to which union were born two children: Frank and Irene, who survive her. She lived truly in the love of her husband, her home and her children. In all appearances she was a good wife, a good mother and a good home keeper. No one can be more pitiable and apparently helpless than a good man who has sustained the loss of a good wife and a good keeper at home. Early in the morning of time our Creator saw and declared that it was not good for man to

be alone, and therefore he made an helpmeet for him, which when taken away can but leave the man helpless. The sanctum of the heart of a good husband is made sacred by the presence of a good wife, which is rendered desolate when she is taken therefrom, and while I feel that in special instances I would if I could come as a comforter into this sacred place, and yet I feel that her tender loving presence must have so garnished this sanctum that my presence in any respect could but tarnish and spoil the picture, therefore I feel that any effort in that respect on my part could but be repelling to its sacredness and must be abandoned. But is this separation improbable? I have thought to be with our loved ones in that better existence will be as a translation, not recognizable only in substance. We will likely know Elijah and Moses and Abraham and others of like character transfigured, or in a state of transfiguration, as a spiritual presence, as a disembodied existence, and yet in such comprehensible form as this one and that one. I have thought should I be there I would in some sense know my mother and my wife and those ministers of the gospel with whom I have intimately labored in this life, but I have only this thought of this matter of knowing each other there, but I do not know, only that we shall know as we are known. May the dear brother be comforted with these thoughts with such thoughts as the Lord may seal to the comfort of his heart to the praise of the glory of his grace.

P. G. LESTER.

Isaac Newton Watson, a well-known resident, passed away at his home, Saturday, March 10th, 1928, after an illness of several months. He was born in Bloom Township, Seneca County, Ohio, the son of Thomas A. and Nancy J. Watson, January 7th, 1852. At the time of his death he was aged 76 years, 2 months and 3 days. November 23rd, 1876, he was united in marriage to Susan Dane, who survives him, with one son, Ervin Watson, of Bloomville, Ohio. Besides his wife and son he leaves two grandchildren, Edwin Watson, Tiffin, Ohio, and Miss Belle Watson, of Bloomville, Ohio, and one grandchild, Donald Watson, of Tiffin, Ohio. He is also survived by two brothers, Charles Watson, of St. Joseph, Mo., and William Watson, of Bloomville, Ohio. Mr. Watson united with the Honey Creek Primitive Baptist Church, in July, 1928, and was baptized by Elder A. F. Dane. He remained a faithful member of this church and attended services as long as his health would permit. He was a kind husband and father.

The funeral services were held in the Honey Creek church-house Tuesday afternoon, 2 o'clock, and were conducted by Elder Hugh Williams. Burial in the adjoining Cemetery.

Written by his widow,

SUSAN WATSON.

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W. E. Beene, Tex., \$2; Mrs. Lydia B. Stewart, N. Y., \$2; J. K. Buckwalter, Ohio, \$1; J. W. Groom, Mo., \$1

MEETINGS.

The New Hope Association will be held with the Mt. Zion Church, ten miles south of Greenville, Texas, instead of with the Sabine Church, six miles north of Greenville, beginning on Friday before the third Sunday in August. Trains and busses will be met at Cash, Texas, Thursday afternoon and evening, and Friday morning. All expecting to attend this Association please notice the change.

J. J. DARNELL.

The regular annual meeting is to be held with the Slate Hill Church, Slate Hill, N. Y., on Friday, August 24th, next, and we cordially invite brethren and friends to be with us on this occasion. Elders George Ruston and C. W. Vaughn have agreed to attend, the Lord willing.

R. LESTER DODSON.

Hazel Creek Association of Regular Predestinarian Baptists has appointed her next annual session to be held with Spring Creek Church, near Stahl, Adair County, Missouri, Saturday before the fourth Sunday, and the two following days, August 25th, 26th and 27th, 1928. Those coming by rail will be met both Saturday and Sunday at Novinger and Stahl.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

The annual all day meeting of the North Berwick (Oak Woods) Old School Baptist Church, of North Berwick, Maine, will be held the fourth Sunday in August (26th). All who desire to attend will be gladly welcomed. We expect to have Elder H. C. Ker, of Maryland, with us.

JOSEPH HALL.

First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of W. I. Zinn, two miles north of Meriden, Jefferson Co., Kansas, to convene on Friday before the second Saturday in September at 10 o'clock a. m. The month coming in on Saturday makes the date 7th, 8th and 9th. Meriden is on the Santa Fe R. R. Hard surfaced road from Topeka to Meriden. For further information write to W. I. Zinn, Meriden, Kansas, or L. L. Schenck, Moderator, 1119 Taylor St., Topeka, Kansas.

MARY ELLISON, Clerk.

GRANTVILLE, Kansas.

The Maine Old School Baptist Association will be held with the Bowdoinham Church, beginning on Friday before the second Monday in September (7th, 8th and 9th), 1928. We look for Elder D. L. Topping to be with us. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

TOPSHAM, Maine.

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

S. B. MOFFITT, Pastor.

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

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the Swedish Lutheran church-house southeast corner of Eleventh and Orange Streets, Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

Cedar Creek Church meets 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 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.

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 Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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 Old School Baptists of Chicago meet, the Lord willing, every Sunday at 11 a. m. and 2:30 p. m. (Daylight Saving time), at the home of W. N. Spitzer, 11332 S. St. Louis Ave., Chicago. Take 111th Street and Sacramento Avenue street car to the end of car line. All lovers of the truth are invited to meet with us. Midweek song service at the home of W. C. Cox, 7040 S. Eggleston Ave., at 7:45 p. m., on Wednesdays. Preaching by Elders Jones and Jaynes. Basket lunch. For further information telephone Wentworth 2860.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 96. MIDDLETOWN, N. Y., SEPTEMBER, 1928. NO. 9.

CORRESPONDENCE.

GOD'S MANIFESTATIONS TO MAN, GRACE-PROVIDENCE-MIRACLES.

EVERY good gift and every perfect gift is from above, and comes down from the Father of lights, in whom there is no变ableness nor shadow of turning. These gifts are from the same source, but they come in three different forms: (1) Grace, spiritual blessings, given through God's Spirit to the elect only. (2) Providence, general or temporal blessings, given in creation or through fixed and unchangeable laws, for general purposes and for all alike. (3) Miracles, suspension of fixed laws, special blessings or punishments, given direct by divine power to a few or many for special reasons. God manifests himself to man, and for man's benefit, in the above three ways. He is a Spirit and many of his works are great and wonderful mysteries. His ways and thoughts are as far above man's ways and thoughts as the heavens are above the earth, as perfection is above imperfection, as Spirit above flesh. It is not likely that all will agree with my use of the three words of this article, Grace, Providence and Miracles, for some say that grace and

providence mean the same thing to them. They have a different meaning to me, and I shall use them as seems right to me, allowing all others the same rights of opinion. Now, the first division of this article is grace. Spiritual manifestations. To me that includes all spiritual blessings to the elect, and to the elect only. God's people, christians, are not under the law, but under grace. Christ went under the law for them and redeemed them from its curse. All blessings given in Christ are spiritual blessings, graces, and show by these wonderful manifestations God's wonderful love to his chosen people. Here are some of the ways God manifests himself to his people in graces. New birth, spiritual life, knowledge of sin, repentance, faith, hope, pardon, new heart, new law in the heart, spirit of prayer, spiritual rest, spirit of love, spiritual joy, humility, meekness, long-suffering, sanctification, justification, and a hope of glorification, robe of righteousness and eternal life. All graces are spiritual blessings, and all spiritual blessings are graces. Man, with all his wisdom, has never discovered any law or rule by which these graces are given, or any way by which he could direct them,

add to them or prevent them. They are all divine blessings, under God's control, man's. If you are one of God's elect these spiritual manifestations are yours by free grace, not merit, not as pay for your works, but because it was so arranged in the covenant of grace before the world was, because that is his way. Blessed are they to whom God manifests himself through the many graces.

The second division of this article is providence, temporal or material gifts. These temporal blessings, or providential manifestations of God to his creatures, are not for the elect only, but for all alike in one sense; that is, they were created for the general use of man in the beginning, or given later by fixed and unchangeable laws of nature, without regard to individuals or classes. These providential blessings come from the same source that the graces come from, but are not spiritual, nor special, but general blessings or manifestations. Let us mention some providential blessings which are general to all alike. Light, heat, air, electricity, water, rain, snow, hail, frost, wind, storms, lightning, clouds, spring, summer, winter, animal life, soil, stones, metals, &c. Some of these temporal blessings are everywhere, as air and electricity, while others are fairly general, as rain, clouds, water, plant life and animal life, while some others are placed here or there as God saw fit, metals, oils, stones, sands, but while some are not everywhere, they are for general use. The providential blessings are not given direct to the individuals like the graces are, but are placed here and there in the material world where man can find them and use them, or he can leave them alone, go to them or go away. God sends his rain on the just and the unjust alike when they are in the same locality, country or climate.

So does he send his light, winter, summer, snow, &c., on all alike in certain localities, certain climates and certain seasons. Man may choose to live in a wet climate or in a dry climate, in a cold or in a warm climate, in a fertile or a desert land, in a valley or on the mountains, on the sea or on the land. All these differences were arranged in the creation. Now, while God's providential blessings are somewhat general, and were here before man was, their appropriation by man is somewhat conditional with man. He is so limited that he cannot use all at once, so he must choose, according to circumstances and his ability, which of these he will use, some more, some less. Some like to farm, some raise stock, some mine metals, oil or coal, some hunt, some fish, some are hirelings and some are officers. So also when man has chosen the way he is to use these providential blessings his success is somewhat conditional on surroundings, seasons and his ability. God's spiritual blessings, the graces, are not conditional on the part of man, nor were the creating and the general arrangements of the temporal blessings conditional on the part of man, but man's use of these providential blessings are both circumstantial as to locality and conditional as to choice and ability. We do not know of any of God's providential blessings, such as light, heat, rain, air, seasons, &c., which man can add to or take from, except plant life and animal life. Man can take life, and while he cannot increase or diminish the light and heat of the sun, he can substitute artificial light when it is dark, and heat when he is cold. These material blessings, or providential blessings as I call them, were all created by the great Giver of all good and perfect gifts for the general use of man, but in many cases man can use

them or leave them alone, while some are essential to life and must be used, as air, water, light and heat.

The third division of this article is miracles. Suspension of God's laws. Miracles manifest another form of God's power in suspending one of his fixed and unchangeable laws of nature, or the laws of material things. When God created the heavens and the earth he placed each and every part of visible creation under fixed laws, which cannot be overthrown, suspended or changed by any power except the power that created them. We believe in miracles, for God is as able to suspend one of his laws as he was to make that law. He does not overthrow or destroy his laws, and we do not think that he will destroy any of them while time lasts, neither can any man by his own power even suspend one of them and perform a miracle. The days of public miracles seem to have passed, or at least somewhat decreased. God dealt more direct in the long past than he does now, probably for the reason that man in those days had fewer sources of information, and also to build up a record by which man is to be guided. These records which have thus been built up and handed down to show man the three ways that God manifests himself and his will to man, now take the place of his more direct way of dealing with man in the long past. As the rich man, who wanted Abraham to send one from the dead to warn his brethren that they might not come into torment, was told that they had Moses and the prophets, and if they would not hear them that they would not hear though one arose from the dead, so God's miracles and Christ's miracles are on record, and if the people of to-day

will not believe in miracles unless they are performed in their day, and before them, they would no more believe in the divine nature of miracles than the Jews believed in their day. Now, as a miracle is the suspension of one of God's laws, and not an overthrow of that law, I will mention a few miracles and comment on them. Dividing the Red Sea for Israel to leave Egypt, and dividing the river Jordan for Israel to enter the Canaan land. Here in each case the law of gravity was suspended for a day or so, but it was not overthrown or the water would have never returned when the miracle was at an end. Christ walking on the water is a miracle of suspending the law of gravity, but not destroying it. If you believe the law was destroyed, just try walking on the water and see. Healing of the ten lepers. Leprosy was an incurable disease in the Jewish nation in Christ's day, and was sometimes called the King's evil, or chief of all diseases, yet when the ten lepers came to Christ he suspended the law of disease and decay and healed them by divine power. The law still goes on. The man who was born blind that God might show his power in a wonderful miracle, by changing the course of nature and giving sight where none had been. The withered fig tree, a suspension of the laws of plant life in one tree. Feeding the multitude in the desert, a miraculous increase of a few loaves and fishes, a suspension of the regular law of production and increase. Raising of Lazarus was the suspension of the laws of disease, decay and death, in which the decaying body was restored to health and the departed soul was returned to a body suited for its abode, but from which decay had driven it. Disease

and death still go on with us, because they were only suspended in the case of one person and not as touching the whole human family. Before Christ's day God performed many miracles on plants, animals, armies, nations, waters, &c. Some miracles are blessings and others are punishments. God's records are made for man's benefit, let us all profit by them so far as our knowledge and ability will allow us. His graces are for the elect, his providences are for all mankind, and his miracles are for a special few. All these manifestations are from the same source: the sovereign God to man. My hope is that many of his graces have been bestowed on unworthy me, and his providential blessings have sustained my natural life for seventy-five years, while the record of miracles is in harmony with my views of an all-wise, all-powerful God. Let us praise his holy and matchless name for the three wonderful manifestations of God to man: Grace, Providence and Miracles. And now, O heavenly Father, may thy rich mercies, coming from the fountain of unwasting fullness, continue to flow down through those three great streams of thy blessings to man to the end of time, if according to thy will. We ask it in his name.

M. N. WEBB.

WEISER, Idaho.

[THE above article is placed before our readers because of brother Webb's originality of thought and for the sake of his thoughts upon an interesting subject not frequently touched upon in our columns. It is to be understood that his expressions are not to be taken as our own, but setting forth the subject as he sees it, for the judgment of all who may read according to the light that is in them.—EDITOR.]

GRANTVILLE, Kansas, July 30, 1928.

DEAR PEOPLE OF GOD:—With the permission of the editors and publishers, I will now try, as I was requested to do, to give a brief account of my recent trip to the west, not to exploit my own adventures, but to tell to others of the dear ones of like precious faith whom I met there, who were surely embraced in the covenant of grace before the foundation of the world, and are now engaged in singing that old, old song, which is ever as new to us as it was to John, saying, Not unto us, but unto thy name be all the glory, because thou hast redeemed us to God by thy blood. I was led to take this trip to Oregon to visit a dear brother in the flesh, whom I had not seen for nearly a quarter of a century. The hope of spiritual enjoyment with my dear sister-in-law, who is as a lone sheep in the desert, as a sparrow upon the housetop, singing alone in her own heart the same sweet song, consoled me in a measure for the reluctance I felt in absenting myself so long from our own little meetings at home. She was indeed a comfort to me, a helper in my joy, as we shared with each other our mutual joys and sorrows. My brother with his interesting boys went with us to visit the church in Portland, which also I had anticipated, but had no expectation of finding others, nor of the joys which awaited me among them. Our trouble and difficulty in locating the place made us so late we did not hear much preaching, which we regretted, but what we did hear sounded good to me. Their meetings are held in the home of Dr. and sister Stakely. When the services closed the cordial expressions of love and fellowship which were showered upon me were both a joy and encouragement, as well as humbling to one so unworthy to receive them.

Though my worthless name was familiar to some, yet I was a stranger and they took me in, and the dear, lovely people that they are, made us at once to feel at home with them. Presently some one called out, "Every body stay for dinner." That sounded like home, too, and I think every one accepted, bringing in their baskets, and a bountiful meal was served. Missing the morning services, sister and I had consoled ourselves with the expectations of afternoon meeting, but that not being the arrangement we enjoyed ourselves just as well when they all got their books and sang the dear old familiar tunes and hymns until some had to go to their trains. And the singing, though it might grate on the ears of trained Babylonish musicians, yet the spirit with which they sang, and the evident understanding of the soul-cheering words, singing and making melody in their hearts to the Lord, in which I felt my heart to be joining, was sweeter to me than "the sound of the dulcimer sweet," than any human invention can ever produce. As my sister said, I just forgot everything. As I rode home reflecting on the many aged ones, with their whitened locks, who according to nature must soon lay their armor by and enter their long sought rest, the words of the prophet came to my mind: "Art thou not from everlasting. O, Lord, my God, mine Holy One? we shall not die." No, dear old saints everywhere, fresh courage take, for though with weary hearts you are waiting to depart from this land of toils and tribulations, yet "we" shall not die, for when Christ comes he shall find faith on the earth, for Paul said, "Then 'we' which are alive and remain." The same "we" whose hope is now in his coming. Some of us will still be here to be caught up together with

those gone before. The Lord will not leave himself without witnesses, so let us all fresh courage take, for we shall not die. I found myself planning to stay another month longer than I had intended, in the hope of meeting with them again. In the meantime I had received from brother James Groshong, of Corvallis, Oregon, another dear old saint who has visited our association a few times, a kind invitation to visit the church of his membership, at Lebanon, perhaps a hundred miles from Portland. I felt some hesitancy about this, and such a shrinking as I do often feel from being seen as I really am by "the highly favored few, knowing they can but find my bodily presence weak and my speech contemptible. Yet in my eagerness to meet with His dear people, the compassionate Lord sometimes permits me to forget my unworthy self, and gives me sweet communion with them. So I found myself eagerly waiting for the time. Brother Groshong instructed me to get my ticket to Albany, and he with two others would meet me there, and all go on together. Sister Maggie said, Mary, I will be uneasy about you. I told her not to worry about me, for if brother Groshong met me I would be all right, and if he did not I would take the first train back, for I did not know the name of a soul to inquire for, if I went on alone. This might seem very imprudent for one of my age, but as our fathers in the flesh watch over and care for their own, much more does our dear Father in heaven guide, guard and protect even the very least of his. So I felt not the least trepidation as I started. Arriving at Albany, after about an hour's waiting I saw brother Groshong coming, accompanied by a brother and sister Edwards. We entered the train and seating ourselves near each other, soon found

that we were no more strangers, but fellow-citizens of the same dear household of God. We arrived at the place of meeting, but were saddened to find the aged brother Smith, at whose house the Saturday meetings were held, so seriously ill it was not prudent to remain there, much as I would have loved to be with them. (I have since seen his obituary notice in the SIGNS.) So we repaired to the home of brother Gainor, where the pastor, recently bereft of his wife, was staying. Brother Edwards, the Moderator, spoke first, and with joy springing up in my heart I loved him for the truth's sake before he closed. Then Elder Rose, weak from a recent severe illness, but strong in the Lord, arose, and again I felt lifted above earth and earthly things. When services closed I could no longer keep my seat, nor restrain myself from giving them my hand in token of fellowship and love that passes the understanding of the outside world. How marvelous it seemed to find them, more than two thousand miles from us, and practically never heard of each other before, yet speaking the very same things, thus showing that all have travelled the same rugged road, to the same old school, and been taught by the same infallible Teacher, while those taught in the schools of men have only a confused language at best, some teaching one thing and some another. The Sunday meeting was held at Tallman, where they have a neat building with the name "Primitive Baptist" over the door, so poor wayfarers may see that there is a resting-place. The members, as in many other places, except one, have been dispersed by death and removals, yet a goodly number drove in from surrounding territory for another sweet season of praise to Him whose presence I felt to be in their midst. I hope

time will never efface the memory of the fervent supplication that was poured out to him in my behalf, that he would guide and keep me all my way and supply all my need. My heart responded, Amen and amen, for oh I thought, humility, humility is what I need that I become not exalted above measure, because of the good things so bountifully dealt out to me by the Giver of all good. To him all the glory belongs.

"How loth we are to leave the place
Where Jesus shows his smiling face."
"But our several engagements called us away,
Separation was needful and we must obey."

"Through heaven's indulgent care," I safely reached my brother's home, after having enjoyed another of the heavenly places in Christ with his beloved in Corvallis. The following Sunday we went again to Portland, where we had the pleasure of hearing both Elders J. C. Turnage and S. B. Moffitt, then a repetition by the same lovely company, of singing and inexpressible joy in the brotherhood of Christ. But "time's rapid motions soon compel with grief to say, Dear friends, farewell." I knew I must now turn my face homeward, and in all probability every goodbye was final until the Lord himself shall descend from heaven with a shout, and with the trump of God, and shall gather his elect from the four corners of the earth. I had learned through the SIGNS that Elder J. T. Barnes had moved to Walla Walla, Washington. Through his writings in the SIGNS, and his kind letters to me, I had long felt to be acquainted with him, and I found that by a little extra effort on my way home I could see him, and be at his church meeting also. His wife being an invalid, they kindly asked me to come a few days before, so as to visit in their home, as she cannot go to meeting. Here again the protecting care of the

covenant-keeping God was exercised for me. I arrived after dark, not knowing a single face in the town, but my feet scarcely touched the pavement until a lady said, "Is this Mrs. Ellison?" adding that she was Elder Barnes' daughter. Then the dear brother came forward, saying, "And this is Barnes." Did I feel like a stranger? No, no. The feeling of kinship was immediately established, and during my never-to-be-forgotten visit there, I, "poor weak and worthless though I am," was made to feel that we were equal sharers "in the commonwealth of Israel." Dear, afflicted sister Barnes is truly an example of patient, submissive reconciliation to God's hand, an inspiration to others to run with patience the race unalterably set before them. Elder C. W. Bond and others from La Grand, Oregon, one hundred and twenty-five miles away, joined them Friday evening, and Saturday, and all went to Touchet, where the church building stands, and another lovely company met, and again I was given to feel that the kind Father above had led me to the house of my Master's brethren. The gates of the nobles of Israel were opened, and I, a poor worm, was permitted to enter in with the righteous nation that keepeth the truth, where the banner of love given us to be always on display was held aloft, and one could but think, Behold how these love one another. It is their custom to take their baskets both Saturday and Sunday and spend the day together, preaching and singing, an example truly worthy of emulation by all our people. As David said, "O, give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wonderful works." Too much time cannot be spent this way.

The services, as in other places, was nourishing food to a poor hungry wayfarer as I was. My one regret is that I could not retain more of the comforting things I heard, to carry away with me, but my chief memory is of the bitter herbs of unworthiness and unfitness with which I had to eat of the rich feast of good things. I can only remember that, otherwise, it was good and soul-cheering at the time. "I drank, yet still I thirst for more. Only the Fountainhead above can satisfy the thirst of love." I would love to call by name each of the dear ones I met at the different places, and say, I hold you each in loving remembrance, but space forbids. Neither can I express my appreciation of the unmerited kindness shown me. I had to leave this place at 2:30 on Sunday, so both Elders Bond and Barnes preached in the morning, then after a social hour at lunch I left with an indelible picture in my mind of the little church, and the loving ones still visiting together.

"O, my soul, adore and wonder,
Ask, Oh why such love to me?
Grace hath put me in the number
Of the Savior's family."

As I rode away the words of the Bridegroom recurred again and again to my mind: "How fair and how pleasant art thou, O love, for delights!" Full of delightful fruits of the Spirit, pleasant and satisfying indeed she is to the hungry poor. Now I must go out into "the world's wild wilderness." My visit thenceforward for several weeks was among relatives in other States. Dear indeed they are to me in a natural way, and I am glad to have seen them once more, but I never realized more keenly in my life, that "the friends that most cheer me on life's rugged road, are the friends of my Master, the children of God." Outwardly cheerful, and know-

ing I was loved by dear nieces and nephews, as I also loved them, but inwardly I went down in the depths and my mind seemed to become dulled and blank in spiritual things until I reached my lonely old brother, I. D. Schenck, in Greybull, Wyoming. He understands and loves our language, being a firm believer in sound doctrine, but does not know of another in the State who believes as he does. After a visit with him I went on to the home of Elder W. C. Perdue, in Lamar, Colorado. His godly conversation was truly refreshing. I had attended a pleasant church meeting there as I went away in November, and hoped to meet them all again, but only a few were out, rippers up (see Amos i. 14) having gotten in their work, and "thus divisions and contentions have sorely wounded the dear Redeemer's cause." Oh why do brethren, sharers alike in the atoning blood of Christ, sometimes "cast off all pity," and "tear perpetually" keeping their wrath forever? Comes it not from the lusts of the flesh? This dear old Elder is in very poor health, and, like many others, must soon lay his armor by and enter the peaceful land where there shall be no more curse, neither shall they learn war any more. Dear faithful old soldiers of the cross,

"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 on the shore."

My son-in law, R. L. Davis, of Dodge City, Kansas, met me at Lamar, and I went home with him, where I spent two weeks with my oldest daughter and family, then came on home, arriving Sunday morning July 1st, just in time to attend our own little meeting at home once more.

"Oh happy time long waited for,
The comfort of my heart,
At home to meet the saints once more,
And could in union with them part."

Surely goodness and mercy have followed me all the days of my life, and this will I seek after that I may dwell in the house of the Lord forever.

Dear ones, all who have asked me to give an account of my trip, striving for brevity I must necessarily leave out much I would have loved to mention, but fullness of joy comes in the thought that the truth is the same the world over, and in that bright world of never-ending unalloyed peace to which we are all hastening

"Eternally with Christ to dwell,
We'll no more hear the sound, Farewell."

MARY ELLISON.

KINGSTON, New York.

DEAR KINDRED IN CHRIST:—I have a precious hope that the above greeting is true, and although sometimes I am doubting and trembling, and other times walking in darkness or weary, yet the assurance comes in the Lord's time that whom once he loves he never leaves, but loves them to the end. Oh that I could trust him more, and walk as becomes a member who has professed a hope in Christ. I have proven often that without him I can do nothing; I cannot trust or praise him only as he puts these things within. For several weeks the twenty-seventh Psalm has been almost constantly in my mind, and especially the fourteenth verse; "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." My mind has been led in many directions from this until I feel these thoughts so crowding for expression, that perhaps writing may relieve it. It has seemed to me that David through

this psalm is telling some of the things that the Lord has done for him. He has evidently been in various places, and the Lord has been his light, his salvation, his strength and his biding place, and his trust and faith in the Lord have so increased that he looks to the Lord for deliverance from all evil. Because these things have been proven to him in his own experience he can say, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." This is a looking to the Lord, a waiting for his appearance to subdue David's enemies. The children of God are chosen in the furnace of affliction, they are called to meet trials and storms, buffetings, temptations and tempests. In all these things they learn their own weakness and then there is a crying to the Lord.

"Could the creature help or ease us
Seldom should we think of prayer,
Few, if any, come to Jesus
'Till reduced to self despair.

Long we either slight or doabt him,
But when all the means we try,
Prove we cannot do without him,
Then at last to him we cry."

So when the fight seems hardest and we so weak, there is a looking and crying to the Lord. Thus we wait on the Lord and look unto him, for he comes in the appointed time and is able to do exceeding abundantly above all that we ask or think, for he has overcome all things and is able to make us more than conquerors. We conquer in his strength, and each victory adds strength, so we are more than conquerors. If we are of the Lord's planting it is through these overcomings that we grow in grace. But we are not only to wait on the Lord, but the admonition is given to be of good courage. Courage, I think, means facing danger without fear, and all through the testimonies of national Israel, as well as in the gospels, the Lord is telling to his peo-

ple, "Fear not." They are to fear the Lord, but this must be taught of the Lord, for he has said he would put his fear in their hearts, and no man can do the Lord's work. It is written, And there stood no man with him, while Joseph made himself known unto his brethren. So I believe it is with a sinner who is laboring under the condemnation of the law. There is no man's work in it when Christ is revealed as their Savior and salvation. Our spiritual Joseph teaches silently. It is a heart work, for "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit;" so they are taught to fear the Lord, but in all other things he says, "Fear not." When the children of Israel came in their journeying to the Red Sea Moses told them, Fear ye not, stand still, and see the salvation of the Lord. When David went to fight against Goliath and the Philistine, he asked, "Who is this * * * that he should defy the armies of the living God?" He also said, "Let no man's heart fail because of him, * * * the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." By the mouth of Isaiah the Lord said to Israel, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." The Savior when talking to his disciples, said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." In other words, they are to be of good courage; but it is only possible when the word comes directly to the soul, for we are so weak and only worms of the dust, but how wonderful to believe that he knoweth our frame, he remembereth that we are dust. What a mercy that we may cry to a God that changes not: so he gives us strength to

conquer and "They go from strength to strength." Each conflict from which we are delivered gives added strength to believe that the Lord will eventually appear, for, "He shall strengthen thine heart." I have thought this to be true not only of a subject of grace, but also of the church as a body. They must wait on the Lord, be of good courage, and he shall strengthen their heart, for he has said, "I will build my church; and the gates of hell shall not prevail against it." I feel many beauties have been shown me lately in the "shall and wills" of Jehovah.

This letter has become entirely too long and now I feel a deep hesitancy and reluctance to send it. I hope I have a deep reverence for the gift God gives to his ministers, and know they are able to see much deeper into the Scriptures than others, but if there is any truth in the things I understand, it is all to the honor and glory of the Lord; and if not, I hope you may have charity for one who feels to be less than the least of all.

Your sister in hope,

FLOSSIE I. FAULKNER.

ST. ALBANS, W. Va., June 12, 1928.

DEAR EDITORS:—I am inclosing a letter to you written by a young lady not twenty years old. Less than two years ago she thought the Old Baptist doctrine, which is the truth, was foolish and contradictory. You can put this in the SIGNS if you wish to. I think it wonderful, as she is so young, and not two years old spiritually.

Sorry I did not get to the association, as I wanted to see you and the place where the SIGNS is published.

Your brother in hope of mercy,

I. R. GREATHOUSE.

HURRICANE, W. Va., June 3, 1928.

ELDER I. R. GREATHOUSE—DEAR KINDRED IN CHRIST:—I was just reading an article in the SIGNS, when I felt moved to write to you. It has been a long while since I last wrote you, but I have not been led to do so until now. I feel so little and weak, so much like a worm of the dust, that it is a task for me to write to any of God's little ones. It seems to me that I am so very much a part of the world and cling so tightly to the vain and foolish things of life that I am often made to wonder and doubt whether I have ever been given any understanding of God and his wonderful works. I love the doctrine of the Old Baptists, enjoy being with them and talking (or rather hearing them talk) of the great things that God performs. How base and sinful is man! and to think of having special meetings to tell what they are doing for the Lord. Helping God! a God who is from everlasting to everlasting, all-wise, the Creator of all things. Some one said in my presence a short while ago that God could do nothing without man, and that man could do nothing without God. I know the latter is true, but what an untruth the first part is. I have been deeply hurt many times since I have hoped to believe this wonderful doctrine of predestination, by things that have been said to me by some of my very near and dear relatives. But no doubt these things are brought about for some wonderful purpose of God's. I have explained to them time after time that I do not attend Sunday-school and preaching services here simply because I do not believe as they do and do not care anything about meeting with them. They cannot understand why I changed my way of believing so suddenly. I did not change it, but I hope I thank the God of

mercy for changing it for me. The great Father of love, who decreed, predestinated and foreknew all things, saw fit to change my heart which was so set upon the works of man and upon doing something for the Lord and Master. Oscar gets the blame (some would call it, but I would say credit) for my change of heart. He has borne it well. Far better than I have, because I have been so angry and hurt by what has been said that I have said things which I should not have said probably. You can imagine the hardships and heartaches I have gone through, but it seems only to make me more steadfast in my belief. I often feel to say with the poet,

"The billows swell, the winds are high,
Clouds overcast my wintry sky ;
Out of the depth to thee I call,
My fears are great, my strength is small.

O Lord, the pilot's part perform,
And guide and guard me through the storm ;
Defend me from the threatening ill,
Control the waves, say, Peace, be still.

Amidst the roaring of the sea
My soul still hangs its hope on thee ;
Thy constant love, thy faithful care,
Is all that saves me from despair.

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

This poem fits my case the most of the time. We were over at Hopewell Church last Sunday. Elders Wade, Mullens and Murphy preached. I enjoyed Elder Murphy's sermon very much.

Well, I will close these rambling torn up thoughts now, as I expect my letter is a very tiresome one. Write when so directed, as we love to read your letters. Give my best regards to Mrs. Greathouse. I would love to be with both of you.

From an unworthy sister, if one at all,

(MRS.) OSCAR J. BYRNSIDE.

"G O D . "

THE term or name "God" has in truth but one application. We see and hear it applied in blasphemy, in that God is represented to be a being no stronger than man, that Satan himself is in power, and stated by some to be stronger than God. It is done in the statement, that God wants things different than they are, but the devil, or Satan, has played havoc with God's wants, that the devil has influenced men and women to do things contrary to God's will. To represent the God who is God of gods and Lord of lords in this light is very confusing to our understanding of God, to say the least of it. God has all power, in the truest sense of the word power, then why the statement that he wants things different than they are, when it is written, "What his soul desireth, even that he doeth"? He rules among the inhabitants of the earth and in the army of heaven, and none is able to stay his hand, or say, What doest thou? He setteth bounds to the waves of the sea, and saith, Come thus far, and no farther. He setteth bounds to all the inhabitants of the earth, and the times are appointed of him. These are parts of his ways, who can declare his mind, when he speaks not? or who hath been his counselor? or who hath given to him that it might be recompensed to him again? How disappointed God must be if he ever thought or willed things, circumstances, times or conditions would be different to what they have been or are. Such a God would be no God, man would be his equal in power, and true logic would say Satan was God. To offset this conclusion the idea is set forth that he will in the end have his wants, in that he will punish the wicked, but logic of truth says no, for he, as some assert, wants to do many

things, or wants his creature man to do many things he will not do. One thing he wants, as asserted, is to save all men, but they will not let him; so his wants are not accomplished, for the devil has the upper hand in influencing man to do contrary to his (God's) will. If God's wants are equal to his will, and it is true as written, that he does his will in heaven and among the inhabitants of the earth, and none can stay his hand, will not all be saved he wants to save? Satan in the garden was the first to deny the truth, in that he said, Ye shall not surely die. God hath said, In the day ye eat ye shall surely die, and since that day men and angels have been apostatizing to the doctrine of devils, saying, God wants to, but men will not let him, when it is a fact, unless Satan told the truth, man died in the day he ate the apple, and if God cannot handle a corpse then Lazarus was not raised to life, neither did our Master arise from the dead. The doctrine that sets forth God as wanting to but we will not let him denies his existence as God, and sets forth no ray of hope in this life or beyond the grave. To the christian such an idea is death in the pot and serves to direct him to a closer walk with God, a calm and heavenly frame, a light that shines upon the road that leads us to the Lamb that taketh away the sins of the world; not merely wants to, but does, and in this exercise he is led to see himself the equal of all men: nothing, yea, less than nothing, and in due course will be exalted and caused to sing,

"Grace, 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear."

So God reigns and does his will. Christians are satisfied, but their enemies are discomfited, because their god cannot do what he wants to. Our God is not

their God, even as their ways are not our ways, neither their thoughts our thoughts. Thus our God hath spoken of them, and he is the Judge and his judgment is true.

The above are thoughts expressing my belief in God, yet I feel words fail me in expressing as I would, because I am finite, but he is infinite. He is holy, I am unholy; he is all-powerful, I am weakness; he is all-wise, I am ignorant, this makes me cry, Lord, be merciful to me a sinner.

J. F. PIERCE.

BEAUMONT, Texas, Jan. 8, 1928.

POCA, W. Va., July 2, 1928.

DEAR EDITORS:—I am sending you a letter from our highly esteemed Elder J. N. Bartlett (deceased), which I found when looking over many letters I have received from my correspondents, and he having been a precious and loving brother to me I felt if it were published in the SIGNS others could share with me in its comforting words, so I leave it to your judgment to do with as you may think best. If I had felt well enough I would have copied it, as it is written on both sides.

Yours in affliction,

J. W. McCCLANAHAN.

PHILIPPI, W. Va., Dec. 11, 1925.

DEAR BROTHER McCCLANAHAN:—I received your kind brotherly letter and was certainly glad to hear from you and to read your kind message. As you say in your letter, "Please write me a long letter real soon," I will try and write you, though I do not feel to be a good writer. I will try and write as my mind may lead me.

In the days of Moses were the days of types and shadows, those types and shadows were given to the children of

Israel by the Lord, set forth in the writings of Moses, in the law and in the offerings for sin, under that law. There were priests who were set apart to make an offering of blood in the sanctuary of the tabernacle. There must be a preparation of those offerings under that law, a shedding of the blood of the lambs, the bullocks and the turtle-doves. Without the shedding of blood there is no remission of sin, and while those offerings did not cleanse them, they were a type of the blood of Christ, which cleanses us of all sin. Those only whose eyes were enlightened could see Christ in all these things. Later on the prophets Samuel, David, Elijah, Isaiah, Jeremiah and Daniel prophesied of the coming of Christ, of his suffering, of his shedding of his blood as an offering for sin. Isaiah said in his prophecy, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied." Yes, by that one offering he satisfied all the demands of the law, he satisfied divine justice, he cleansed his people of all their sins and unrighteousness. The blood of Jesus Christ his Son cleanses us from all sin. But the children of Israel under the law would not hear Moses and the prophets, many of them went into gross idolatry, worshiped gods their own hands made. There were many false prophets in the days of the prophets. The prophet Elijah said, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life." Poor old prophet, he must have felt very much distressed; but the Lord told him, "I have left me seven thousand in Israel, all the knees which

have not bowed unto Baal, and every mouth which hath not kissed him." Though the children of Israel were a hard-hearted and idolatrous people, yet the Lord kept them a separate people. He kept them under the types, shadows, priests, prophets and kings until the coming of Christ, and when he came God's people had a new dispensation. Types and shadows were done away. He was the great antitype of all those types. He was the substance of all those shadows. He fulfilled all the law and the prophets. To his spiritual people he was their prophet, priest and king. He was, and still is, their Savior and their salvation. He is their lawgiver and their judge, their ruler and governor. He rules in and over his people, and governs them according to his holy will. Unto his people he is their Lord and their God, and they must worship him in spirit and in truth. As the children of Israel had their tabernacle in the wilderness, and later on their temple in Jerusalem, so Jesus Christ has his church, and he is the great builder of his church, and the gates of hell shall not prevail against it. As there were prophets under the former dispensation, so Christ had his apostles, his disciples and his ministers. Under the old dispensation we have the Old Testament Scriptures under the new dispensation we have the New Testament, all given by the inspiration of God, all in which we have the law governing his church and people in all time, his inspired apostles and writers. Under the new dispensation the inspired apostles had been with Jesus and learned of him, and his true ministers and all his spiritual people are taught of the Lord. The apostles were commissioned to go 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." Christ spoke these words to the eleven disciples, and he told those disciples, "These signs shall follow them that believe: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," and they went everywhere, the Lord working with them, confirming the word with signs following. I believe the apostles only were able to fulfill that commission, and I believe they fulfilled it completely, and these signs did follow, and they went everywhere preaching the word. Paul said, "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." In the early setting up of the church there was a wonderful revival commenced, and many were added unto the church. The power of the Holy Spirit worked many wonders. Many believed and were baptized. Persecution set in, the apostles were arrested and imprisoned, but the Lord delivered them. They went among the Gentiles, and of them "as many as were ordained to eternal life, believed." The Lord sent them wherever he would have them to preach, and they preached what he would have them preach. Thus the good work went on until there were many churches organized among the Gentiles. Unto several of these churches the apostle Paul wrote his epistles, which to us are a portion of the Scripture of eternal truth, in which we have the doctrine the apostles preached, which is the doctrine of the true church of Christ ever since, and will be to the end of time. Paul taught the doctrine of election, predestination, particular redemption of all his people, effectual calling and salvation by

grace, and the Lord's preachers still contend earnestly for the truth once delivered unto the saints. I believe the Old School Baptist Church is the true church after the apostolic order, though few in number and persecuted.

Now, brother McClanahan, I have written you a long letter as soon as I well could. May the Lord bless you and yours and keep you by his grace. Write soon.

I am, as ever, yours in fellowship,
J. N. BARTLETT.

HIAWATHA, W. Va., June 6, 1928.

DEAR BRETHREN AND SISTERS:—I have often thought I would like to write a little to you through our good paper, the SIGNS, but have felt, and do yet, too ignorant and unworthy to make the attempt, but now in much sadness, yes, with a broken heart, I want to tell you of my great loss in the death of my dear old father, Elder W. R. Craft, who I feel to know fell sweetly asleep in Jesus at my home, May 12th, 1928, after a short visit of four weeks with us. O my dear kindred in Christ, as I humbly hope, no one but God knows how our poor hearts are bleeding over the loss of our dear and noble father. He was good and kind to us and it was a great pleasure to us to have him come to our home and to hear him talk of the goodness and mercies of our God. I am sure many of you have met him and heard him preach and know better than I can tell you of his faith in Christ and his soundness in the doctrine of our God, but you do not know of his noble and Christlike walk through life as we do who have lived with him. O my dear brothers and sisters in the flesh, who mourn for our dear father as I do, you know what we have lost. Oh could it be God's will that we may all meet him

again at the end of all time. I pray Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, may be able to comprehend what is the length, breadth, height and depth to know the love of Christ. Brethren and sisters, my heart is so full of sorrow I know I cannot say anything to comfort the least one of you, but I do feel in my heart that your good letters have been of great comfort to me, and I want to thank all the brethren, sisters and friends who may read this letter for all the kindness they have at any time shown our dear old father, especially those who were so kind to him while he was sick, and I feel to thank you all for your sweet words of comfort to poor little me since his departure.

Dear brethren editors, I am inclosing a letter my dear father began writing to his wife and family just a week before he passed away that I would love to have you publish in the SIGNS OF THE TIMES. I also wish the *Lone Pilgrim* would please copy. A copy of each of these two good papers was the last reading dear father ever did. He spoke very highly of the doctrine they advocate, and said they are the soundest papers we are now blessed with. Dear father was not able to finish this letter, but it is sweet to me to know he died in good faith in Jesus, as he lived in that faith. You will see by reading his letter that he had given up all hope of ever getting to see his wife, my dear step-mother, but the Lord blessed her and my two half-brothers to get here and see him. He knew them, and my step-mother was by his bedside when he fell asleep. If it is the Lord's will, dear father's obituary will be written later.

Your little sister in hope of eternal life through Christ, for if I am saved it is by

grace, and grace alone, and not for anything I have done.

SAMANTHA J. WALKER.

HIAWATHA, W. Va., May 3, 1928.

MY DEAR WIFE AND FAMILY:—I think I will write you a few lines regarding my general health. I can scarcely walk across the floor with help, and have lost hope of seeing any of you again. I am not able to make the trip home at this time, but trust the Lord will provide a way that we may meet again. Do not worry about me, but make the best of yourselves you can. I have the utmost confidence that when this life is over I will be done suffering. I feel confident the good Lord has guided me all the way and what I have preached is the truth, and the church that I have represented is the true church of Jesus Christ. Some of you children seem to think differently, but I am glad I have pursued the course, regardless of my children, that I have. I am sure the Lord has guided my course for all ages that none of my walk has been crooked. Paul advises Timothy, "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Also remember the first chapter of the first epistle of Peter, which reads, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Capadoccia, Asia, and Bithynia, elect according to the

foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied."

[HE went on and quoted all of the chapter, and there his letter ended, without a signature.—ED.]

FLEMINGTON, N. J., June 10, 1928.

DEAR EDITORS:—I am inclosing for your consideration a letter from a dear old Elder in the south. To me it has been as a precious jewel and I have read it many times. How wonderful and how good to look upon those the Lord has kept as the apple of his eye, whom he has chosen to be followers of him "as dear children," "e'en down to old age," and to that child who has once felt his divine presence no power of earth or hell can poison his mind, for as He has spoken so let it be, and in the twilight of life how sweet to rest in his love.

GERTRUDE PYATT.

SAMANTHA, Ala., May 10, 1928.

DEAR SISTER PYATT:—I will try and answer as best I can your good letter, which I received some time ago, and was glad to hear from you. I enjoy reading your letters, for they contain good news from a far country. Words fitly spoken are like apples of gold pictured in silver. That would be something very beautiful, so are your words to me. You speak the full Hebrew language, and that is the sweetest language I have ever listened to. It is like this: "In that day shall this song be sung in the land of Judah: * * * salvation will God appoint for walls and bulwarks." That is, a city of habitation, and none but the redeemed of the Lord will dwell there, and that city hath foundations. Ye "are built upon the foundation of the apostles and prophets,

Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, growtheth unto an holy temple in the Lord," and man has nothing to do with it, the building of the church is all the work of the Lord. Except the Lord keep the city the watchman waketh but in vain; except the Lord build the house they that build it labor but in vain. Paul may plant and Apolos water, but it is God that giveth the increase. He said, Every plant which my heavenly Father hath not planted shall be rooted up. So man's planting is not worth anything. There are but few people in my country who believe this doctrine and I know they are the people of the most high God, and heaven will be their home after this life. I know, my dear sister, that this doctrine you believe will do for you, but the question is, Will it do for me? Have I been taught it by the Lord, like you have? You believe according to the working of his mighty power. Behold I and the children which God hath given me. All thy children shall be taught of the Lord, and great shall be the peace of thy children. They were given him by the Father before the world began, and they will all be saved with an everlasting salvation, without the loss of one, and in this life they will all hear the voice of the Son of God, and they that hear shall live. He came, suffered, bled and died for their offences, and rose again for their justification. He says, Thou art all fair, my love, there is no spot in thee. The King's daughter is all glorious within; her raiment is of wrought gold. He has cleansed her from all her sins. He says, I have taken off my coat, how shall I put it on? I have washed my feet, how shall I defile them? So his bride can never be defiled, never can be separated from him. He says, I

have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. So his people are the only ones he came to save, the only ones he suffered for, and were preserved in him before the world began. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." I sometimes hear women say they have lost their preserves. They did not lose the preserves, for they never were really preserved or they would not have spoiled; but Christ's preserving will never be lost. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Well, there are many things on my mind, but I had better close lest I weary you, if I have not already done so. I hope you will understand this rambling letter. O, Lord God, I am but a child, I cannot speak. I wish I could see you, for I could say much more than I can write. If you ever have a mind to write me I would very much enjoy hearing from you again. Remember me when at the throne of grace.

With love and best wishes to you and all the household of faith in this life and in the world to come,

S. J. NORRIS.

MACOMB, Okla., Jan. 13, 1928.

DEAR EDITORS:—I wish to write a few lines, and thank you for your kindness in sending me the dear SIGNS OF THE TIMES for the past year. It has been a great comfort and pleasure to me. I enjoy the editorials and many good letters; they are good news from a far country. I received the January issue and my heart was filled with joy to know I was to be

blessed to get the dear SIGNS another year, for it is such a sweet pleasure to me in my lonely hours. I am seventy-seven years old and not able to do anything but read. I cannot find words to express my heartfelt thanks to you for your kindness to me, a poor sinner. I do not feel worthy of such a great blessing, for I am so prone to sin. I find myself begging every day for grace to sustain me through the temptations and trials of the day, for they are many, and I can do nothing of myself. With Christ we can do all things, without him we can do nothing. I, like David, do not feel worthy of the least of his blessings bestowed upon me. I do not know that I am one of God's children, but I have a sweet hope that I received many years ago. I often have doubts and fears, but when my mind goes back to where I first was made to rejoice in a Savior's love and felt I could call him Savior I cannot give up that sweet hope I have in Jesus.

"Oh sacred hour, oh hallowed spot,
Where love divine first found me,
Wherever falls my destine lot
My heart shall linger round thee.

And from earth I rise to soar
Up to my home in heaven,
Down will I cast my eye once more
To where I was forgiven."

Dear brethren, I again thank you from the bottom of my heart for your kindness to me, a vile sinner, saved by grace if saved at all. I ask the prayers of all the saints. Remember a poor vile worm of the dust when at the throne of grace. I pray God's richest blessings may rest upon you that he will bless you in your good work. I love the doctrine the SIGNS advocates. I hope you will excuse this badly written letter, as I can hardly see to write.

From one who feels her unworthiness to claim a place with God's people,

M. E. HARRIS.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1928.

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Middletown, Orange Co., N. Y.****ACTS XIII. 47.**

"FOR so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

This thirteenth chapter of the Acts of the apostles records to us the experience and trials of Paul and Barnabas in their labors preaching the gospel to every creature. It appears the Jews were quite anxious in hearing of Paul and Barnabas of these wonderful things, which was only from the curiosity of their carnal minds, which is proven by the records here recorded: When they saw such a great multitude gathered to hear these apostles they were filled with envy, and spoke against those things spoken by Paul, contradicting and blaspheming, which did not in the least discourage these apostles; but they waxed bold, and declared, "It was necessary that the word of God should first have been spoken to

you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." You, dear readers, have all the history of the Jewish nation as recorded in God's word, and how God favored them in natural blessings and caused them to wax strong and wonderful in the land wherever he cast their lot, which all nations of the earth were made to acknowledge, that God was their friend and none could stay the hand of the God of Israel. This people, to our mind, was according to the infinite purpose of God: predestinated unto the inheritance of these natural blessings, because the virgin was of the first Adam that should bear him, which was the only begotten Son of God, as it was appointed that he should be born of the seed of David. We are well aware that the Jews, not only during the time Jesus was on earth as a man and the days of the apostles, contended and blasphemed against the Son of God, until this day, and will, according to the word of God, until the end of time, together with all carnality. The prophet beheld the infinite decree of almighty God in his all-wise counsel, the way Jesus was to make his advent into the world, and the preparation according as was decreed, that a virgin shall be found with child, and we find Jesus was the fullness of all the law and the fulfillment of all prophecy. The favored nation (Israel) was that wonderful field in which was a great treasure, and the Lord must be the possessor, and we note Jesus came of the seed of David, which the apostles declare as the sure mercies of David. These apostles had light and strength to preach the gospel, was why they waxed bold and spoke to the Jews and testified of the riches of the kingdom of God as they did, and for this liberty and strength to be

taken they would have fainted and denied knowing Jesus, the same as Peter did. The truth of salvation God appointed, must first be spoken to Israel as a nation, which to our mind proves the word of God which testifies, He came to his own and they received him not. As the son of Joseph and Mary, according to the word of God, they received Jesus, but they could not behold him as the Son of God, or in any way discern him in the Spirit. Only those who were born again of that incorruptible seed by the word of God, which liveth and abideth forever, knew Jesus as the Son of God. The Jews thought, according to the traditions, they were the only people of the kingdom of God, and when the Gentiles received the apostles this enraged them the more, and they were more assured, according to the knowledge they had, all this wonderful stir about Jesus being of the Jews, or the Son of God, was untrue, for the Jews and Gentiles had no dealings. Paul's preaching was not to the Jews only, but to the Gentiles as well, as the Gentiles could receive just as much as a Jew, naturally speaking, and they each received Paul's preaching in a spiritual sense when they were born of God, and Paul's expression, according to the Scripture referred to, was for the condemning of carnality in the Jews and acknowledging of the spiritual relations in the Gentiles. This must first be spoken to you, and your rejecting the truth thus spoken was condemnation to you and the setting of Gentiles free, which brings in the truth of the words of Jesus that "He came unto his own, and his own received him not," and we also receive the expressed word that as many as did receive him gave them power to become the sons of God. This power was given in Christ Jesus before the world, and was mani-

fested at this due time that the witness should be in them (or in their hearts) and not in the carnal wisdom of their own perception. The Lord has thus commanded, saying, "I have set thee to be a light of the Gentiles." This wonderful light the Lord set to be a light of the Gentiles was not the brilliancy of Paul's natural wisdom, but the light that shines above the brightness of the noonday sun, and shined forth from Paul's heart and bore record to all that which was declared by him was the truth of God, and his testimony was received by all that heard him that had received the gift of the Holy Ghost. This apostle was not just set to be a light to the Gentiles only, they represent every nationality in every region, kindred and tongue outside of the Jewish nation, but that Paul "shouldst be for salvation unto the ends of the earth." The Lord set this light to shine forth and to bear record of the salvation God had appointed unto the ends of the earth, and cannot be moved. We note the lights God has set in the firmament of the heavens to give light by day and by night, and are for signs and seasons, days and years, are fulfilling God's purpose in them, and cannot be thwarted. So this wonderful light the Lord has set shall shine forth to the ends of the earth, and every one that has light beholds light, and they behold him (Jesus) they see light, according as it is written, In his light we see light. Seeing the light the Lord set they saw light, and hearing the word spoken they were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed, and the word of the Lord was published throughout all the region. All the publishing of the word of the Lord did not make the Jews believe, which proves that by publishing the word of

the Lord to the uttermost parts of the earth cannot make men and women believe in the Lord Jesus Christ. They must be born again before they can see the light of the Lord which reveals salvation. Dear readers, what wonderful sweetness and joy is beheld in seeing the light of the Lord, liberty and freedom of Saul from condemnation and death, realizing the deliverance from dark dungeons of the death chamber, to light and liberty, which was given us through the Lord Jesus Christ, which is an everlasting salvation. The word declares that we were not only in the darkness of the death chamber, but ourselves were darkness, and our light in the Lord.

We might go on and on adding to the expressions regarding this text and the half would not be told, but we trust these remarks may have the mantle of charity of God's love spread over them that perhaps you may see the love and fellowship that abounds in our hearts to all the readers of the SIGNS. We are very glad to have the communications from brethren, sisters and friends, bearing glad tidings of the truth as it is in Jesus, and we trust we are given to see the light of the Lord shining from your hearts, which makes us glad, and when we come to the time to write you we feel unqualified and know we cannot edify you with expressions of carnal reason, but when this duty devolves upon us we have to draw the bow to venture and leave the result with God. God being our witness we desire that all our goings forth might be to his honor and glory, either in speaking or writing.

C. W. V.

NOTICE.

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

E. M. FORD.

OBITUARY NOTICES.

Elder J. H. Blythe was born in Tissemingo County, Mississippi, near Iuka, August 9th, 1836, and departed this life February 7th, 1928, near Warren, Bradley County, Arkansas, and was buried February 8th, at Monticello, Arkansas, making his stay here on earth 71 years, 6 months and 28 days. He joined the Primitive Baptist Church at Mt. Pleasant, near Iuka, Mississippi, Augnst 18th, 1877, and was baptized the next day by Elder B. F. Casey. He was licensed to preach June 21st, 1880. He moved to Arkansas in 1881, and joined the Primitive Baptists here by letter, we cannot find the date of his ordination, but think it about 1893, he ever remained a faithful minister until his death. He first married J. Ulla Castleberry Dec. 22nd, 1879, who preceded him in death twenty-six years. To this union were born ten children. Etoil (daughter), James H. Jr. (son), Ersel (son) and Wister (son) preceded him in death. Those living are, Dean, Pope, Irma, Sidney, Maxine, and Vashti. May 31st, 1904, he married his present wife, Ella Johnson, and to them were born five children: James, Elijah, John, Buchanan and Mary who are living. Brother Blythe was a grand man, and liked by all who knew him. He was a wonderful preacher, and stood firm on the doctrine of predestination of all things, and salvation by grace, never being willing to divide the child or keep back part of the price, but giving God all the honor and glory. He stood firm when the conditionists broke out in this part, though with much sorrow, seeing the preaching brethren parted from him was like giving up his right hand, and was often heard to say, "If my death would only bring peace to my brethren I would gladly go." He was a constant reader of the SIGNS OF THE TIMES, and heartily advocated the doctrine contained in its pages. He was sick only about three weeks with influenza and pneumonia, but never complained of any pains. All was done for him that a loving companion, with the aid of his children and a physician, could do to keep him here, but alas, none could stay the hand of death. We believe if any man in our time could say with Paul, I fought a good fight, I kept the faith, that brother Blythe could, and we believe that crown of life which the righteous Judge will give was his. We hated to give him up, but hope to bow in submission to the will of him who is too wise to err, too kind to be unmerciful, and pray that he will reconcile us to his will and teach us to know that he only took what belonged to him, and that he has not done an injustice to us. We say to the bereaved ones, Weep not, for while he is dead to us we believe he is asleep in Jesns. Blessed sleep, where none never wake to weep, there to await the resurrection morning, when his body will be raised and fashioned like the glorious body of our Lord Jesus Christ. He leaves to

mourn, a loving companion, eleven children, two brothers, one sister, nine grandchildren and two great-grandchildren, also a host of church relations. A great man in Israel is gone. May God in his richest grace comfort those who mourn is our prayer for Christ's sake.

The writer tried to speak words of comfort to the family and concourse of friends who had come to pay their last respect to one who was beloved by all who know him, which was manifested by the beautiful floral offerings. Funeral service was conducted at the cemetery.

H. H. PHILLIPS.

Mrs. Isabella Graham, was born June 21st, 1861, and died June 11th, 1928, making her stay on earth 77 years, lacking 10 days. She was the daughter of the late Malcom Campbell and Janet McCalpine. She was married to John C. Graham Feb. 20th, 1873. Her husband predeceased her seven years. After their marriage they endured a pioneer's life of toil and sacrifice to establish their comfortable home, a short distance from our Dunwich meetinghouse, where many of our members were baptized in the stream of water which flowed through their farm, and found a welcome retreat to their hospitable home. I think she and her kind husband fed more people then any at our May meeting. He was baptized on his own farm by the late Elder A. B. Francis. A work of grace was begun in her early life, and she loved to attend meetings with father when the dear old ministers used to come to Canada, such as Elders Beebes, Puringtons, Johnstons, Biggs, Bundy, Hassell, Gold, Jenkins and Durand. Elder William Pollard was then her loved pastor. After her husband's death she went to Detroit to spend the winter with her daughter, Margaret, a nurse, and when the spring came she came down to spend the summer with her son and sisters and brother on the old homestead and attended the meetings. Last fall shortly after returning to Detroit to her daughter's apartment, she was stricken with a slight stroke, but gradually regained her strength somewhat, and in January she was able to come across from Detroit to Sandwich to visit a son and family before coming down for her summer visit among us all. She evidently desired to attend the June meeting, and was preparing to come, when she was stricken with heart trouble and lived only five days. Her family were all with her to the end. I also was with her the last two days. She could say but little for shortness of breath and a filling of the lungs. Once I asked her if she felt the presence of Jesus. She faintly said, He is the only one. Another time she said, If he will give me patience to endure. Another time when we thought her going, I said, You will soon be at rest. All I could make out was, My dear, then sank into unconsciousness and passed away.

On or about the day her daughter was to have taken her down, instead her lifeless body was taken by train to Dutton. Thus man proposes, but God disposes. Blessed truth. He holds our destiny in his hands. Blessed of all comforts is to trace his hand in our goings forth. Though seemingly having the command to come home to her beloved people (the church) her unworthiness hindered, and she silently lingered around the fold and in the decree of God never came to the church. Her trials and conflicts were many, and truly patience by faith had its perfect work. Now for dear sister there is no more conflicts, sorrow nor death, her body consigned to its mother earth, the spirit gone to God who gave it. In the final resurrection oh what a glorious awakening in his image, see him, our precious Savior, as he is, and be like him. Burial was in Fairview Cemetery, near Dutton. A short service of reading and prayer was held at the graveside by Mr. Dixon, the Presbyterian minister of Dutton, no minister of our faith and order being in Canada at the time. She leaves two sons and one daughter: Dr. Mac Graham, head of the Essex County Tuberculosis Sanitorium, Sandwich, Ontario, William, living on the old homestead, and Margaret, a nurse in Detroit, four half-sisters: Mrs. Malcom Graham, Mrs. James Small, of Dunwich, Mrs. Lena McTaggart, of London, one half-brother: Samuel Campbell, of London, and the writer of this notice,

(MRS.) JOHN MCPHAIL.

Sister Frances A. Green, widow of H. H. Green, and daughter of the late Elder G. W. Malcom, of Walton County, Georgia, was born Dec. 27th, 1833, died July 22nd, 1928, aged 94 years, 6 months and 25 days. She joined the church at Jack's Creek Sept. 9th, 1868, and was baptized by Elder F. M. McLeroy. She was the mother of eight children, four of whom survive her: Mrs. M. E. Robinson, of Good Hope, Mrs. John Bostwick, of Bostwick, Mrs. G. Clara Adams, of Newton County, and Mrs. V. V. Harris, of Good Hope. In addition to the four children she leaves forty-one grandchildren, seventy-eight great-grandchildren and ten great-great grandchildren. She was a wonderful woman and hath done what she could. Her husband was a soldier in the war of 1861, and was shot in battle near Atlanta, the ball passing through his lungs and causing him to cough for months and she nursed him until the wound in his breast and back healed. She was a widow over twenty years, and a reader of the SIGNS over fifty years, and to the end enjoyed the doctrine contained in them.

Elder R. L. Cook, her pastor, conducted her funeral in the presence of a large concourse of people. We all, with the family, believe our loss is her eternal gain.

ALSO,

Mr. Rice B. Green, her son, died April 23rd, 1928, at his home in Bostwick, Morgan County, Georgia, at the age of seventy years. When a young man he was married to Miss Rosa Barrett, daughter of Dr. W. S. Barrett, of Walton County. The widow, with the following children survive: Mrs. R. G. McElvany, Conyers, Ga., Mrs. W. H. Pendergrass, Mrs. W. H., R. B., Jr., and Henry Green, of Bostwick. Rice Green, as he was called, was one of the best men in Georgia. He was not a member of the church, but was a strong believer in the doctrine of the Old School Baptists, and was ever in their company, helping in every way he could, making a good name that will live on and on. He enjoyed reading the SIGNS, with a perfect understanding of the doctrine it contained.

His funeral was conducted by Elder R. L. Cook and myself, in the presence of a large gathering of people, at Bostwick, Ga. Our sympathy goes out to the beloved family.

JAMES M. ADAMS.

Joseph Isaiah Killion was born near Winston, N. C., Nov. 9th, 1835, and died July 16th, 1928, aged 92 years, 8 months and 7 days. He was married to Mary Smith Feb. 8th, 1857, in North Carolina, to this union six children were born: John W., Michael C., Elizabeth C., Joseph A., Charles H., and Louisa B. Of these children two are living: Charles H. and Louisa B. The brother passed on July 16th, 1882, just forty-six years before brother Killion. January 1st, 1865, he was united in marriage with Caroline Wicker, and to that union six children were born: Mary L., Lucian E., Levi, Joicy Jane, Flora F. and Edgar. Of these three are now living: Lucian, Joicy and Flora. The mother of these children crossed over the dark river, death, Feb. 11th, 1907. Since that time uncle Joe lived with his youngest son, Lucian, nearly all the time. Quite a long time ago uncle Joe began his religious life, first joining the Missionary Baptists, and I suppose was reasonably content, at least for a while, but he was of that nature that wanted to know things for himself, and reading much, he became dissatisfied, and finally came to the Old Baptists, where he was considered a little too hard. He believed in the predestination of all things and in the eternal oneness, or life unity of Christ and his church. I have met but few men who were as well posted in the Scripturres, and his understanding was very good, and his gift as a fireside talker was wonderful. When young he much enjoyed singing, and so did those who heard him.

The writer tried to speak words of comfort to relatives, using as a text Job xiv. 15. Now he sleeps until he awakes in the likeness of his blessed Lord, and then he will be satisfied.

T. E. ATTEBERY.

Sister Sarah P. Majors, wife of James Majors, died at the home of her son-in-law, Albert Bailey, Athol, Maryland, Saturday, December 24th, 1927, in the seventy-seventh year of her age. She is survived by eight children: John Majors, of Athol, George Majors, of Mardela Springs, Mary Smith, of Princess Anne, Barrie Furbush, of Wetipquin, Belle Hearn, of Mardela Springs, Hattie Bailey, of Athol, Francis Majors, of Athol, and Nellie Brittingham, of Baltimore, Md. Sister Majors was received into the fellowship of Rewastico Baptist Church and baptized Nov. 16th, 1892, by the late Elder A. B. Francis. Sister Majors was of a most estimable character and was much beloved by an exceedingly wide circle of friends; she always maintained a cheerful outlook and a continued interest in her friends and relatives. She loved to converse upon the things of the kingdom of God, and often spoke comfortingly of her hope in the blessed Savior. She was a kind and loving mother, and we all miss her very much.

Her funeral was held at Rewastico meetinghouse, conducted by Elder H. C. Ker, and was largely attended. Burial was in the Russel graveyard. Sweet be thy sleep, mother, until He bids thee arise to hail him in triumph beyond the skies.

Written by her daughter,

HATTIE BAILEY.

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Clella McAfee, Mo., 50 cents; Dr. J. B. Garrison, N. J., \$2; Mrs. Laura R. Elgin, D. C., \$2; George Barnett, Ky., \$3; J. Ryan Jackson, Ga., \$1; "A Friend," \$2.

MEETINGS.

First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of W. I. Zinn, two miles north of Meriden, Jefferson Co., Kansas, to convene on Friday before the second Saturday in September at 10 o'clock a. m. The month coming in on Saturday makes the date 7th, 8th and 9th. Meriden is on the Santa Fe R. R. Hard surfaced road from Topeka to Meriden. For further information write to W. I. Zinn, Meriden, Kansas, or L. L. Schenck, Moderator, 1119 Taylor St., Topeka, Kansas.

MARY ELLISON, Clerk.
GRANTVILLE, Kansas.

The Maine Old School Baptist Association will be held with the Bowdoinham Church, beginning on Friday before the second Monday in September (7th, 8th and 9th), 1928. We look for Elder D. L. Topping to be with us. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD,
TOPSHAM, Maine.

The Lexington-Roxbury Old School Baptist Association will meet (God willing) with the Second Roxbury Church, at the Yellow meetinghouse, Roxbury, N. Y., on Wednesday and Thursday after the second Sunday in September (September 12th and 13th). Trains will be met at Halcottville Tuesday p. m. and Wednesday a. m. A cordial invitation is extended to all who love the truth.

GEORGE RUSTON.

The Original South Arkansas Primitive Baptist Association is appointed to meet with Mt. Paran Church, seven miles north of Fordyce and one and one-half miles west of Ivan, Dallas County, Arkansas, September 14th, 15th and 16th, which embraces Friday, Saturday and third Sunday of the month. This church is seven miles north of Fordyce, on the Rock Island Road. Good highways for cars. Those coming from the east and west will come to Fordyce Thursday evening or Friday morning in order to get trains up to church. We extend a cordial invitation to all regular unlimited peace-loving Baptists, especially ministers, to meet with us.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

The Middleburg Old School Baptist Church expects Elder George Ruston to be with them the fifth Sunday in September (30), 1928. For convenience services are to be held at the home of J. E. Livingston, 64 East Main St., Cobleskill, N. Y., the Lord willing, at 11 a. m. and 2 p. m.; also on Saturday before, at 2 p. m. All welcome.

ADDIE LIVINGSTON, Church Clerk.

The Virginia Corresponding Meeting is appointed to be held with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1928. The meetinghouse is situated right on the Lee-Jackson Memorial Highway, about forty miles from Washington, hard road all the way. Those coming on Tuesday before the meeting will take the Winchester bus leaving Pennsylvania and 9th St., Washington, D. C., at 4:30 p. m., and get off at Lenah, Va., where they will be met and cared for. Those coming Wednesday morning will take the Winchester bus leaving Pennsylvania Avenue and 9th St., Washington, D. C., at 7:30 a. m., and get off at the meetinghouse. We invite all believers in our Savior and all who love his truth, especially ministers of our faith and order, to meet with us.

C. M. TURMAN, Church Clerk.

The Original Obion Association of Old School Baptists will convene (the Lord willing) on Friday before the third Sunday in October, and two succeeding days, at Hepzibah Church, in Henry County, Tennessee, twelve miles east of Hazel, on the N. C. &

St. L. R. R. Train will be met on Thursday evening. Ministers of our faith and lovers of truth are cordially invited to meet with us. As this Association will be one hundred years old at that time the brethren and friends are desirous of celebrating the one hundredth anniversary in love and good-will toward God and all interested parties that ever had any connection with this band of worshipers of the only true and living God.

Also the Soldier Creek Association, of the same faith and order, will convene at Pilgrim's Rest Church, in Graves County, Kentucky, six miles east of Viola, on I. C. R. R., on Friday before the second Sunday in October, and two following days. I feel that it would be a pleasant and profitable time (in the Spirit) to any ministering servant who believes in and holds up an unlimited God in the salvation of dependent sinners. Any one desiring to correspond in regard to the Obion Association notify T. A. Lax, Buchanan, Tenn., or to learn of Soldier Creek; address J. C. Chester, Brewster, Ky.

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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 Eld. Wm. Gadsby, of England. Third. "A Dream-Tour Through the Arminian Heaven." By Eld. H. M. Curry, of Lebanon, Ohio. Fourth, "Fatalism." By Eld. H. M. Curry, of Lebanon, Ohio. 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. Cloth binding 75c each. Paper covers, single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and all to the same address. Cash in all cases to accompany the order. Address, J. E. BEEBE & CO.,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

“THE BUILDERS.”

I NOTICE in these days there is a great effort being made by preachers and evangelists to help build the church of God, and I now would like to express my opinion as to what constitutes the church of God, of what it really is, of the process of building it, and of the real builder. This church is referred to in the Bible as “church,” “house” and many other titles, but all signify and mean the same: the spiritual dwelling-place of christians, the believers in God and Jesus Christ. And that this dwelling-place, church, house is builded out of lasting material, has a solid foundation, and its builder is a wise, able and efficient builder, notwithstanding the great efforts of builders of to-day to alter its construction by adding to or taking from it such material as seems good to them. The psalmist said, “Except the Lord build the house, they labor in vain that build it.” The Lord said to Peter when the apostle told him he was the Christ, the Son of the living God, Blessed art thou, for flesh and blood hath not revealed it unto thee (that is, no one hath taught thee to know me),

but my Father which is in heaven. And now, “Upon this rock [the wisdom and power of God] I will build my church.” —Matt. xvi. 18. The apostle Paul said of this “building,” Let every man take heed how he buildeth on this foundation, for other foundation can no man lay, than that is laid, which is Jesus Christ, (1 Cor. iii. 10, 11), showing very clearly that the mortal builder could not even lay the foundation, and just here let us consider, for an illustration, the truth of the ability of a piece of natural building material to build a foundation, or to be able to select, measure, carve and fitly frame together, build or add to a natural building. Just so the comparison applies to the Builder of the spiritual building, for neither can he, the preacher or any other natural individual do so, for he would have to regenerate the sinner, shape and fit him for the building. I say this is not an incorrect illustration, but does most favorably compare, and one is just as absurd as the other. There is no place in the Bible where the command is given the preacher to help God build his holy temple, although it is taught they did try to build, but if you will observe, about the first thing they did, and do to-

day when they try, is to deny the sovereign, eternal wisdom and power of God (the rock) for a foundation, substituting creature ability (sau'd) for it, and settiug at uought the chief corner-stone, Jesus Christ and his righteousness and usiug for their "scribe and level" iustrumeuts of self-righteousness which have become as wood, hay, stubble, precious stones, silver and gold. (1 Cor. iii. 12.) The apostle Paul was a preacher, a patteru, and he said the reason he was what he was was not of men, neither by man, but by Jesus Christ and God the Father. He said, By the grace of God I am what I am. Also, I labored more abundantly than they all, yet not I, but the grace of God which was with me. (1 Cor. xv. 10.) In addressing the church at Ephesus he says, "According as he hath chosen us in him before the foundation of the world, * * * having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom we have redemption through his blood, the forgiveness of sius, according to the riches of his grace."—Eph. i. 4, 5, 7. Christ having loved us, even when we were dead in sins, hath "quickened us together" with him, and hath "raised us up" and made us to "sit together" in heavenly places in Christ Jesus, for by grace are ye saved through faith, and that (faith) not of yourselves, it is the gift (not offeriug) of God, not of works, lest any man should boast, for we are His workmanship (not builders or makers, but already builded or made), created in Christ Jesus unto good works, which God hath before ordained (not just greatly desired) that we should walk in them. (Eph. ii. 4-10.) Now if there is any room for builders in these Scriptures I fail to see it, for it is not by works of righteousness which we

have done, but accordiug to His mercy he hath saved us; having loved his servants with an everlasting love therefore (for this reason) hath he drawn them. Then it is of him, of his sovereign, eternal love, they (his servants, believers in Christ Jesus, God's power unto salvation, the sons of Jacob, the lot of God's inheritance) are not cousumed. God beiug the author and finisher of their faith, therefore the work he hath begun he is able to perform uuntil the day of Jesus Christ (resurrection). "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemptiou: that, accordiug as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 30, 31. I see no room for builders in these Scriptures. My opinion is that the church, the holy temple of God, was couceived and the material selected in the mind of God before the world began, in the figure of Christ his Son, as a lamb slain for their sins, and was "fitly measured and scribed" and assembled in the crucifixiou of Jesus Christ, for he said he came to do his Father's will, and that he came to save sinners, and he finished the work. I do uot believe all the so-called religious builders, with all their efforts and great zeal, can add one piece of material to this holy temple of God, or by cryiug, Lo here and there, can add one cubit to its statue, for known unto God are all his works. He worketh all things after the couseal of his own will, doing his will in the army of heaveu and amoung the inhabitants of the earth. He speaks and it is done, commaunds and it stands fast. "Blessed is the natiou whose God is the Lord; and the people whom he hath chosen for his own iuheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of

his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike: he considereth all their works."—Psalms xxxiii. 12-15. There was a command given to go into all the world and preach the gospel, and he that believeth shall be saved, but it does not say the ones you get to believe it would be saved. What is this gospel, and why preach it? It is the power of God unto salvation, Christ crucified, the power and wisdom of God, a gift, not an offering of God, for eternal life is the gift of God. According to the apostle Paul, he was determined to know nothing else among his brethren, for it was by grace he was what he was, that he had not shunned to declare the whole counsel of God, and that he labored more abundantly than they all, yet not he, but the grace of God which was with him, showing clearly he of himself had nothing whereof to boast as a builder or make-believer to increase the household of God. The Lord himself saith, This is the covenant I will make with the house of Israel (the church of God), I will put my laws in their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. (Heb. viii. 10, 12.) I believe to claim to be able to help build God's spiritual kingdom by teaching sinners to know the Lord is to deny the power and operation of the holy Spirit of God, which is a divine attribute of him and is just as perfect and effectual and sovereign in its executive ability as any other attribute of God. The apostle said, Although he knew nothing else, that if he or an angel of heaven preach any other gospel unto you than which he had

preached, let him be accursed for it. Christ crucified is the life, the truth and the way, and neither is there salvation in any other (gospel), for the apostle seemed to be inspired to preach, and could not preach anything but inspiration, such as the power of the great architect and builder of his spiritual kingdom. Indeed did he feel his calling as not to increase the fold, but to feed the lambs and sheep of the fold as commanded by the Lord, and to cry unto them that their warfare is accomplished, that their iniquities are pardoned, for they have received at the Lord's hands double for all their sins; that the Lord is their shepherd, and by his righteousness have they obtained justification and redemption; that there is no other name (power) given whereby they must be saved, and that he is their surety, for all power in earth and heaven is given unto him, which is indeed good news, glad tidings to the house of Israel of the sovereign ability of the all-wise, all-powerful, gracious, omnipotent God (the master-builder), immutable and sovereign in all his designs and purposes, to whom belongeth praise, honor and glory.

I will close by saying that I believe the Scriptures are they which do testify of the sovereign perfection of God in all things, yet I have written in fear and trembling, not that I could teach (or help build), but believing the anointing which the believer hath received of him abideth in them and that they need not that any man teach them, that the same anointing teaches them of all things and is the truth, and no lie, and even as it hath taught them shall abide in them. It is of God they are in Christ Jesus, working out their salvation, for it is God working in them both to will and to do of his good pleasure, and there is no power that can separate them from him, for he

hath loved them with an everlasting love, so then he that glorieth let him glory in the Lord.

A poor sinner in hope of eternal life,
L. A. BOAZ.

MEMPHIS, Tennessee.

ATLANTA, Ga., August 7, 1928.

DEAR BROTHER LEFFERTS:—If one in my low estate may be permitted to thus address one of God's elect. I feel to write you and forward check to pay my subscription to the SIGNS OF THE TIMES. My brother wrote this check some time ago and asked me to write you and send it on in, but I have put it off from time to time until now, for this neglect I beg forgiveness. You will notice that the check is for three dollars, two for the SIGNS, and the other to be used as you see fit. I only wish we could make it more, but we are poor in this world's goods. If we are as poor in Spirit as we are in worldly goods we are bankrupt indeed. Indeed I feel to be so now while trying to find words to express my appreciation of the SIGNS and your efforts in Israel. I have just read sister Jones' letter, published in the last issue, and think she expresses the feelings of us all. Your visit with us was indeed a pleasure to us. Your text at the East Atlanta Church (No weapon formed against thee shall prosper) has lingered with me more than anything I have heard in a long time. Perhaps it is because I connect it with our national affairs. I seem to see the time coming when we will be (carried into Babylon) denied the right of free and open worship that we and our fathers have enjoyed so long. Perhaps that fear is prompted by the natural love I have for our children, but if it be God's will to chastise us I can only pray that the God of all grace will cause us to stand and be reconciled

to his will. This I know, that unless he keeps the city the watchman waketh but in vain, also except he build the city they labor in vain that build it.

Brother Lefferts, I wish I could write for the SIGNS as I really wish to write for the comfort of those who have so much comforted me. I think also of those who sit quietly at the table, but I must confess that I am only a poor publican and cannot so much as raise my eyes to heaven, being able only to say, Lord, be merciful to me a sinner, and, furthermore, it is by the grace of the great God that I have been enabled to say that much; whether I be saint or devil, I am dependent upon the same power for such ability as I have. It is by him we live, move and have our being. It is grace worked in me to do good by his will and guidance, and for his glory only, or, being left alone, to do evil according to my nature, and that also for his glory, for it is written, The wrath of man praises God, the remainder he restraineth. We profit not by doing either good or evil, for what doth it profit a man though he gain the world if he lose his own soul? Also, when we have done all the good it is possible for us to do, by giving alms, visiting the sick and afflicted and those who are in prison, the fatherless, the widow, &c., presenting ourselves unspotted from the world, a living sacrifice, it is only a reasonable service, and we unprofitable servants profit not by the rejection of our enemies, in the deliverance. When we are enabled to see the great depths into which we have gone, and all our evil nature is apparent to us, when we can by revelation see what a sacrifice was made for us, then we know to whom the profit is due, profit and glory, all. My dear brother, my heart being deceitful above all things

and desperately wicked, I need no assistance to do evil, but do need the mighty working of his power to keep from doing evil all the days of my unprofitable life. I fear and tremble lest my little hope proves to be an illusion. But thus it is written, I came not to do mine own will, but the will of him that sent me, and the will of him that sent me is, That of all that was given me I should lose nothing, but should raise it up in the last day. In this world ye shall have tribulation, but in me ye shall have peace. What of it then if oppression come? For as it is written, No weapon formed against thee shall prosper, &c., and in the end we shall be satisfied, when we can see him as he is, and be like him.

I have written too much and am afraid you are wearied with it, but please cast the mantle of charity over my imperfections, and consign this to the wastebasket. Now may the peace, and love, and grace of God the Father, Jesus our Savior, and the Holy Spirit be with you and all for whom he died.

RYAN JACKSON.

DODGE CITY, Kansas, Feb. 1, 1928.

DEAR BRETHREN EDITORS:—I am sending a check for the renewal of my subscription to the SIGNS for another year. When I examined the tag on my paper a few days ago and saw that my subscription had expired some time ago my mind quickly went back to the first days of my subscription, when I promised within myself that surely I would never read a copy of the SIGNS that was not paid for in advance. Yes, I was as positive in the matter as Peter was when he said to our Savior, "Though I should die with thee, yet will I not deny thee," but when the truth reveals to us our leanness all we can do is to go out and weep bit-

terly, for "It is not in man that walketh to direct his steps." So this brings me to a sharp sense of shame each time I think of how much more thoughtful you have been of me than I have been of you, for the SIGNS comes regularly each month laden with messages from all points of the compass, all of them glorifying the same God, he who "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," all speaking the truth as it is in Christ Jesus our Lord. Truth, "exact accordance with that which is, or has been, or shall be," and that is just what we find published in the SIGNS, and is more precious than silver or gold. It is nothing but the gift of God, drink to us when we are thirsty and meat to us when we are faint, a comfort to us in the dark and dreary days and strengthens when we grow weary in this world's journey. Our Savior said, "To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth heareth my voice." Again, he tells us, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Is not this the gospel that Paul preached for thirty years or more with the "thorn in his side?" and the thorn was given him that he might not be exalted above measure through much revelation; so may we all be humble and at the feet of Jesus, is my prayer, for "he that speaketh of himself seeketh his own glory," and every teaching that bends the Scriptures to suit the whims of men is not the truth, and has not come down from the "Father of lights, with whom is no variableness, neither shadow of turning," but is of the earth earthy.

So may the God of all truth strengthen all those who contribute to the SIGNS and keep them in the knowledge of the truth, so that all with one accord may glorify him that "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Now dear brethren, since I have looked this over I fear I have spoken too boldly, for many times my doubts seem to be by far heavier than my hopes, but this I do know, we either stand or fall before a just God, and if in that day I should have a name with that glorified throng it will be by his grace, and his grace alone, for most assuredly I am wholly dependent upon that good Samaritan that gave the two pence to the host and said, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee," for "Nothing in my hand I bring, simply to thy cross I cling."

This has met with another unexpected delay, so I am sending enough for two years' subscription, instead of one.

A brother in hope,

R. L. DAVIS.

—
LAWRENCEBURG, Ky., March 10, 1901.

DEAR BROTHER SAWIN:—The winds of March shake the house and foundation and rattle the roof overhead while I write. The day has been like March and myself, for winds of doubt have made me tremble, and cloud after cloud, with but little sunshine, have swept over me to-day. While trying to preach to-day words came fast enough, and I felt that the truth could not be shaken, nor one of His loved ones lost, but it was not for cold, unworthy me. Here in my room to-night some little peace has come, and rereading your last letter has helped me, especially the closing part, viz.: "May

God for Christ's sake keep you and deliver you from every slough of despond that may lay in your way, and give you comfort in every trial, is my earnest prayer." If the Lord gives us the love of the brethren, will he not care for us? At least I have confidence in you and your prayers. Sometimes I feel if I could lay my head on my father's knee, and tell him all my grief and pain I would feel better. But God has called him home, and I must "trust like a child, while I strive like a man." I suppose no one but a preacher knows what a burden he has nor how many kinds of trouble press him down. I cannot say I know I am a preacher, far from it, but I do know I have anxious cares and earnest longings for the welfare of the church and the lambs about the fold. In a sense I believe I carry them in my bosom, for they are ever with me, and I have an abiding desire to feed and comfort them. But it is a comfort to know that Christ carried them in his bosom and gently led those that were with young. Oh that God would favor us with his love and revive us that we might once more feel he has not forgotten to be gracious. Surely he could not lead one to love his poor and afflicted ones and then cast him off. His love and mercy abounds from generation to generation. It seems I know so little, and am made to wonder often if I do preach as his called servants preach. At any rate I cannot give it up, and I want to comfort his little ones, and my heart's desire and prayer to God for Israel is that she should be saved. How it hurts me to see brethren careless and working so as to bring reproach on the cause, and how my heart aches for those who seem too weak to stand when they try to resist temptation. The God of heaven rules and doeth all things well,

and favors us at times with the spirit of reconciliation and a patient trust in him. Then I can say to my troubled son, Wait, wait, I say, upon the Lord, and he shall strengthen thy soul. They all are safe in the everlasting arms, and cannot be lost. Jesus says, This is the Father's will which hath sent me, that all the Father giveth me shall come to me. So may we not rest in this, and from other trials and sorrows take refuge in the thought that, "Not a single shaft can hit until the Lord of love sees fit?"

I hope I have not troubled you too much this time, and that you may feel to write me soon.

Brother Lester has gone back to Virginia after visiting some of our churches. His preaching was tender and comforting to us and a help to the churches. Remember me in brotherly love to sister Sawin and family. The Lord hear thee in the day of trouble.

Your brother in hope,

DUDLEY G. JOHNSON.

SPRINGFIELD, Illinois.

DEAR EDITORS:—The above I have copied from the original, because a small part had become somewhat unintelligible for the compositor. It was my privilege to assist in the ordination of this brother, whom I had known from early childhood, at the Little Flock Church, near Lawrenceburg, Ky., many years ago. His father was the late Elder John F. Johnson, who had often been a guest in my parents' house in my boyhood days. The son had endeared himself to me by his loveable companionship and sweet christian fellowship, and also by his orderly walk and godly conversation, which is so plainly implied in the letter written twenty-seven years ago. Though afflicted physically, his life was an unbroken benedic-

tion to every one who came in close contact with him. The son, like the father, has gone home.

Grace, mercy and peace that passeth all understanding, be with all that love and have delight in the service of our Lord and Savior Jesus Christ. Amen.

J. G. SAWIN.

ELGIN, Oregon.

DEAR EDITORS:—I am sending you a letter that I wrote several years ago, and if you see fit to publish it, do so; if not, it will be all right with me. I am seventy years old now and no better than I was when I wrote that letter, am still a sinner saved by grace if saved at all.

Your sister in hope,

L. A. MAYFIELD.

JANUARY 5, 1903.

DEAR BRETHREN EDITORS:—If one so unworthy may address you as brethren. As it is time for me to renew my subscription I will try, if the Lord will enable me, to write you a few lines to let you know that I appreciate the SIGNS very highly, and feel that I cannot do without it, for it is all the preaching we have now. I have not been to meeting for about three months and do not know when I will get there again, though I would like very much to be at Elgin the third Sunday, if the Lord wills, for there is nothing so dear to me as to meet with the saints and join with them in singing hymns of praise to him who hath redeemed us from the curse of the law, being made a curse for us that we might be made the righteousness of God in him, and to hear them proclaim the unsearchable riches of Christ, who is head over all things to the church, for there is none other name under heaven given among men whereby we must be saved. Then

it is all of grace, from first to last, and not of works, lest any man should boast, yet many are boasting of the good they are doing in helping Christ save souls, but God forbid that I should glory save in the cross of our Lord Jesus Christ, who has done so much for me.

Dear brethren, it has been two months since I started to write this letter, and for some cause I have not destroyed it, as I often do, but laid it aside, thinking I could not write, and I still feel I cannot, yet there is a longing in my heart, a desire to write, and if I knew it was of the Lord all would be well, but I fear it is only of the flesh, and surely I have no confidence in the flesh, but have long since learned that without Christ I can do nothing. May God help us to realize that all our help must come from him, and to trust him for his grace, for he says, My grace is sufficient for thee, for my strength is made perfect in weakness, and I feel so weak, so sinful and so destitute of anything that is spiritual that I have to mourn because I cannot do the good I would, but the evil which I would not that I do. I feel to be less than the least of all saints, if indeed I am one at all. John says, We know we have passed from death unto life, because we love the brethren, and, Every one that loveth is born of God. Then if we love him it is because he first loved us and manifested himself to us as the chiefest among ten thousand and the one altogether lovely, for had we been left to ourselves we should never have known him whom to know is life everlasting. Oh what a blessing to realize that nothing shall separate us from the love of Christ. I am glad salvation is free, for if it depended upon our good works surely I would be left out, for I realize more fully every day of my life how impossible it is

for me to perform one good act; to will is present with me, but how to perform that which is good I find not, yet I do desire above all things to be found walking in that strait and narrow way which leadeth unto life, though few there be that find it.

I often read the good letters in the SIGNS and think how I would love to write if I could only write such good letters, but it was not so ordered that I should, but unto every one of us is given grace according to the measure of the gift of Christ, and we should be content therewith. But how can I be content? I once thought I might grow in grace and in the knowledge of our Lord and Savior Jesus Christ, but oh how far from it; it seems I know less each day. Where is the blessedness I knew when first I saw the Lord? I often think what peaceful hours I then enjoyed, and how sweet their memory still, but now I find an aching void the world can never fill, and I feel to say with David, Restore unto me the joy of thy salvation.

But I must bring this letter to a close, for I know it is very imperfect, like the writer. Pardon me for troubling you with such a long letter. I have written just as it came to my mind, and I feel now that I cannot send it, but if I do I ask you all to pray for me, that my faith fail not.

(MRS.) L. A. MAYFIELD.

KNOX CITY, Texas, April 22, 1928.

DEAR BRETHREN:—By the kind mercy of God I am permitted to write you a few lines, but I am in the dark and cannot see afar, and feel my dependence upon the blessed Lord. I know I am nothing but a poor old sinner, saved by grace if saved at all, and am looking for the coming of my blessed Master. He

said, "What I say unto you, I say unto all, Watch." If I am included in the "all" I think that I am blessed. Oh that he would give me faith so that I may trust in his word, for his promises are sure and he is faithful and just to forgive us all our sins if we will only trust him, for he speaks and it is done, commands and it stands fast. I feel very thankful he is able to keep that which I have committed unto him. Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

I did not intend to write as I have, but followed my mind, so will stop for fear I weary you. Pray for me when at the throne of grace. I am a poor helpless sinner, begging for mercy.

W. W. JONES.

LOS ANGELES, Cal., March 17, 1928.

ELDER J. W. McCOLANAHAH—DEAR BROTHER:—If you will again allow this unworthy creature to address you in this manner. I wrote you in the month of December requesting that the church give us a letter of dismission, as we thought at that time we had found a church here in sound doctrine, but at the present time we are not satisfied with the food we have thus far received, for it seems to us to be mixed; not that we can call ourselves judges, for our sins are many. It seems, dear brother, if I know anything at all in regard to the calling to me-ward of God, that I am compelled, I hope, to look back to my father's house for wholesome food, and therefore I am bound to say, my dear old father, that if you and your church have found me at any time unworthy of a place with you do as seemeth best to you, but we beg you to let us follow after you. We know within our own hearts that we have neglected our duty by not writing to you dear people oftener, but if we are held accountable for all our sins and transgressions we will not be found in the glorious resurrection, for we can find no way of doing good, we must indeed bow to the will of that absolute Sovereign and lie low in the dust and await his call. My dear brother and Elder in bonds of the gospel, I feel if I could once more hear you proclaim the sound doctrine as you did at the old schoolhouse on Kelley's Creek, while your face was made to shine with wisdom, that it would be great and blessed food and, as I hope, water to the weak and thirsty. It was there, I hope, that the love of God entered this structure of the dust and hath bound it forever. While, dear brother, I do not feel worthy of using the expression, for I am perpetual sin and feel the need of the great

God that can lift me up when I go down in the mire, I hope it is God's will that I can hear you preach again in this life.

If you received my former letter just pass it by, and if the church counts us worthy we beg to stay with them.

Your very weak brother in hope of better things to come,

W. L. PENNINGTON.

LOS ANGELES, Cal., March 19, 1928.

DEAR BROTHER McCCLANAHAN:—I think Willard has written all that is needful in regard to the other letter. I made the mistake of addressing it to Poca, I do not know why, but suppose because that is your nearest railroad station I must have been thinking of that.

My dear old brother and father, too, in Israel, I hope, my condition is the same now as when the dear people of Hopewell received me as a member. I am just as unworthy as I was then and can do nothing to better my condition, I can only say, "God be merciful to me a sinner," for a sinner is all I can be. God is mighty to save and his absolute predestination is my only hope. The Scripture says we know we have passed from death unto life because we love the brethren. I think this gives me more hope than any other Scripture, for I hope I love the brethren, for when I hear one give God all the praise and say everything is absolutely in his power, then I feel that here is one I love. There is one dear old sister here, and her grandson, who say that Willard has given them more comfort than any one since they have been in California. Her membership is in Texas, but she has been here seventeen years. The grandson is not a member, but we feel he has a hope. I think it would do him good if you would write him. He seems to be satisfied with the

sound doctrine, but feels his unworthiness and feels that he is only a dead stone. His name is Winford Berry, and his address is 124 Brooks Avenue, Venice, California. I hope you have a mind to write him, for we have told him about you. Sister Berry (the grandmother) is sound in the doctrine, if we know anything about it, and we hope we do. She is very humble and childlike.

We see in the SIGNS that Elder Bartlett has passed away. How it hurt our hearts and how much we sympathize with his family and loved ones. We remember his sermon at Byrnside when he preached on the text, The Lord hath done great things for us, whereof we are glad. May God comfort his dear ones at home, and also his brethren and friends. I know you will miss him in the associations, but we must bow to God's holy will.

Now, dear brother, remember us kindly to brother and sister Null, brother and sister Higgenbothem and all the other members of Hopewell, also brother Mullen. I have a very close feeling for him, as you know he baptized me, but I hope I love all God's dear children.

I will bring this poor excuse for a letter to a close. It is imperfect, as the writer.

Your unworthy sister, I hope,

OTHA PENNINGTON.

LEXINGTON, Ky., Aug. 9, 1928.

DEAR BROTHER RUSTON:—I cannot tell you how glad I was to meet you and hear you preach God's eternal truth, and deeply regret I could not be with you longer and hear you preach and talk more. I want to say now, that should you ever come again, which I hope you will, we want you at Sadieville on Saturday and Sunday, or any two days in the week. I regret to say I have to give up

my trip to Canada. I had thought brother Baird would go with me, but he feels he cannot get away.

Regarding the editorial, it is in the SIGNS of October 15th, 1868. I hope to see it printed again in the SIGNS, as it is certainly plain in the new birth, and clearly sets forth its effect in the chosen heirs of salvation. All true Primitive Baptists see it as Elder Beebe has written it: that it is the man that is born again.

I hope you arrived home safely and found all well. My short visit with you seems like a dream, but I hope we shall meet again. I would be very glad to hear from you at any time you feel to write.

With love and best wishes, I am, yours in hope of eternal life,

P. W. SAWIN.

[IT is seldom we republish articles in the SIGNS, because we feel our readers would rather have us devote our space to original matter, but as Elder Sawin feels that republishing the editorial referred to in his letter would be for the good of the cause we are making an exception in this case, and hope it may be of profit and comfort to our readers.—ED.]

(See editorial on page 230.)

TO THE EBENEZER CHURCH, NEW YORK CITY—DEARLY BELOVED IN THE LORD:—I have been thinking of writing you for some time, but my leanness and unworthiness have prevented, or is it just plain coldness? I know there is no good in me, and unless the Holy Spirit directs my thoughts I shall not write anything worthy your reading. Sisters McConnell and Ashbey called on me in September. It was good of them to take so much trouble to see me, and it did me

much good to see them, I have not heard from any of the churches since they were here, only through the SIGNS, hope all are well. You are in my mind much of the time. I love to think, and I believe I truly thank God that there is still a remnant left who have not bowed the knee to Baal, who have not been led away captives to the modern idea of progress in religion, which to one of the Lord's little ones seems simply the worst form of backsliding, and is plainly departing from the straight and narrow way. I feel to thank the dear Lord that he has kept a few. My sheep hear my voice, and I know them, and they follow me, but a stranger will they not follow, for they know not the voice of strangers. “Jesus Christ, the same yesterday, and to-day, and forever.” “I am the Lord, I change not.” His people see and believe, with the faith he has given them, that his teachings are the same now, and always will be, as they were in the beginning. There is a growing in grace and in that knowledge of our Lord and Savior Jesus Christ, but if I understand it this shows us our own weakness and unworthiness, and the sinfulness of our hearts rises up to show us that there is no good thing in the flesh, not one thing that can give a child of God hope of eternal life through his own efforts. Salvation is of the Lord, and may he keep us all to the end. He that endures to the end, the same shall be saved.

Since beginning this I have had letters from our pastor, Elder R. Lester Dodson, and sister Ashbey. I hope all are in usual health, and will sometimes think of me and pray for me, one of the least.

NELLIE H. ARNOLD.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1928.

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

JUST at this moment it comes to our mind that "Light" is one of the most entrancing subjects in all Scripture. Light is the very personality of God himself. Some there are who believe that God has no personality, but that he is Spirit only. That God is Spirit we do not deny, but that he is at the same a personality, we also aver. God is not material and his person is not that of matter, but the Scripture declares that Christ is the express image of his person. Now, if God is not a person, then Christ cannot be his image. Not being a person, Christ would be the image of that which is not. Being the image of that which is not, he would himself be nothing at all. This would reduce the Scripture to an absurdity. No man hath seen God at any time. It is only by the revelation of Jesus Christ that anything can be rightly

known of God, for the only begotten Son which is in the bosom of the Father, he hath declared him. There is at the center of the whole universe and also circumscribing all things, and upholding all things by himself, the very being of God. What this being called "God" is, no one of us can define. His being defies definition. If we could define him, it would follow that God could be limited or contained within measurable metes and bounds. This cannot be, for he is eternal and infinite. Such a character cannot be comprehended by us except as he pleases to give us the light in which to view him. No light of human nature can show us the true God. It is said that God can be seen in nature, that all creation shows his handiwork. We do not deny it, but God cannot be seen in any of his works except he gives within the beholder the proper light in which to see him. Hundreds of men have devoted their time and their efforts to the study of nature only to end up with the conclusion that their studies and observations have not shown to them the existence of a God. Intelligence and reason alone, without the enlightenment of God's gift of spiritual insight, cannot show us the personality or being of the true God. That there is this wonderful, eternal and infinite being called "God," those who truly believe in God cannot help but feel. There is the consciousness of God within his people, a mindfulness of him of which they cannot rid themselves. A feeling after God which defies explanation, and which cannot be conveyed to those who do not have it, constitutes something of the "secret of the Lord" which is with them that fear him. In the record of creation that is given us early in Genesis, it nowhere says that light was created. "And God

said, Let there be light: and there was light." Light was already in existence, just so surely as God himself existed before the beginning of things, but there was no shining forth of the light, no making known of it, until his word spoke it forth. The sun was not made until the fourth day of creation, therefore the light which shown from the beginning must have been other than sunlight; that is, must have been uncreated light which shown forth out of the very personality or being of God himself. The light which began to come forth out of the created sun on the fourth day, and ever thereafter, was not infinite radiance, but was contained within the orb which was made to emit it, therefore it is as material as all other created things of the natural realm. But that light which from the beginning shown forth and disclosed the unorganized chaos of the earth and the heavens, and which began to bring order out of confusion and to bring distinction out of formlessness, was uncreated light shining forth out of the Deity himself. This light was dependent upon no created orb to contain it, but was self-existent and sufficient within and of itself to do the will of God in bringing into revelation anything or all things which the mind of God wanted to be made known. Now, this light which from the beginning shown forth out of the very character and personality of God is the only light that has ever been able to show forth in any individual the proper knowledge of God. Only in his own light, can God be rightly known. This is the same light which God has commanded to shine in the hearts of his people to give them the light of the knowledge of the glory of God in the face of Jesus Christ. Without this spiritual illumination of our souls we cannot believe in God nor com-

prehend any of his ways. When Saul of Tarsus was arrested by the grace of God as he went down to Damascus on his errand of persecution, he tells us that light brighter than the noonday sun shown round about him. If Saul gives us a true testimony of this matter, and we believe he does, then the light that disclosed to him his true standing before God must have been some other light than created light, for he says it outshone the created sun at midday. It stands according to reason that if it eclipsed created light, it could have been none other than uncreated, that is, it certainly was the light of God's infinite and eternal being which appeared to Saul showing him his true state. This light of God depends on nothing outside itself to do its work of revelation. The Lord Jesus Christ, who is himself God manifested in the flesh, is the transmitter of the eternal light. "In him was life; and the life was the light of men." Power was given the Son of God over all flesh that he should give eternal life to as many as the Father had given him. The entrance of this life gives light or illumination. Sometimes it is said that "light" means understanding. In a sense this is true, but it is not all of the truth. Light is illumination. It is in this sense of its meaning that the word "light" is used in second Corinthians where it speaks of the light shining in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. In this Scripture the word "light" is translated from a Greek word *phos*, meaning light and from *photismos*, meaning illumination. Therefore, it means far more than simply "understanding." When light appears, immediately things are disclosed which the darkness had kept hid. That which is disclosed by the

light may not be understood for quite awhile afterward, but whether the revelation is comprehended in all its full force or not, the disclosure is there just the same. The illumination wrought by this uncreated light of God's own being within his people makes them see things and feels things as never before, but the interpretation of these revealed things may not take place in the soul for a long time afterward. A newborn babe sees the light and loves to play with its beams, but it has no understanding of that which delights it and causes it to rejoice. Exactly so the newborn babe in grace sees in the light of God the truth which nature's light never was sufficient to show him, but as for understanding anything about what it is that has taken place with him, this comprehension can only come as he moves along the path of grace and grows in grace and in the knowledge of the truth. It is right here and for this purpose that God has called men to preach the gospel and has given to his ministers the ability to interpret the word of God and the experience of those in whom the light shines. The believer is instructed by the ministry in the meaning of his own exercises of mind, thus coming little by little into an understanding of the matters which the true light has disclosed to him. The light can be enjoyed just as fully by a babe as by an adult. The adult may know more about what the light means, but the babe, though it knows not so much, enjoys basking in it just the same. The light of the created sun shines on all alike, whether they know nothing, or much, or little. Just so, the light of the Sun of Righteousness, the Lord Jesus Christ, shines on all and within all the subjects of God's grace, irrespective of their individual differences as to the measure of the gift of

grace given unto each. All of us may not be able to preach it or to explain it, but every child of God believes in the light and shares equally in its radiance. The man of science may be able to tell us many things as to the nature of light which most of us do not know, but the man of science gets no more of the sunshine than the rest of us. The minister of the gospel may be able to deal with the matters which light discloses, most wonderfully and ably, and may bring things both new and old out of the Scriptures which most of us cannot see for ourselves, but for all that the minister is no more illuminated by the Spirit than the rest of us.

H. H. L.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE NEW BIRTH.

"MARVEL not that I said unto thee, Ye must be born again"—John iii. 7.

At the conclusion of our article on "Regeneration," in Number 17 of the current volume, we proposed to give a more full expression in a subsequent number, on the subject of the New Birth. This we have felt inclined to do in order to correct the impression entertained by some of our readers that we have changed our views on this vitally important subject.

The very emphatic manner of our Lord's declaration to Nicodemus forbids the thought that any one of all the race of Adam can ever see the kingdom of God except he be qualified for such perfection by a spiritual birth. Our natural birth capacitates us only for a knowledge of natural things, but cannot qualify us for an understanding of things beyond the sphere of nature. If it were possible

for the natural faculties and perceptive power of a natural man to be so improved by education, moral, intellectual or religious culture, as to enable him to see the kingdom of God, or comprehend, receive or know the things of the Spirit of God, our Lord would not have thus positively declared its utter impossibility. Nor would the Holy Ghost, by the inspired apostle, have corroborated the testimony, as in 1 Cor. ii. 14: "But 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." By a natural man we understand is intended a man that is born of the flesh, or an earthly man, possessing all the natural elements and properties of a man. Adam, both before and after his transgression, was a natural man. The qualifying adjective is used in a scriptural sense to distinguish a man who is made of the dust of the ground, and inspired with vitality and intelligence, from a spiritual man who is born of the Spirit. The distinction between the natural man and the spiritual is fully set forth in the two distinct headships, from whom the two distinct natures are derived. These two distinct progenitive heads are called, as such, the first and the second Adam, the one of the earth earthly, the other is the Lord from heaven. The first was made a living soul, the second Adam is a quickening Spirit. From the first or natural Adam emanates all our natural or earthly being; from the second Adam emanates all that spiritual, holy, heavenly and eternal life in which we are manifested as the sons or children of God. As our natural life, or natural man, or nature, descended from the earthly Adam, by natural generation, was developed by a natural birth wherein we

were born of the flesh, even so our spiritual, eternal life is developed and brought into manifestation by a spiritual birth. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. As we were totally ignorant and unconscious of all that was transpiring in this world in the development of the things of nature until we were born of the flesh, so that it could in truth be said of us, Except we were born of the flesh we could not see or know the things of nature, so it is most positively declared of all who are born of the flesh that, "Except a man be born again, he cannot see the kingdom of God." If without a natural birth we could not come into this world nor see the things of this world, must it not follow that a birth of the Spirit is an indispensable perquisite to capacitate us to either see or know the things of the kingdom which is purely a spiritual kingdom, which flesh and blood cannot inherit? Then, let us not marvel that Jesus has said, "Ye must be born again." As neither spiritual life or spiritual capacity can be born of the flesh, so neither can natural life and natural capacity be born of the Spirit. No amount of spiritual gifts can change, enlarge or perpetuate our natural man, or shield the earthly man from hunger, thirst, disease or death; neither can any development of our natural powers, either physical or mental, contribute in the smallest degree to our spiritual life, perception or enjoyment. That nature in the christian which is born of the flesh must, as well after the new birth as before, subsist on the productions of the same earth out of which our mortal bodies were fashioned, and that spiritual life or nature which is born of God must subsist on bread that cometh down from heaven, from whence that life proceeded. If spiritual consola-

tions would sustain our earthly nature Stephen would not have died in the full and rapturous view of the opened heavens, and of his exalted Savior; and if earthly comforts could sustain our spiritual nature, no child of God would ever despise while abounding in wealth and luxury. In contemplating the gospel doctrine of the new and spiritual birth we should not confound the birth either with redemption or remission of sins. As transgressors of the divine law we could not possibly be saved from sin and wrath without redemption, but even redemption by the blood of Christ, and the forgiveness of all our sins, would not supply the place of being born again. Redemption has met the demands of eternal justice, borne the pains and penalties which are due to our transgressions and so secured for us the remission of our sins. All this was accomplished for us, if we are interested in it, many centuries ago, but still, until we were born again we could not see the kingdom of God, or feel the joys of his salvation, or know anything about the things of the Spirit of God. If it were even possible for us to put away from us all our transgressions and perfectly obey the holy law of God, that would free us from condemnation, but could by no means make us any more spiritual than we were in Adam before sin entered into the world. For we are expressly informed that the first Adam was not spiritual, but natural; but the second Adam is spiritual. It is true, if we were not sinners we could not leave this present world, for the sting of death is sin; we could not be sinners if we were not subjects of God's government, for sin is a transgression of the law, and where there is no law there can be no transgression. Hence we are told, "The strength of sin is the law." Noth-

ing short of the redemption that is in Christ Jesus could deliver us from the power or strength of sin but a power fully equal to that sin, and that must be equal to the law which is the strength of sin, therefore if we are saved we may well exclaim in the inspired language of the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Redemption has removed the insuperable impediment which forbade our exemption from everlasting wrath, abolished death, opened the everlasting doors which were closed upon us, and bade the everlasting gates of life and immortality be lifted up, and thus brought immortality to light through the gospel. All this belongs to our redemption, but to qualify the redeemed of the Lord to come to the heavenly Jerusalem, and see the kingdom of God, and to behold the King in his beauty, and feel the power of the resurrection of the Son of God, and to enter into his resurrection life and immortality, we must be born again. The question has been repeatedly asked and urged, What is it that must be born again? We would not dare attempt to improve on the words of our Lord: "Except a man be born again." The man that has been born of the flesh and is flesh cannot see the kingdom of God except he be born again; this is necessary, not to make him a man, nor to change him from a man to an angel, but to bestow on him a new spiritual, immortal and eternal life, which he never before had, and which he could never have without being born of the Spirit, as he had been before born of the flesh. That man who was chosen in Christ Jesus before the foundation of the world, and consequently before he was manifestly the subject of any birth, before he was born either of the flesh or of the Spirit. We think it will not be disputed by any

intelligent christian that all the children of God were personally elected or chosen of God in Christ Jesus before the foundation of the world, according to Ephesians i. 4. If this be admitted, it must follow that they all had a personal identity and existence as members of the mystical body of Christ before Adam's dust was fashioned to a man, and therefore prior to their first or second birth. The developments of time have demonstrated to us that it was the purpose of God that every one of his elect should, in the fullness of the dispensation of times, be born first of the flesh, and then be born again of the Spirit. Both of these births were ordained and provided for by the wisdom and decree of God, not to give them being or identity, for these they had in Christ before the world began. By the first birth they were to be developed in their earthly and fleshly nature in common with the whole natural posterity of the earthly Adam. This first birth was necessary, that they might see and know the things of nature, for except they were born of the flesh they could never have known the things of the flesh. "What man knoweth the things of a man, save the spirit of man which is in him?" In the stupendous mystery of the hidden counsel and purpose of God this fleshly birth and identification of God's elect with the family of mankind was indispensable to the development of the great eternal purpose which God had purposed in himself before the world began, that in the first Adam they should all die, and in Christ they should all be made alive. If we admit that God has saved us and called us according to his purpose and grace which was given us in Christ Jesus before the world began, then we cannot consistently deny that the purpose and

grace provided for our being born of the flesh, and identified with all the rest of Adam's posterity, and with them sink into death by the transgression of Adam, and be quickened from the dead, and raised up from condemnation and wrath, be washed, cleansed and purified, and freely justified through the redemption that is in Christ Jesus. Whether brethren can agree with us, that the absolute purpose and immutable decree of God embraced our fallen state and condition, as well as our salvation from sin, death and hell, through his dear Son, or whether they regard our fallen condition as an afterthought, occasioned by some unavoidable failure of his purpose, if it be admitted that our redemption from sin and death was predestinated, we must also and unavoidably (we think) admit the indispensable necessity for the fleshly birth of all the children of God which were from everlasting identified and personally chosen unto salvation in our Lord Jesus Christ. By our natural birth then we enter into and become a part of this world, are capacitated to see it and to sojourn in it until like an hireling we shall have fulfilled our allotted number of days; but our first, or fleshly birth, while it capacitates us for a knowledge of the things of nature, can supply us with no capacity for anything beyond bounds of this world, and hence the necessity that we should be born again in order that we may see the kingdom of God and know the things of the Spirit of God. In being born again, then, this man, who was chosen of God in Christ before the foundation of the world, and born of the flesh since the foundation of the world, must, at some period still later than his fleshly birth, be born again, or he cannot see the kingdom of God; must be born of water and of the Spirit, or

he cannot inherit the kingdom of God. As our first or natural birth belongs to and results from natural generation, so our being born again belongs to and results from regeneration. The seminal life of all the posterity of Adam was created in him, in the day when they were created. So the spiritual eternal life of the generation of our Lord Jesus Christ was given and secured to all the children of God in Christ when he was given to be the head over all things to his church. The words of our Lord which we have placed at the head of this article were addressed to one who was already born of the flesh, and they are applicable to such only as are born of the flesh. A birth can only develop, or bring forth into manifestation, the same nature of which it is generated and born. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The first birth brings forth that life, flesh and nature in which we were created in the earthly Adam, but the second birth brings forth into manifestation that life, spirit and immortality which was given to us in Christ Jesus, as the second Adam, and the Lord from heaven.

Having thus briefly considered the subject doctrinally, we will now offer some remarks on the personal experience of this birth by the children of God, and point out some of the prominent evidences by which we know that we have experienced it, if indeed we are of that happy number. These evidences are discovered by comparing and contrasting the state, condition, capacities, elements and exercises of those who are, with those of them who are not born again; as also by the peculiar exercises produced by the birth, while under the quickening operation of the Spirit in our passage from death unto life. First. Before we were

born again we were dead in trespasses and sins, wherein we 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 we all had our conversation, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. (Eph. ii. 1-3.) In the full possession of all the elements of a carnal, depraved and sinning nature, and totally destitute of any spiritual life or knowledge. The carnal mind, which was all the mind we had, was enmity against God, our selfish depraved propensities, with every imagination of our hearts, were evil, and only evil continually. Possessing at the same time exalted views of our own imaginary virtues, and of our ability to commend ourselves to the favor of God, and to secure for ourselves an inheritance of glory by our own works. Held under chains of darkness and strong delusion, believing lies, and sporting with our own deceivings. Every ray of divine truth shut out from our mind totally incapable of receiving, appreciating or even desiring a knowledge of the truth as it is in Jesus; hating that truth, and hating all who love or contend for it. Condemned already, and the wrath of God abiding on us, yet boasting of our goodness, and holding that God was obliged in justice to view things as we viewed them, and to save us on such terms as we proposed. In love with sin, at enmity against holiness, at war with heaven, and in league with hell, calling light darkness, and darkness light; truth error, and error truth; and altogether ignorant of our real condition. In this wretched state we all were by nature, and nothing belonging to or emanating from our earthly

birth could by any possibility comprehend or know the condition we were in. By the new birth a new life is implanted in us, and that life is light. The nature of that light is to make manifest the things which by the power of darkness had been concealed from us before. Quickened by Christ, the second Adam, who is a quickening Spirit, we are made to see and feel our sinfulness, and our lost and helpless condition. We are alarmed to find that we are much worse than we had ever before supposed. The law enters, and sin revives, the purity as well as the inflexible severity of the divine law appears, and the same light which reveals this also shows us the enormity of our guilt, the justice of our condemnation and the impossibility of salvation by the law. All our boasted abilities to save ourselves are withered and vain. Lost, helpless and despairing our legal hopes yield up the ghost. The commandment ~~One~~, sin revived, and I died. The incorruptible seed by the word of God is deposited in our heart, and all that is felt of conviction and despair are but the legitimate consequence. The light of life now begotten in us reveals a holy God, a righteous law, and a poor guilt-stricken, helpless and despairing sinner just sinking into everlasting perdition. All this is, however, the effect of life. All this is a struggling for deliverance. As the birth into liberty draws near the conflict becomes the more intense. "God be merciful to me a sinner," is now uttered in the most terrible earnestness, as quivering under the unsheathed flaming sword, which justice has raised to strike the decisive blow, when lo, the birth reveals the almighty Savior, who has died for our offenses and arisen for our justification. The fiery sword was quenched in his blood. Surely

he has borne our griefs, and carried our sorrows, and the chastisement of our peace was upon him, and with his stripes we are healed. Lo, now the guilt is all removed, the terror is gone, the darkness vanquished by bursting light and resplendent glory. God's method of saving sinners now appears, and the sinner is born again. This is the birth, and that which is born is spirit. It is not flesh. It is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being begotten and born of God, it manifests not only a new life, but a new relationship. The life which is manifested by this birth is not a revision of our Adamic life, but it is the life of the Father, by whom it is begotten; and it is the vitality of that which is born, hence in this new and heavenly birth we are made partakers of the divine nature. Christ who is our life, is formed in us, and his sonship, his heirship, his inheritance of glory and immortality is born in us, and we are one with him, even as he is one with the Father. From this heaven-born spirit flows all the fruits of the Spirit, which testify that we are born of God. As we have shown what are the works of the flesh which characterize the fleshly birth, so the new and heavenly birth is demonstrated by all the fruits of the Spirit of Christ which is given to us. Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, brotherly kindness, charity, &c., are some of the living fruits of this heaven-born child, this new man, which after God (not after Adam) is created in righteousness and true holiness. Now in the man who is born again, two natures appear. The one is born of the flesh, and is flesh, full of lust, and in opposition to holiness, warring against the Spirit, and constantly performing the works of the flesh, as described by Paul, Galatians v. 19, 20.

The other is born of God, and yields the fruits of the Spirit, as described above. A conflict between the old man and the new, between that which is born of the Spirit, a love for holiness and hatred of sin, a love to God and loathing of self, a love for the truth and aversion to error, a love to the saints and desire to be in company and communion with them, an appreciation of the beauty of the ordinances of Christ, baptism and the Lord's Supper, a veneration for the order and laws of the kingdom of Christ, and a desire to walk in them, with a deep sense of our own unworthiness, an ardent desire for the peace of Jerusalem and prosperity of the church of God, with a relish for the doctrine of the gospel, and willingness to suffer reproach for defending it, these are all of them scriptural, and therefore reliable evidences that those who possess them are born of God, and heirs of immortal glory, and joint-heirs with Christ to an inheritance which is incorruptible, and undefiled, and that cannot fade away. As our earthly nature which is born of the flesh is depraved and sinful, nothing pure and heavenly can proceed from it, and so that life which is born of God is pure and heavenly, no evil can proceed from it. It cannot sin, because it is born of God. The conclusion is inevitable, that all that is unholy and sinful in us is of the flesh which is born of the flesh, and all that is spiritual, pure and heavenly in us is born of God, born of incorruptible seed, by the word of God which liveth and abideth forever. No man can therefore glory in the flesh, for in our flesh dwelleth no good thing. He that glorieth must glory in the Lord, in that which God hath done for us. Every spiritual emotion, aspiration or thought, is of that spirit which is

born of the Spirit, by which we are qualified to see the kingdom of God.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high theme, still to sound forth his fame,
And crown him in each of our songs."

MIDDLETOWN, N. Y., October 15, 1868.

CIRCULAR LETTERS.

(Written by Elder J. R. Dennison.)

The Tygarts Valley River Association of Old School Predestinarian Baptists, now in session with the Leading Creek Church, Randolph County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, and all of like precious faith, sendeth christian salutation in the Lord.

DEARLY BELOVED IN THE LORD:— Since our last assembling together in an associate capacity another year, with all its many changes, has passed and gone, and some of our loved ones have been called from the shores of time to reap their reward in endless eternity, as we hope and believe, in the peaceful presence of God and the Lamb, where there will be no more sad farewells, but all will be peace and joy and love basking in the sunlight of his smile. Dear brethren, how thankful we should be for the kind hand of divine Providence over us, in sparing and blessing us to once more meet together for the purpose of offering a tribute of worship and praise to his holy and adorable name, and oh may he in his infinite wisdom and mercy enable us by his Spirit's power to worship him in spirit and in truth. The dear Savior said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." It

is only the spiritually born that can worship in spirit, they that are in the flesh cannot please God. But we are not in the flesh if so be the Spirit of God dwell in us. We trust, dear brethren, we are of those who can in the power and love of the Spirit say, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Has washed them from their sins in his blood, having by one offering perfected forever them that are sanctified, and is of God made unto them "wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Yes, glory in the Lord for what he hath done for us, for God so loved us when we were dead in sins that he sent his only begotten Son to redeem us from sin and iniquity, that he might purify unto himself a peculiar people zealous of good works, and although he was rich, yet for our sake he became poor that we through his poverty might be rich. Yea, he died for our offenses, and rose again for our justification, and this all of free and unmerited grace. Oh the breadth and depth and length and height of the superabounding grace of God, and of Christ Jesus our Lord. May we ever be enabled to worship, praise and glorify him for his great love wherewith he loved us even when we were dead in sin. God forbid that we should do as others, trust in the flesh, but enable us to worship him in spirit, rejoice in Christ Jesus and have no confidence in the flesh, for it is the Spirit that quickeneth, the flesh profiteth nothing. Then let us praise him for all the blessings given us in Christ before the foundation of the world, for having predestinated us unto the adoption of children, for having called us with an holy calling, and translating us out of darkness into the

kingdom of his dear Son. So if we are of the chosen, called and faithful we may be, and are, forsaken and persecuted by a blind and persecuting world, who know not Christ and the power of his resurrection, but are built up in a fleshly confidence, teaching for doctrine the commandments of men, worshipping and serving the creature more than the Creator. O then, dear brethren, let us stand fast in the liberty wherewith Christ hath made us free, and earnestly contend for the faith once delivered unto the saints, preaching Christ the way, the truth and the life, and the only name under heaven given among men whereby we must be saved. Yes, he is our wisdom, righteousness, sanctification and redemption, in him is all our salvation, both in time and eternity, then let us praise him who is the health of our countenance and our God. May grace, mercy and peace rest on all the Israel of our God henceforth, world without end. Amen.

J. S. MURPHY, Moderator.

J. R. DENNISON, Clerk.

CORRESPONDING LETTERS.

DEAR BRETHREN:—Your messengers came to us laden with the glorious gospel of salvation through the redemption of Christ Jesus our Lord, preaching Christ the way, the truth and the life, and the only name under heaven given among men whereby we must be saved. We greatly appreciate your correspondence, and desire a continuance of the same.

Our next Association is appointed to be held with the Little Bethel Church, to commence on Friday before the last Sunday in August, 1929, and continue three days, when we hope to meet your messengers again.

J. S. MURPHY, Moderator.

J. R. DENNISON, Clerk.

MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Md., June 18th, 1928, Louis Norman Holloway, of Darien, Conn., and Margie Elizabeth Adkins, of Parsonsburg, Md.

By the same, at the home of the bride's brother, in Delmar, Del., Aug. 18th, 1928, Albert V. Krewatch and Pattie Bailey, both of Delmar.

By the same, at his residence in Delmar, Md., Sept. 1st, 1928, William R. Layfield and Lillie A. Miller, both of Delmar.

OBITUARY NOTICES.

Elder W. R. Craft was born in Kentucky November 24th, 1843, and died May 12th, 1928, at the home of his daughter, sister Samantha Walkers, Hiawatha, W. Va., and was laid to rest near the same place. He moved from Kentucky to North Carolina in September, 1892. He received a hope in Christ and united with the Old School Baptist Church, and was baptized December, 1875. He was liberated to speak in public in 1879, in 1880 was licensed, and was ordained to the full work of the ministry August 13th, 1881. He was married to Miss Emily J. Seargent June 21st, 1868, and to this union were born thirteen children, four of whom preceded him in death, one in infancy, and nine lived to be men and women. We will omit the names of the children, as space may not permit. Elder Craft's first wife was taken from him by death in 1906, after which he married the second time, to Miss Laura Philips, and to that union were born three children, one dying in infancy. His last wife and two boys, together with nine of his first family survive. Elder Craft was nearing his 85th milestone when the good Lord saw fit to remove him from his troubles and trials here. He laid his armor down at a ripe old age. We feel sure that he felt to say with the apostle Paul that he had fought a good fight and finished his course and kept the faith. He had traveled in fifteen of the United States, and a portion of Canada, preaching the sovereignty of God over all things, and salvation alone by the grace of God. We heard him preach several times in his last days and he was firm until the end. When dictating a letter to his family on his deathbed he said in part that he was sure the church he served was the church of Jesus Christ and the doctrine he preached was the truth and that the Lord had regarded his cause through all ages and none of his walks had been crooked.

Elder S. J. Priddy, together with Elder J. T. Mabe and Elder Barton Rose spoke comforting words to his bereaved family, after which he was laid to rest, the sleep from which none ever wake to weep.

Written by request of his daughter.

S. J. PRIDDY,
H. V. SNOW.

J. Byrd Lankford, son of Edward J. and Nancy Mezick Lankford, died at his home, on William Street, Salisbury, Md., Jan. 2nd, 1928, after an illness of several days of pneumonia, aged a few minutes less than 59 years. He was born on a farm near Princess Anne, Md., Aug. 12th, 1869. On Dec. 26th, 1902, he was united in marriage, by the late Elder A. B. Francis, to Miss Mary G. Sturgis, to which union two children were born: Lee and Joanna. These with the widow survive him and are at home with their mother. Mr. Lankford was a prominent citizen of Salisbury, where he had been in business many years, and by his kindly disposition had made a host of friends. He was a nephew of the late Geo. W. Mezick, who for years was a deacon of the Salisbury Old Baptist Church. Mr. Lankford's sympathies were with the Old Baptists and he attended their meetings. His mother was a faithful member and delighted in having her son attend the meetings of her church.

The funeral service was conducted by the writer, in the home and was largely attended. Interment took place in Parson's Cemetery, in Salisbury.

Written by his friend at the request of the family.
H. C. KER.

MEMORIALS.

WHEREAS, it hath pleased almighty God in his infinite wisdom to remove from his labors, and our midst, our dearly beloved brother **Elder John N. Bartlett**,

WHEREAS, our dear brother was held in high esteem as an able, faithful minister of the gospel of our Lord Jesus Christ, and a meek humble follower of the Lamb, therefore be it

RESOLVED, that we humbly bow to the will of Him who doeth all things well, believing that our loss is our brother's eternal gain.

RESOLVED, that a copy of this memorial be spread upon the Minutes of our Association.

J. S. MURPHY, Moderator.
J. R. DENNISON, Clerk.

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

Mrs. W. E. Short, N. J., \$1; W. H. Proffett, Ark., \$1; Mrs. Editha Corwin, N. Y., \$1.

MEETINGS.

The Lord willing, there will be an all-day meeting at the New Vernon meetinghouse on Friday, October 12th. Elder George Ruston expects to be with us.
R. LESTER DODSON.

The Salisbury Old School Baptist Association will convene with the Snow Hill Church, at Snow Hill, Worcester County, Md., Wednesday, Thursday and Friday, October 24th, 25th and 26th, 1928. Those coming from the north by train will take train leaving Broad Street Station, Philadelphia, at 3 o'clock p. m., Tuesday, changing cars at Harrington, Del., for Snow Hill. This train will be met and friends cared for. Those coming by auto on Tuesday will doubtless be sufficiently acquainted to locate our members and friends in and around Snow Hill. We cordially invite all of our faith and order to meet with us, including friends. Especially do we hope that our ministers will make a special effort to be with us.

H. C. KER, Pastor.

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ASHOKAN, N. Y.

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

All who are seeking the truth are
cordially invited.

The Old School Baptists of Chicago meet, the Lord willing, every Sunday at 11 a. m. and 2:30 p. m., at the home of W. N. Spitler, 11332 S. St. Louis Ave., Chicago. Take 11th Street and Sacramento Avenue street car to the end of car line. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Preaching by Elders Jones and Jaynes. Basket lunch. For further information telephone Wentworth 2860.

O. P. SHELBURNE.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the Swedish Lutheran church-house southeast corner of Eleventh and Orange Streets, Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

Cedar Creek Church meets 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 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,

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.

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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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 96. MIDDLETOWN, N. Y., NOVEMBER, 1928. NO. 11.

THE ORDER OF THE SERVICE UPON
THE OCCASION OF THE ORDINA-
TION OF ELDER D. L. TOPPING.

HYMNS 603 and 579.

PRAYER BY ELDER R. LESTER DODSON.

Almighty, all-wise, eternal, unchangeable and ever-merciful God, if not deceived in our hearts, we yearn after thee, the true and living God, and we do beseech thee, dear Lord, at this time to take entire charge of us and this meeting. O Lord, direct our thoughts, and do grant that we may seek diligently to know thee, whom to know is life eternal. We do realize, O Lord, that we know not how to pray as we ought, and yet we are assured by thy Spirit that thou wilt make plain our path before us. Do grant, O Lord, that thy blessings may be poured out upon thy people gathered here in this place and, Lord, bless him who is to speak to us here on this occasion; fill his mouth with things that are suitable and profitable and that shall be comforting and edifying to thy people, and do cause him whom thou hast called and sent forth to preach thy everlasting gospel to realize in deed and in truth that he cannot sink with such a prop as his eternal God. Lord, be with him and bless him and

choose his times and seasons for him, and grant, O Lord, as he shall go forth bearing glad tidings that his words may fall into prepared ground, that they may take root and spring forth. Do bless those among whom he shall labor, and grant that they may uphold his hands, that they may minister to him the things needful for thy servant. Furthermore, thou who hath purchased him with thine own blood, be pleased to strengthen his heart and fill his soul with thy goodness, and grant, O Lord, that he shall from time to time feed upon the word he preaches, that they that minister shall receive a portion themselves. Bless him and go with him in all of his life. O Lord, may he go to those hearts that are bowed down, who are mourning because of sin, who are depressed, who are hungering and thirsting after righteousness, that they may be given to eat of the bread of heaven and may drink from the fountain of the water of life. Be with us now and forever. Amen.

HYMN 488.

SERMON BY ELDER C. W. VAUGHN.

Beloved Zion of our God, it seems that the lot has fallen to me to address you at this time as a servant of God, as an un-

dershepherd, of his flock in this sacred and solemn service, and to preach, if I am given the Spirit of God, what we call an ordination sermon. This sermon, to my understanding, is none other than the preached gospel of God our Savior, upon this occasion no greater than at any other time. I fully realize my helplessness as a man to attain to the kingdom of God or his righteousness and to feed the flock of God. This matter to me is very sacred. I did not receive these things from man, neither was I taught by man, but by the grace of God, if I am a minister of the gospel. The Scripture I will read to you as a text for this service you will find recorded in the twentieth chapter of the Acts, twenty-eighth verse, which reads: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood." This Scripture has one key word in it that is most precious in my feelings at this time, and that is the word "flock." The church of God is the flock of God. She is the sheep of his pasture. Jesus alone is her shepherd. He feeds his flock. He gathers his lambs with his arm and carries them in his bosom. He directs his flock. David in the Psalms declared that he restored his soul; he made him to lie down in green pastures; he led him beside still waters. Now brethren and sisters, I have none other to point you to only the great Shepherd of the sheep, and what you are, and every member is, is by his grace. The bride of Christ is the body, and it has pleased him according to his infinite wisdom to all flesh to place you in the body, or in the church, which is his building, as it has pleased him, and it is wonderful indeed to note according to our experiences that he has been so mindful

of us that he has considered the low estate of our tabernacle, that we should feel he has brought us also up out of the pit and hath established our going, put a new song in our mouths, even praise to his name, and hath given us an inheritance incorruptible, undefiled, that fadeth not away, but is reserved in heaven for us who are called according to his purpose. When we look upon Zion as all of the household of faith which is the purchased bride of Christ, the church of God, the pillar and ground of the truth—his beloved bride. Note her devotion. She is leaning upon him, leans upon his arm. Note her reverence. How she reverences him, and that new Jerusalem; such a quiet, peaceful mother. How she embraces all her children. She loves them fervently because she can see within their countenance the beam and joy of her husband. She reverences her husband, and he loves her with such a fervent love that there is nothing can separate her from his love. This great Shepherd of the sheep sends forth his messengers unto them, bearing glad tidings, commits to them the dispensation of the gospel by which they shall come, bearing the sheaves for the feeding of the flock of God. For a man to be called of God, my brethren, separated unto the gospel, is one of the greatest callings that has ever been bestowed upon mortality. I am speaking to you as your servant for His sake, calling your attention to these sacred relations of your shepherd to you, and how He is mindful of your welfare that you that hunger and thirst after righteousness shall be filled. Not one of them shall be left to hunger, but he says they shall be filled. The apostles were also speaking to those elders whom God had called. They received and ordained from the hands of the shepherd. Jesus

called them and ordained them to be apostles. The Father gave them to be with him, to behold him as the Shepherd of the sheep to note his sufferings and righteousness manifested in him as their Shepherd, and to note also the virtues of life that attested that he was the beloved Son of God, that they should hear the proclamation from heaven, This is my beloved Son in whom I am well pleased, hear ye him. Those apostles have recorded these things by the inspiration of God for the church of God that she should be perfect and thoroughly furnished unto all good works. It is not, my friends, that He should have a manner given him by which he could go forth and manufacture good works, but that He should have the testimony and evidences that were wrought in him. The apostle bore evidence from God that Jesus was the Christ and testified of that truth before men, that it was not by the will and power of the carnal mind, but of God, that those who had realized the working of his mighty power, which is both to will and do of his good pleasure, could testify of the work of God that was in the heart, that they through patience and comfort of the Scriptures should have hope. That hope was and is to each subject of his love and mercy an anchor to the soul sure and steadfast, and, my friends, not a single one of them shall be lost, but he will save them with an everlasting salvation, which attests this, the wonderful wisdom and power of him who is the Shepherd, to keep his flock, guide his flock, continue faithful, to warn them of every evil that might come upon them.

Now, brethren, this that I have rehearsed to you is touching upon that great Shepherd of the sheep, the eternal God, the everlasting Father, the Prince of Peace, which has ordained to us the

ministration of the gospel, and in that he has given these servants to go in and out before you, which are represented in holy writ as undershepherds. Brethren, where do these undershepherds receive their authority to stand before you and in the presence of almighty God to feed the flock, to watch over them and direct them ? My brethren, I appeal to you, is not this the thing that God has committed to faithful brethren or faithful servants, to go in and out before his flock, to feed them, to watch over them, to guide them and show them the way they should take lest they should be led into captivity and snares of the devil ? I affirm to you it is, and any man that sets himself up against them and against the army of the living God is warring against the church of God and God's anointed. My brethren, this anointed one has this testimony given him from high heaven and he stands by the virtues committed to him by the Spirit of God. He is not his own. He is not given to serve himself and to seek those things that are presented to him in the flesh, but like the beloved apostle Paul, he was made willing to suffer for the truth and your sakes. How many of us as brethren and sisters esteem these our servant brethren and look up to them with the sacredness of the dispensation that God has committed to them ? My brethren, I realize the sacredness of these things. Time goes on, my friends. We find from the Scriptures the relation of the ministers of the gospel that had been set apart and ordained of God the things that these undershepherds show necessary for the welfare of Zion called upon christians to bring to them seven brethren possessing special qualifications that they might be set apart and ordained under the hands of the ministry to the work and office of deacon. The deacon receives

from the hands of the undershepherd the setting apart for the church of God the work necessary for the comfort, naturally speaking, of the church and for the church under the authority of the shepherd the undershepherd and in the things that are ordered of the church, and in no sense have they the right or authority to go beyond it. My friends, the dispensation of the gospel has never committed to the deacon the right, the authority or charge over the undershepherd, but they are subject to the church and under the undershepherd to serve the church with the ministers, that the ministry should not be neglected because of the necessary and daily ministration, but they (the ministry) should give themselves wholly to the ministry. When an undershepherd comes to you to serve in the faithfulness of the gospel and you receive him, and you have deacons to serve in the church with him, they have no authority over him as your shepherd but as the church has ordered, and if you see he is not living with that order it is evidence that he is not your undershepherd, and it is your right to call his attention to it, but when he lives in that church with longsuffering and truth it is not that he would displease, but he is doing it for the love he has for the welfare of the flock, that she should go forth in the way she should go, honoring and glorifying him who is her shepherd that she might live orderly and uprightly before God. Brethren and sisters, we must live together, we must be of one fold, we must be under one shepherd if we are called with that hope of our calling, so we must abide in the Vine if we are of the Vine. We cannot go beyond the Vine and set about to do things according to the lust of the flesh, for if we go according to the flesh we shall of the flesh reap corruption, which

is an evidence that it is not of the Spirit of God. "Take heed therefore unto yourselves." I recall a personal experience when I was a boy in the ministry, as well as in youth. There was an appointment published in the community. An Elder and I were to speak at a schoolhouse. Many people had assembled and I was fearful and trembling in my soul because of the requirement, as I feel, brethren, at this time that I am just a poor, vile sinner in the flesh, and if I am anything in the church of God it is by the grace of God. Just what Paul declared when he said, "By the grace of God I am what I am." This thought came into my mind and I recall the time and place just as though it had been yesterday, and that was nearly thirty years ago. These words came to me, "Speak thou the things which become sound doctrine." That has been my desire in speaking before the people and to the church of God, to speak words that become sound doctrine, and in speaking words that become sound doctrine we must know what sound doctrine is, and for one to know what sound doctrine is he must know thoroughly what salvation must be. He must know the doctrine of God. Our Savior stands for no other doctrine than that which is sound. Now I will explain what I mean. By that, I mean no other doctrine; any other way would be setting up the flesh, and you know in the flesh is corruption, but the doctrine of God our Savior is from above and comes from the fountain of life, and there is nothing impure in it. One should speak only words that become sound doctrine. He must consider himself: "Take heed unto yourselves," and I say in explanation and with him upon this subject there never was a time that came for him to speak before the people but he was

made to examine himself as to whether the things that were in his mind were of the Spirit or of the flesh. Brethren, if we take heed to ourselves we are considering of what manner of man we are. We know the apostle said that in us is the warfare of two, the flesh against the Spirit and the Spirit against the flesh, so he said, "It is no more I that do it, but sin that dwelleth in me," and there was a warfare in his members, the flesh against the Spirit and the Spirit against the flesh, but thanks be unto God who giveth us the victory, we want to speak things that glorify Him that gave us virtue, that testify of the way. They speak and testify truthfully of the footsteps of the flock. Go rather by the way of the footsteps of the flock. We want to abide in that way. We want to be careful of our goings forth lest we should dishonor him who is our kind Shepherd. Now brethren and sisters, he says, "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." He does not say part, but to all the flock, the least is just as necessary as the greatest. The one who is in poverty is just as precious in the sight of God as one in wealth. My friends, you must be crucified to the world to serve Him. You cannot serve both God and man. I cannot serve myself and my brethren. I suffer things they do not know anything about; I bear burdens that they know nothing about. I do not go to them and tell them my troubles. I would rather hide them. I do not look upon them to note all the infirmities they have in the flesh, but rather for the work of God. I would rather look over them and bear with them because I know we are all vile and polluted, and in that relation I wash

and feed them, and do not look upon them for the works of the flesh, but rather pray for them. I trust I love not only those God has given me to be mine, but the people of God everywhere, and that is what causes me to tremble to speak to you in his name. I say to you brethren and deacons, and I say to you presbyters, Be mindful of what you do. We cannot live too careful, but we cannot do the things we would, Paul said. Be careful of our goings forth. Take heed, therefore, unto yourselves, for what we do should be done with clean hands, and not wrest this sacred ordinance to honor a man in the flesh, but rather receive and deliver to the church the anointed of God, which is the case to-day. Brethren, the anointed of God are not considering themselves, but all the time the brethren consider you, and I am thankful. Brethren, be mindful, and that I am blessed with the privilege of being with you to-day, and I trust that he has given me the fellowship of your association and that he will permit us to sit together in heavenly places. It is in him we live and move and have our being. He says, Take heed unto yourselves and all the flock over which the Holy Ghost has made you overseers. It is not just a mere person who is in the church that has made you an overseer, but the Holy Ghost which conceived the same virtue into the virgin to bear the Son of God, of the same virtue that has made you the overseer, just the same which were to feed that which he had purchased with his own blood. Now we do not feel to spread abroad to all the world and to speak to them of these things and address them as being partakers, but we speak to them that bear fruit, that testify of the fruit that they are in the Vine. They are the ones here addressed, for we have no right to address

any other than these, because they bear the fruit. He is the Shepherd, and as the manifested ones they are born of God, so we are to consider them and feed them that he has purchased with his own blood. We do not know who they are only as they bear fruit of it. The prophet John, when he came preaching, saying, "The kingdom of heaven is at hand," was filled with the Holy Ghost from his mother's womb, and he beheld Jesus. He saw him in the person of the man who was to take away the sin of the world, and He was born and He it was who came to His baptism and he, John, baptized those who bore the fruit of repentance, and those who came to His baptism and did not bear fruit He did not receive, but refused them, and called them a generation of vipers. So, my brethren, the church of God has no right to receive any except those who come bearing the fruit.

These things, my brethren and sisters, that I have demonstrated unto you are from the experience of my heart, and not from the touch of flesh relation, but I trust these things I have spoken of come to you with the same sacredness and the same regenerate virtue that are in all the household of faith of the Holy Ghost, that has brought you from darkness to his marvelous light, that we might serve one another in that newness of spirit and bond of peace in which he unites his people; so we stand together as one flock, one fold and one spirit, as we have one Shepherd. I will now bring my remarks to a close, and will commend you to him and to his keeping.

REMARKS BY ELDER JOSHUA T. ROWE.

We come to another very important and solemn service, and as the ordination of a minister of the gospel is not the business of an association, we, as a church, invite the brethren to seats with us in a

church capacity. As many of you know, the church published a notice in THE SIGNS OF THE TIMES of their desire at this time, while the ministers and deacons were present to set apart to the full work of the gospel ministry our dear brother and Deacon, Douglas L. Topping, and made a special request that the ministers of our immediate correspondence be with us on this occasion. Some have come, and we are glad; some have not come, and we are sorry. And now as pastor and moderator of this church I ask the ministers and deacons present to sit together as a presbytery to examine, and, if thought proper, to proceed to ordain our brother.

Elders C. W. Vaughn, T. W. Walker, R. Lester Dodson and J. T. Rowe and Deacons E. A. Johnson, F. G. Scott, P. M. Sherwood, W. E. Baily, D. M. Voorhees and Harvey White took seats.

I will now ask our Deacon Johnson to present the brother whom the church wishes to have ordained. Brother Johnson conducted brother Topping to the altar.

I shall now proceed to read the Articles of Faith of the Ebenezer Church in the presence of these brethren, and ask our brother Topping to answer yes or no to them. These articles are the expressed faith of the brethren who were in the organization of this church over one hundred years ago. It will take a little time, but I feel that it is worth while, and in a case of this kind we shall not be in any special hurry.

Brother Topping answered to each article as read, and he heartily approved all of them.

Now this is to me a very sacred, solemn and blessed occasion, and a blessed privilege. I have been trying to preach what I believe is the gospel of our Lord and

Savior Jesus Christ nearly fifty-two years, and this brother is the only white man I have baptized who has manifested a gift in the ministry. I baptized one colored man in North Carolina, who became a minister among his people, and so far as I have ever known or heard he has behaved himself and preached the truth. I began the service of this church in January, 1899, and on the fourth Sunday in May following, twenty-nine years ago next Sunday a week, I baptized this dear brother, and I want to say, not with any intention to flatter brother Topping, or to influence the vote in this matter (which we shall ask for presently), that in every relation of life, both inside and outside the church, he has proven faithful. I do not have in my mind now just the time he was chosen and ordained Deacon of this church, but in all these years he has been competent and faithful in the discharge of his duties as a Deacon. He has been true and faithful to his church and to his pastor, and I love him I think as much as I ought to love him. We have been very close, and I cannot tell you now how I feel. How thankful I am to the Lord for the gift manifested in him. The only thing that would embarrass me in addressing him as my son in the gospel as Paul did Timothy, is my own felt sense of unworthiness to be such a father. I think now without further ceremony I will ask these brethren, ministers and deacons if there are any questions in their minds they would like to ask. If so, it is your privilege, and I request that you do so now.

Elder Dodson asked brother Topping to give his reason of a hope in Christ, and his impressions to preach, which he did. All being satisfactory the ordination proceeded.

ELDER ROWE:—I firmly believe there are experiences of mind through which one called of God to preach the gospel has to pass that others do not have, but after all the only evidence the rest of us have that one is called to preach is that he does preach the gospel, and the church of the Lord Jesus Christ is judge of that. I took it upon myself before this move was made to inquire, not only of brethren and sisters of our own church, but of other churches also to whom he has been preaching, and all have expressed their gratification and edification, and their judgment is a strength to us.

ELDER VAUGHN:—Before we proceed further, I wish to state that about one year ago brother Topping had a vision in which his pastor, Elder Rowe, laid his hands on him and prayed, and also gave him a charge, and he, of course, feels he wants it to be that way. I make this statement in order that all may understand that Elder Rowe is not acting selfishly in this matter.

ELDER ROWE:—Let us pray. Lord, thou hast been our dwelling-place in all generations. Thou art the creator and preserver of all things, in whom we live, and move, and have our being, and we acknowledge no God besides thee. Thou art the God of the heavens and of the earth, and naked and open to thine eyes are all things. Thou knowest our hearts and thoughts afar off. We feel, O Lord, to know that we are poor and weak and subject to mistakes. We know that thou art wise, and that thy ways are just and true, and that it is impossible for thee to make a mistake, and we feel, O Lord, that thou hast shown us that thou hast called this, our dear brother, to the ministry of thy word, and now we ask thee to be with and assure our hearts that what we are doing now is that which thou dost

approve, and would it please thee, our heavenly Father, to be with this our dear brother. Thou knowest that like all others he needs thee, that it is not in man that walketh to direct his steps. Thou knowest that as a man he cannot interpret thy word, but to do so he must have the light of thy holy Spirit. Grant that he may be blessed to speak the things that are true concerning thee, that it prove a word in season to them that hunger and thirst after righteousness. Do thou grant him communion with thee, and comfort and strengthen him in every trial all the days of his life. Father, we remember that we are not heard for our much speaking. Thou knowest what he needs. Bless him, we pray thee, in every necessary way. Keep him unto thine everlasting kingdom, for thine is the kingdom, power and glory forever, Amen.

The ministers proceeded to the laying on of hands.

ELDER ROWE:—In giving this charge I will call your attention to 1 Timothy vi. 16: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” Brother Topping, the church has now set you apart, by the laying on of the hands of the presbytery, to the full functions of the gospel ministry, not only to speak in the way of preaching to the people, but to the administration of all the ordinances of God. You are now at liberty, if called upon, to serve churches as you may feel the Lord directs. Preach to them, administer communion to them, baptize persons who come and give the church satisfaction, and whatever else devolves upon an ordained minister of the gospel of Christ. I understand the apostle in the Scripture referred to, to mean that you should be careful of your conduct

and also of your words. He said a bishop must have a good report of them that are without; his is a good work and his conduct must be in line with the work in all things, showing thyself a pattern of good works, whatever we attain to, or whatever we accomplish in the kingdom of God is by grace. As to the doctrine: use a form of sound words, and there is no form of words so sound as that given to the apostles by the Holy Ghost. Be careful, therefore, to say nothing that is not in perfect harmony with what the apostles of our Lord Jesus Christ have said. Sheep love clean food in a clean place, so as well as giving them the truth as it is in Jesus, let it come from a clean life, setting examples worthy for them to follow. Having now accepted ordination at the hands of the presbytery upon the authority of the church, if called upon to serve churches you are not at liberty to refuse to do so without very good reasons. You go forth now, my dear brother, with the fellowship of the church and these brethren of the presbytery, and our prayer is that the God who has called you to this blessed and glorious service will go with you and so bless your service to them that they will glorify the God that is in you. We bid you God speed. Amen.

WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 28 means that your subscription is paid to December, 1928; June 27 means your subscription is only paid to June, 1927, &c.

CORRESPONDENCE.

TRENTON, N. J., May 24, 1928.

DEAR SISTER DOLSON:—While I feel it is not quite right to answer your dear letter so promptly, yet it means so much to me that I just feel like telling you so. The portions of Scripture you mentioned have been much on my mind, but until I received your letter I could see no real meaning in them. As you say you had a glimpse of what it meant to you, how I wish you could have written me more about it. In the eighth verse of the eighth chapter of Solomon we read, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for." To me that is the church under the law, not developed to the full usefulness of motherhood. We know that she was in God before the world was made, but to be perfected unto the day "she shall be spoken for" she must needs to grow slowly and surely, must by every effort on her part do the thing that tends for growth. No knowledge is given her that she is not her own, but bought with a price. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. ii. 12. This I think plainly sets forth the undeveloped church of God under the law. In the seventh chapter of Song of Solomon, first verse, it reads, "How beautiful are thy feet with shoes [shod with the preparation of the gospel], O prince's daughter," and in the third verse, "Thy two breasts are like two young roes that are twins," showing the perfection of the church in the gospel, fully

able by the blood of Christ to comfort and succor those that make the perfect kingdom of God. In another place we read, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed," which again shows the church under the law kept by the heavenly Father until the day of the Lord. Isaiah beautifully speaks of it: "I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night [under the law] and day [in the gospel]." Now, sister, this is a poor expression of the beauty I have in thinking on these things, and may God grant you charity as you read it. There is no place in the word of God that shows us that the church, or bride, is or ever has been separate from her husband. It is not given to her to work out the salvation of his people, but to comfort those the Lord brings out from the world to show forth his glory. As brother Dodson in a recent editorial, and brother Lefferts in a letter to me, so beautifully shows, that while women may not become preachers and teachers in the church, yet they are given strength to bring forth fruit unto his glory. Brother McClanahan's letter in the April SIGNS is beautiful, and as I read it over it is sweeter than ever. Many times I read a letter the second time with much more understanding than with the first reading. I had the glorious privilege of going to the Baltimore Association, and enjoyed every minute of the time. The preaching was good, and the ordination service of brother Topping was touching and beautiful. The hospitality of the friends there was sweet and generous. I often wonder why such blessings come to me, who am so unworthy of them all. I

have never felt the force of the words so strongly or so beautifully as I did in Baltimore when I met brethren and sisters and they expressed by words and hand clasps their love and fellowship for me. "We know that we have passed from death unto life, because we love the brethren."

"Lo, what an entertaining sight
Are brethren that agree,
Brethren whose cheerful hearts unite
In bands of unity.

When streams of love from Christ the spring,
Descend to every soul,
And heavenly peace, with balmy wing,
Shades and bedews the whole."

It is when the flesh comes between us and our God that darkness covers the people, that we cannot see the beauty of Christ in his church, nor the mark in the forehead of his elect, but it is still there as beautiful as ever, and when the day star arises in our hearts we know and feel that the prophecy is true: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

I am so glad sister Naomi could be with you for a little while; she is such a comfort.

Many times I feel like writing to you, but dearly as I love you for the truth's sake I do not feel to intrude, and cannot expect you to take your time in reading and answering my poor letters. I hope to see you at New Vernon, if it so pleases God that we both are there. Wish you could be with us at Hopewell next week, and could spend the nights with me.

Love and fellowship from your little sister,

ELIZABETH L. FETTER.

[The above is a letter written by sister Fetter, of Trenton, N. J., to sister Dolson, of Warwick, N. Y.—ED.]

BATH, Maine, Dec. 17, 1927.

ELDER R. LESTER DODSON—DEAR BROTHER IN CHRIST:—It is with gladness in my heart I can thus address you. I hope you will not think it strange I write you again so soon. I did not tell you what I wanted to, as the devil was saying to me, Oh he will not care to hear what one as ignorant as you has to say, but God gives me the assurance that I can talk to you with an open heart and you will overlook my ignorance and all my mistakes and have charity in your heart, for Christ has given me to love what I see in you and I wish I could tell you of that love. One said, "We know that we have passed from death unto life, because we love the brethren." That is a wonderful evidence, and if we have that love for our brethren how much more does He love his children. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." So he has put that love in our hearts. I feel that you are an undershepherd and I am one of your flock and it is to you I can go for counsel; as God gives it to you you comfort the little ones. It was you who baptized me of that water John baptized Christ in of Jordan. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." That means unity and one in Christ Jesus, nothing outside of him. When we have had these wonderful things revealed to us what can we want outside of Jesus? It is all in him, for in him we live and move and have our being. We are told, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I forget how rich I am in God, his goodness to me, the boundless grace and mercy he has stored up for them that love him, how he took

me from that mire and placed my feet upon that solid Rock and put a new song in my mouth. How I like to sing that song of how he called me from darkness into his marvelous light, how he taught and instructed me and led me in paths I knew not. Paul said there was no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit, and if it is after the Spirit the Spirit of God dwelleth in you, and if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. How I hope I have some of that Spirit in me. Paul said, Hope that is seen is not hope, but if we hope for that we see not then do we with patience wait for it, so I pray God give me the patience to wait and see what lies at the end of the race. How I wish to-day I might hear you talk of that wonderful grace, for I know you are speaking to-day to some of God's people. I am thankful God keeps the desire in my heart to hear his servants proclaim the truth, for I know it is not the desire of the natural man. Now that winter has come we cannot assemble ourselves together, but it will not be for long, as time passes away quickly. I often think of the church at Bowdoinham and the few members: brother and sister Tedford, sister Bell and her daughter, Attie, Agnes, Nettie, my own sister as well, sister Annie and myself, the least of all, and I pray we will be kept in love, peace and fellowship in the future as in the past. They are all as well as usual, with the exception of sister Tedford, she is not. I get to see sister Attie occasionally. She is a comfort to me and I have loved her ever since she used to come to our home when I was a girl. When she talks I think it wonderful she is given such ability to tell what I would like to,

but cannot. I hope I will always be kept to be a help to the little church and not a hindrance. I do not want to do or say anything not in accord with it. My life seems to have been made up of mistakes and blunders, but the Lord has been good to me all my days. I know not why.

Well, brother Dodson, I hope I have not wearied you so I cannot write again, for I often long to write, but always ask, What have I of interest to tell? I received your good letter, also the book. Thank you. May God give you strength day by day as you need it, is my prayer.

With love and fellowship from a very unworthy sister,

RACHEL BEAL POTTER.

ALTON, Kansas, March 20, 1928.

DEAR BRETHREN EDITORS:—If you will allow me, a poor and sinful worm of the dust to address you thus. Inclosed find check for six dollars to apply to my subscription to the SIGNS for the past three years. I acknowledge and am thankful for your kindness in sending the paper to me, for it is the only preaching I get as there are no Old Baptists about here, and I do not care to hear anything that does not sound right. We had a church here at one time with about thirty members, but many have gone to their eternal rest and the balance have moved to other States, so I am left alone with the church book. I am seventy-six years old and am as sinful as I am old. I wonder sometimes if I have been born again, yet when I look back fifty years over my experience hope springs up anew. I know it takes the power of God to keep man from sin; we cannot even control our thoughts. I was born and raised in the Lutheran faith in Germany, and in September, 1880, I joined the Old School Predestinarian Baptist Church, in Jack County, Texas.

I have been slow in acknowledging the kindness shown me by the publishers of the SIGNS, but now accept my heartfelt thanks for past favors received from your kind hands.

With brotherly love to all, I am, I hope, a poor sinner, saved by grace and grace alone,

JOHN L. BECK.

WEISER, Idaho.

DEAR BRETHREN:—I very much want two back numbers of the SIGNS, and am willing to pay for the same if you can send them and your bill for copies and expenses. First, February 1st, 1919, containing the subject "Prayer." Second, a copy of the SIGNS containing "God is equal in all his ways," found some time between May 1st and December 1st, 1924.

Hoping you can find one or both and will let me pay you for all trouble and expenses, I remain,

Your friend in need,

M. N. WEBB.

If any of our readers have either or both of these numbers of the SIGNS and are willing to part with them, they will please communicate with brother Webb, whose address is N. M. Webb, R. D., 53 E. Butterfield Street, Weiser, Idaho.
—ED.]

PLEASANT HILL, Mo., Sept. 14, 1928.

DEAR KINDRED IN CHRIST:—I have felt I would like to tell you of the blessed privilege I had in being able to attend the First Kansas Association, held in the home of brother and sister W. I. Zinn, near Meridan, Kansas, the 7th, 8th and 9th of September. Services began each morning at 9 o'clock, also held afternoon and evening sessions, and the time between seemed spent in spiritual conversation, and all were a unit, seeing eye

to eye and speaking the same thing. It was truly a lovely place to be. The preaching brethren were Elder T. E. Attebery, of Greenwood, Mo., Elder L. L. Schenck, of Topeka, Kansas, and brother W. T. Huett, of Jacksonville, Ill., and brother Davis, of Dodge City, Kans., and it was a feast to sit under the sound of their voices. We were very comfortably cared for and made to feel one with them. There is no band like that elsewhere, and I hope I may be able to visit them again in the near future and to welcome them, or any of the true Israel of God, into my home.

With love to all the household of faith I am unworthily,

(MRS.) J. W. TAYLOR.

CLAIRETTE, Texas, July 8, 1928.

DEAR EDITORS:—After so long a time I will send in my subscription, and I beg you to overlook my being so slow. I could have sent it before, but have had so much trouble I just put it off from time to time, so please excuse me and I will try and do better next time. I wish every Old Baptist who is able would take the SIGNS OF THE TIMES, for I think it is the best Baptist paper ever published, and I ask you writers to write on and tell the good old story of salvation by grace that gives the good Lord all power, glory and honor.

Our little church here at Clairette asks all peace-loving Baptists to visit us and affiliate with us, so if any Old Baptists who want peace on the terms of the Bible, that is, in giving the good Lord all the power, glory and praise, come this way we ask them to stop with us and behold our order and preach for us, and we will be glad to have you. We want peace and love multiplied. May the good Lord be with his people and keep us all of one mind and one accord, is my prayer.

Your unworthy brother, if one at all,
W. R. HARDIN.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1928.

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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.***EXODUS III. 5.***"PUT off thy shoes from off thy feet, for the place whereon thou standest is holy ground."*

We have just had another wondrous meeting of the Lexington-Roxbury Association, and with the fragrance and joy of this meeting in our soul, and Old Baptist company in our home, we retire to our room to write once more to our brethren and friends at home and abroad. What shall we write? Surely it should be easy out of the fullness of one's heart to ascribe greatness unto the Lord, to declare that he is a rock and that his way is perfect, and to the living in Zion, those who have been lame from their mother's womb, or who may be blind and halting, to them we can say, "Such as I have give I thee." While about our chores this morning, realizing it was our time to write, that this writing was a duty to our brethren and friends that we ought not

to shirk, the question arose, On what subject shall we write? The words came to us, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The angel of the Lord appeared unto Moses in a flame of fire out of the midst of the bush. This bush was found on the mountain of God, and it was the only bush in all the world that the angel of God dwelt in. This bush is a type of the church of God, "the mountain of the Lord's house," which is at "the top of the mountains." It is the blessed city that is set upon a hill, that cannot be hid, and in this glorious gospel day, to every one unto whom Jesus the angel of the Lord appears, this blessed bush, the city of our God, is a "great sight," the most wonderful sight that eye hath ever seen.

"Glorious things of thee are spoken,
Zion, city of our God,
He whose word cannot be broken,
Formed thee for his own abode."

The name of the city in that day shall be called, "The Lord is there." "And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush." What a wonderful light this flame of fire sent up from the midst of the bush, and this very light lighteth every man that cometh into the world. One of old said, "Out of Zion, the perfection of beauty, God hath shined." Fire is not only for a light but it also destroys and consumes, it cleanses and refines. This fire then is the word of God spoken by his own sent servants, for it is written. He "maketh his angels spirits, and his ministers a flame of fire." The angel of the Lord was in the flame of fire, Jesus is in every God-sent message spoken by his servants in the church to-day. Paul tells Timothy to "Preach the word," and God says, "It shall accomplish that which I please, and it shall prosper in the thing whereto I

sent it," and so the brush burned, and just so the election of grace shall know of his presence and talk of his power. Isaac of old said, Father, here is the wood and fire, and such things are sure to all the seed. In all ages holy men were blessed to testify of Jesus, and their testimony, as clear as a flame of fire, continues its course, for the angel of the Lord was in it, right through the night of Judaism to the dawn of the gospel day, and it came from the midst of the bush. Now when Moses saw that wonderful sight he said, "I will now turn aside, and see this great sight, why the bush is not burnt." And God called from "the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." If Moses, who afterwards was the lawgiver, with his body full of vigor and his eye keen, could not come nigh, how much less we who are afar off. There is no way that we can see this great sight except as the Lord appears to us. Jacob did not find the Lord, but the Lord found Jacob; Moses did not appear to the Lord, but the Lord appeared unto him. Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee [that is, when the Lord appeared unto him]. Wherefore I abhor myself, and repent in dust and ashes." Now Moses not only saw the great sight, but the Lord spoke to him, saying, "Moses, Moses," which means this, that the Lord makes no mistake in his call, it is not a universal call, but it is a discriminating call. Moses is a stranger to others and to himself, but he is no stranger to God. Why, it was God who saw fit he should be "a proper child," and when laid in the little basket of bulrushes

by the riverside, and he as a helpless child cried, it was the Lord's kind providence that preserved him from all harm and provided a place for him in Pharaoh's house to be the son of Pharaoh's daughter. The Lord knew Moses, and he knows each of us, just what we are and how we are. Long after the time that the Lord called Moses, there was a man who hated the name of Jesus and despised his cause, and he, in the height of ambition, went his own way, but the Lord knew him, and the Lord said, "Saul, Saul." Oh what a light, and what a voice, surely it is enough to make the vilest and hardest heart to tremble and be astonished.

"Put off thy shoes from off thy feet." On this holy ground the feet are exposed to the scrutiny of God himself, no covering of man's making will do there, no self-righteousness or human attainments, for we must all come naked before him with whom we have to do."

"The place whereon thou standest." There are but two places presented in the Scripture where the whole of the human race can stand. Some stand as they ever did, in Adam, having no other righteousness but that of the flesh, and there are a number that no man can number which stand in the second Adam, the Lord from heaven. Those who stand in no other righteousness but that of the flesh stand only upon a foundation of sand, that cannot hold their building. When the tempest of God's wrath comes upon them, they will be like the "chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Those who are led of the Lord, kept and preserved unto his

blessed appearing, these stand in the second Adam, our Lord Jesus Christ. Chosen by God before the world began, and given in covenant love to the Son, and the Son saith, All that the Father hath given me shall come unto me, and him that cometh unto me I will in no wise cast out. He calls them by name and they answer him, these stripped of all self-sufficiency, knowing that they cannot deceive God nor hide anything from him. God says to them by his own mouth, "The place whereon thou standest is holy ground." At another time God said to Moses, "Behold, there is a place by me, and thou shalt stand upon a rock." What wonderful words, "There is a place by me, and thou shalt stand upon a rock." This is the blessed Rock of Ages, and that is the place that is by God's appointment and God's revelation and it is holy ground. The shoes of legalism must be taken off here, the effort of the creature is vain, for all creatures that shall witness this "great sight" shall "stand still, and see the salvation of the Lord." They shall realize that there is a place for them, and no other place for them will suit them but the "Rock." Put in the Rock, not by man, for man has never been able to point out the place, but put there by God's electing love. No wonder Moses hid his face and was filled with fear. We, too, cannot even think of these things without feeling our insufficiency for these things. Our feet exposed, yea, conscious of what unworthy wretches we have been all our life long. Ah! but it is God who says, "The place whereon thou standest is holy ground." It was as he stood upon this holy ground that Paul could say, "O wretched man that I am!" but could also add, "I thank God through Jesus Christ." Who shall separate us from the love of

God? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. All these things are according to the word of God, the flame in the midst of the bush, and though the church endures these things, yet like the bush it is not consumed. Is it not wonderful, my dear readers, that in this dark and cloudy day the church still shines in the light only of her Lord? Our poor cold hearts are still warmed at times by the same flame that warmed the hearts of the two disciples who journeyed from Jerusalem to Emmaus. And what a wonderful flame is God's love which is shed abroad in our hearts, so that each can feel his brother's sigh and with him bear a part. As we see this in the church to-day it is a "great sight," and to this poor sinner such a place is holy ground.

G. R.

SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a Subscription Blank as a convenient form for our subscribers to send in their subscriptions, the majority of which expire with the end of the year. It would greatly encourage the editors and publishers to receive some new subscriptions, together with the old ones; if each one would try and get us at least one new subscriber it would assist us greatly. Brethren, sisters and friends, will you see what you can do?

CHANGE OF ADDRESS.

Elder J. T. Barnes having changed his address from Walla Walla, Washington, to Freewater, Oregon, requests his correspondents to address him at the latter place.

CIRCULAR LETTERS.

(Written by sister Della Davis.)

The Elders and messengers composing the First Kansas Association of Regular Old School Predestinarian Baptists, to the churches composing our body, and to the saints abroad, greeting.

DEAR BRETHREN IN THE LORD:—With a realizing sense of the weakness of the flesh, and utter dependence upon the God of all wisdom and power, it is with much fear and trembling that this attempt is made to perform the duty appointed to me at our last session, yet with a desire to be obedient to your request, and in so doing trust it is with a feeling of reverence to his great and holy name. It is my desire, if the Lord wills, to call your attention to the words found in Isaiah xxxiii. 20, 21, which have been impressed upon my mind for some time: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." There is nothing more beautiful to the spiritual view than the city which God has chosen to put his name there full of the solemn praises which the inhabitants bring to God, the builder and maker of this city of solemnities. He keeps it as a tabernacle that shall not be taken down, not one of its stakes, or points of doctrine shall ever be annulled, not one of the cordon of blessed promises and sweet assurances of joy, peace and rest in him shall ever fail. In all these precious things the glorious Lord, Maker and King, is unto us a place

of broad rivers and streams. This all-over glorious place is from whence flows the pure river of water of life, the streams of which make glad this lovely city of our solemnities. As the rain comes out of heaven and returneth not thither, but watereth the earth and maketh it bring forth, so do the lovely streams of mercy, truth and grace flow out from this holy place. The joys of these gently flowing streams come not by works of righteousness which we have done, but from the Place, the source of all good. No galley with oars, no slavish servitude with the oars of self-righteousness and imaginary good works, can ever soil the quiet streams of this river of life. None of the gallant ships, the worldly churches with their costly edifices and their boasted number of thousands, and hundreds of thousands of adherents, shall ever pass by, or have even a view of this city of solemnities, this "little city with few men in it." These few men, trusting alone in "the sword of the Lord and of Gideon," can all say with one voice, Not by works of righteousness which we have done, not unto us, for the Lord is our Lawgiver, Judge and King, he will save us, and unto his name be all the glory. He is unto us a place, a hiding-place from the storms, and a covert from the adverse winds that beat upon us. That lovely Place from which flows the gentle streams of all the sweet fruits of the Spirit in which we delight to walk is synonymous with the words of the prophet, in which he says, An highway shall be there, and a way, and it shall be called, The way of holiness; and the redeemed of the Lord shall walk there. No ravenous beast (as the horseleech's daughter, crying, Give, give,) shall go up thereon. The vulture's eye scanning the world for the richest places on which to feed, has

never seen this "way." It is only for those, the poor wayfarers, the fools for Christ's sake, they shall not err therein. This way is Christ. ("I am the way.") He has put his name there, and his name is Jesus, for he shall save us. He hath saved us and called us with an holy calling, and nothing shall ever be able to separate us from the streams of love, mercy, joy and peace in "the Way." "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." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord," for I have redeemed thee, I have called thee by my name, thou art mine, and this people I have formed for myself, they shall shew forth my praise. Oh what a wonderful Savior, and just as surely as he has an elect people, just as surely he will come again and gather them to everlasting rest. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"And gathered around the great throne
Where bright golden crowns we shall wear,
Hosannahs to sing till the heavens shall ring,
Oh what must it be to be there.
To feast on his heavenly charms,
And bask in the smiles of his love;
Throughout ages to come, with harp and with tongue
Singing unceasing anthems above."

Now we are of the earth, earthly, but then shall we bear the image of the heavenly, and when we awake in his likeness then shall we be satisfied, for we shall see him as he is. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." Oh what a glorious thought, that all the redeemed

of the Lord shall meet in that heaven of bliss. Can any thought be more precious to the poor and afflicted people of God? And there shall be no night there, for the Lord God giveth the light, and he shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for all the former things are passed away. Oh may it be our happy lot when time shall be no more, to enter into that heavenly place prepared for those who diligently seek him, ever to be with him and praise him for evermore.

Our burdens at his feet lay down,
And change the crosses for a crown;
In songs of adoration raise,
Each tuneful voice to him in praise.

L. L. SCHENCK, Moderator.
MARY ELLISON, Clerk.

(Written by Elder J. C. Woodrum.)

The Pocatalico Old School, or Predestinarian Baptist Association, in session with Bethel Church, Lincoln County, West Virginia, Friday, Saturday and Sunday, August 31st, September 1st and 2nd, 1928, to the associations with which we correspond, and to all of like precious faith with us, sendeth greetings.

DEAR BRETHREN:—Having been selected by your body at our last association to write a letter, and having consented to do so, I will by the help of the Holy Spirit attempt to write on a subject which I hold dear and precious: Election, absolute, eternal and personal. (Scripture: 2 Thess. ii. 13, 14.) If there were no other Scripture in the sacred word of God except this one, I think we all should be bound to receive and acknowledge the truthfulness of the great and glorious doctrine of God's ancient choice of his family, though numerous other texts are found in his word bearing as strongly as this one. We read, "By the decree of God, for the manifestation

of his glory some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sins to their just condemnation, to the praise of his glorious justice. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto." By the sin of our first parents, commonly called original sin, the image of God was utterly defaced in man, and he and his posterity of nature became enemies of God, slaves to Satan, and servants unto sin, insomuch that death everlasting has had, and shall have, power and dominion over all that have not been, are not, or shall not be, regenerated from above, which regeneration is wrought by the power of the Holy Ghost working in the hearts of the elect of God an assured faith in the promise of God revealed in his word, that from the eternal and immutable decree of God all our salvation springs and depends. The Bible does not only back up the truth of the doctrine of election, but also the doctrine of absolute election and predestination. We must say that election is absolute; that is, it does not depend upon what we are. God hath from the beginning chosen us unto salvation. I am sure this choice is not made because God saw anything in the creature of worth

or merit, or that by his foreknowledge, as some believe, he saw that the creature would have faith. All the faith we have God, by free grace, gives to us, then why elect for that cause? Some ask, Why does God elect some and leave the rest in their sins? We answer, It is God's sovereignty, he will have mercy on whom he will have mercy, he saves because he will save. Some say, He knew who would believe, and elected them. No one can come to the Son except the Father who sent him draw him, and all that the Father gave to the Son shall come to him. Yes, he knew all things, he saw the end from the beginning. No one can say that Jesus is the Christ only by him. No one can believe a thing until they know something to believe, or that something has been revealed. Peter could not have said, "Thou art the Christ, the Son of the living God," had it not been that it pleased the Father to reveal his Son to Peter as such. So we, without hesitation, say and believe that every one of God's family was chosen, elected, ordained, called out, predestinated, absolutely from the beginning.

In the next place, election is eternal. God hath from the beginning chosen you unto eternal life. I cannot tell when the beginning began, can you? We might go to the time when all the universe slept in the mind of God, as yet unborn, until we enter the eternity where God, the Creator, lived alone, everything sleeping within him, all creation resting in his mighty gigantic thought, we have not guessed the beginning. Then our election, if elected, is eternal.

In the next place, election is personal. The Arminians say that election does not mean the church, but it means nations. God hath from the beginning chosen you. Then election is personal. It must be so.

Every one who reads this text, and others, too numerous to mention here, like it, will see that the Scripture continually speaks of God's people, one by one, and speaks of them as having been the special subjects of election.

" Sons we are by God's election,
Who by Jesus Christ believe;
By eternal destination
Sovereign grace is here received."

J. W. MCCLANAHAN, Mod.

DELL SMITH, Assistant Mod.

H. J. BIRD, Clerk.

CORRESPONDING LETTERS.

The First Kansas Association of Regular Old School Predestinarian Baptists, to those with whom we correspond, and to all the household of faith scattered abroad, greeting.

DEARLY BELOVED BRETHREN:—Under the faithful watchcare of him who never slumbers nor sleeps, and who has kept us as the apple of his eye, our lives have been preserved, and as monuments of his unfailing love and tender mercies we are again permitted to meet in an associate capacity, and in one accord to mingle our voices together, ascribing all honor and praise to him who is the chiefest among ten thousand, and the one altogether lovely. We have been enabled to feast upon that heavenly manna which comes down from above, from him who is the giver of every good and perfect gift, and the blessed tie that binds our hearts together in sweet fellowship and love has been manifest among us. Our visiting ministers have come to us proclaiming the glorious gospel of Christ, who rules and governs all things after the counsel of his own will; an unchangeable God, who is the same yesterday, to-day and forever. He is of one mind and none can turn him.

Our next session is appointed to be held with Big Walnut Creek Church, to begin at 2 o'clock on Friday before the second Saturday in September, 1929, the place to be decided later. To the brethren of our correspondence, we rejoice in your expressions of love and fellowship, to you, and to our visiting brethren now with us, and to all of like precious faith, we say, Come again.

Now may grace, mercy and peace abide with us all, now and for evermore.

L. L. SCHENCK, Moderator.
MARY ELLISON, Clerk.

OBITUARY NOTICES.

Peter Campbell was born December 18th, 1849, in Lobo Township, son of Archie and Effie Campbell, who were both members of the Covenanted Baptist Church of Canada. He was married to Effie Jane Gillies in 1899. They lived for a short time in Lobo Township, and then moved to St. Thomas, Ontario, and lived there until he died. He began at the carpenter trade when a young man and followed that trade as long as he was able to work. He was in poor health about five months, and died August 7th, 1928. He was not a member of the church, but was a believer and a dear friend to the Old School Baptist cause and regretted on his deathbed that he had never been baptized. His home has been one of my stopping places for fifteen years, and any hour, day or night, heat or cold, his door was always open and one was always made welcome. I had heard that he was poorly and seemed to have an intimation that something was going badly with him and for two days he was continually on my mind. It worried me until I wrote him a letter inquiring after his welfare, the letter arriving there just about the time he died. They wired me to attend the funeral, which I did, using for my text, by request, Peter's favorite chapter, the eighth of Romans, after which all that was mortal was laid to rest in the St. Thomas Cemetery. Brethren, we have lost a friend indeed, and may the Lord reconcile us, and may his blessing rest upon the lonely widow who is left to mourn, and enable us to say, Thy will, O Lord, be done.

ALSO,

William E. Chilton died very suddenly September 22nd, 1928. He had been in poor health for the last two months, and on the afternoon of the 22nd had driven his car to see the doctor, arriving home he fell on the stone walk, where he was found uncon-

scious by his sister-in-law and brother, with whom he had made his home. He was born July 5th, 1865, making his stay here 63 years. About twenty-five years ago he was baptized into membership of the Old School Baptist Church at Turners, Ky., called Cane Run, and was one of the pillars of the Church, always filling his seat. He was a man of few words, honest, and held in high esteem by his brethren. He was well established in the doctrine, often saying, They cannot preach too hard for me, the Lord has all power and cannot be moved. He will be missed in our meetings, in the home and in the neighborhood. We feel our loss is great, but that is his gain, and we bow in humble submission to the will of God, who doeth all things well. The Lord gave and the Lord hath taken away; blessed be the name of the Lord. He is survived by one sister and two brothers: Mrs. Sam Dunaway, Ashby Chilton and Noble Chilton.

I tried to comfort the friends on the day of the funeral, using the words of St. John: "Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life." There was a large gathering of brethren and friends. We laid him to rest in the cemetery at Port Royal, Ky., to await the call of the Master. May the Lord comfort the brethren and friends.

ALSO,

Mrs. Archie McAlpine died at the home of her nephew, Malcom Galbraith, of the township of Ekfrid. She was the widow of brother Archie McAlpine, who predeceased her about two years. Funeral services were held from her residence, in Euphemia, and interment was made in Rickard Cemetery. Deceased was a daughter of the late Malcom McAlpine, one of the early pioneers of Ekfrid Township, and was in her seventieth year. She is survived by one brother, Duncan, of London, and one sister of Strathroy, besides a large circle of friends in Ekfrid.

I was asked to send the above to the SIGNS, as I had officiated at the husband's funeral, but was not available at the time of her death. Dear friends, we ask the Lord to reconcile us, and may he comfort those who mourn.

GEORGE L. WEAVER.

◆◆◆◆◆
Mrs. Nettie Hyatt Brown was born at Warwick, N. Y., July 13th, 1881, and departed this life April 6th, 1928, at Warwick Hospital, where she underwent an operation for gallstone a few days previous. Thirteen years ago she was afflicted with atrophy of the optic nerve, which caused her to be blinded from the scenes of earth, which grief was terrible for her to bear, as well as the family. But the endurance of the trial was wonderful indeed to us all, and many the tear she shed, and two weeks before, while at her mother's home, she made a misstep, and exclaimed so pitifully, Oh I am so tired limping

around in the dark. But the time was shorter than we all realized, and she developed the trouble that ended the long night for her. Nettie knew, and loved the church of God, lived to sing the songs of Zion, and loved those who believed the truth as it is in Jesus, and loved to entertain the friends at her home, and the evidence, "We know that we have passed from death unto life, because we love the brethren," was surely her evidence. She suffered much before the operation, but we are told that afterward she did not regain consciousness sufficiently to talk, but sweetly passed away. She left her heartbroken husband who did all in his power, sparing nothing to make her happy at all times, a daughter, Ruth, her mother and sister Minnie, a sister Jessie died March 8th, 1915. Her funeral was held at her home, conducted by Elder R. Lester Dodson, who spoke from 1 Corinthians, 15th chapter, 13th to 16th verse, and read one of her favorite hymns (1247). Her cousins acted as bearers. There were thirty-two large floral pieces, which spoke for those who loved her dearly. Her remains were taken to Middletown, N. Y., for interment in Hillside Cemetery.

ALSO,

April 30th, 1928, **Mary E. Hyatt** passed away from earthly cares and sorrow, after a few days of severe suffering. She was born at Warwick, N. Y., June 5th, 1844, making her stay on earth 84 years. She was married November 14th, 1866, to Thomas M. Hyatt, to which union were born three daughters: Minnie, at home, Nettie, who preceded her in death twenty-four days, and Joie, wife of Arthur Gravel, who passed away March 8th, 1915. Mamma united with the Warwick Church, and was baptized in October, 1871, by Elder J. N. Badger, later the family moved to Middletown, and she then united with the Middletown and Wallkill Church by letter, and never changed, though in after years she again took up her residence in Warwick. Her life was a life of trial, and it can be truly said of her, as of her dear Redeemer, she learned obedience by the things she suffered. She was a devout Methodist fourteen years and was brought out so clearly and miraculously, election and predestination were made so plain to her. She talked freely about it to her mother, and she replied to her, If you get a religion that will save you and not your brother you better get rid of it. But in after years she, too, was brought to ask how God could be just and the justifier of an ungodly sinner, after worshipping with the Methodists thirty-two years. Mamma never had good health, and that coupled with the trials she endured made her sufferings intense, but the sweet consolation that came with the trials made her endurance wonderful at times, but, as in Nettie's affliction and death, she said there was no strange God with them.

Her funeral was held at the Warwick meeting-

house, and Elder Dodson spoke from the words, Hitherto the Lord has helped us, Praise ye the Lord, and read the hymn so wonderfully appropriate to her, 1252, using the word "she." Six of her brothers acted as bearers, and her remains were taken to Phillipsburg and interred in the family plot.

One who loved them and reverences their love,
MINNIE E. HYATT.

John M. Sparks died at his son's, Ed. Sparks, near Little Rock, Arkansas, January 11th, 1927. Brother Sparks was born in January, 1841, making his stay on earth 86 years. He was married to Elizabeth Jones when a young man, and they raised a family of several boys and girls, and all were of much honor to their parents. Brother Sparks was a soldier in the Civil War and served with the highest degree of honor, being a good and faithful soldier to the day of his discharge. He joined Mt. Pleasant Primitive Baptist Church about twenty-two years previous to his death, and lived a true and faithful member to his faith. Brother Sparks was uncompromising with what he felt to be Arminianism, believing in the unlimited power of God, and that His purposes were decreed to the transpiring of all things whatsoever come to pass. I was called by the family to conduct the funeral, which was held north of Little Rock, Arkansas, at his old home and home church, where he had lived and worshipped God for all those many years. It was a very cold day and I had to drive by automobile about 130 miles to be present. There were present on the occasion many of his good old friends who loved him and held him in highest esteem, to whom I tried to speak words of comfort. We feel to say: Surely another good and faithful soldier has passed on to his reward, which is an inheritance that is incorruptible and undefiled, that fadeth not away.

ALSO,

Thomas Gray died at the home of Thomas Gray, his son, at Smackover, Arkansas, May 18th, 1927. Brother Gray was born in the year 1859, making his stay on earth sixty-eight years. He was married to Mary Barres in 1878, to which union were several boys and girls born. I have not the names of them all, but know they were men and women of the highest character who lived to honor their parents. Brother Gray joined the Primitive Baptist Church at Salem, in Union County, Arkansas, and was baptized by Elder Dean, who was pastor of the church at the time, and one of the able defenders of the doctrine of salvation by grace from first to last, and which dear old brother Gray was an uncompromising contendor for. Brother Gray was clerk of the Ouachita Primitive Baptist Association for many years, and was very proficient in his work. He was loved by all genuine Baptists, and many sought his counsel, both in and out of the church, and he

usually was able to help those who needed assistance, and was always glad to assist as best he could. He was Justice of the peace of his towship for forty years, and was regarded as one of the best, and his decisions were rarely appealed to higher courts. We realize that another wonderfully good and great man is gone, and that the Baptists, as well as the community at large, have suffered a great loss, but feel that while we lose, it is his gain, and that he has only gone on to the reward of the faithful soldiers who are to come to "the King's highway" to rest in peace. May we all bow in humble submission to God's will, and be able to say, Thy will be done in earth as it is in heaven.

I was called to conduct the funeral, which was held in the old burying ground where the old church used to stand. There were many friends and brethren present to show their last tribute of respect. I used for a text, 1 Corinthians xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," trying to comfort with the truth that we must drop this fleshly body to take up the incorruptible one, and that death is the gateway to that celestial city. May God give comfort to us all, that we, too, may feel to welcome that day when we shall be released from the earthly house of this tabernacle to be with our Lord and ever live with him.

V. R. HARRIS.

Mr. Thomas Y. Nicoll, son of the late Benjamin B. and Mary A. Nicoll, was born August 28th, 1854, died October 4th, 1928, and was interred in Bethel Cemetery, near Chesapeake City, Md., October 8th. His first wife was Miss Ella Boulden, and the second Miss Line Grafton, both were members of the visible church. The latter was a daughter of the late Elder William Grafton, of Harford Church, she predeceased him in death about a year. Mr. Nicoll left evidence of a hope of life in Christ beyond this earth, having related an experience to the writer on at least two occasions, and while not a member of the visible church, he was in his late years a faithful attendant of the Welsh Tract Church and the different Associations where he could attend. He will be missed by many friends, as he was widely known, having been engaged in railroad transportation service for nearly forty years. Elder H. H. Lefferts preached his funeral sermon at the undertaker parlors of E. C. Wilson, Newark, Delaware, from the text, Revelation xx. 6, to the comfort of many who were blessed to hear it. He completed the assignment to the grave, at the house, on account of train connections too close to go to the cemetery, and the service of the Brotherhood of Trainmen concluded the final interment at the cemetery.

Written at the request of his sisters.

J. B. MILLER.

James A. Groshong was born in Wisconsin, Feb. 19th, 1849, and died of heart trouble Sept. 23rd, 1928, at his daughter's, Mrs. E. B. Horning, in Corvallis, Oregon, aged 79 years, 7 months and 4 days. He was married December 25th, 1869, to Miss Rhoda Hamar, and to this union were born seven children, six of whom survive him, viz., Mrs. E. B. Horning and Frank Groshong, of Corvallis, Oregon, Spencer L., of Centralia, Wash., Merrill E., of Cloverdale, Oregon, Mrs. S. L. Burcham and Fred M., of Portland, Oregon, one brother "Roe," of Los Angeles, Calif., and one sister, of Topeka, Kansas, besides the church and a host of other relatives and friends. In early life, he, together with his parents, moved to Kansas, settling on a farm near Topeka, where he grew to manhood. He joined the Primitive Baptist Church in 1865 or 70, and was baptized by Elder Pence, before the division. He moved with his family to Oregon in an early day, settling near Corvallis, where he has since resided. After the death of his wife he broke up housekeeping, and has since lived among the children. After coming to Oregon he joined the church called Luckiamute, by letter, and afterward he removed his membership to Tallman, joining Bethel Church at that place, where his membership was at the time of his death.

The writer was called to conduct the funeral, which was held at the Hollingsworth Parlors, in Corvallis September 25th, and used for a text, 1 Corinthians xv. 51: "Behold, I shew you a mystery: We shall not all sleep," speaking to a large and attentive audience. He was laid to rest by the side of his wife in the cemetery near Corvallis, there to await the sounding of the trumpet, which shall awaken the sleeping dead, and change our vile bodies from mortal to immortality, and so we are admonished to comfort one another with these words.

Written by one who feels to be less than the least in my Father's house. In bonds,

S. B. MOFFITT.

G. W. Holland was born August 23rd, 1851, and died August 8th, 1928, making his stay here on earth 70 years, 11 months and 15 days. Brother Holland was sick about eight days, but did not complain any. A doctor was called, but medical skill and loving care failed to restore him to health, and when his Master called, Child, come home, he obeyed without a struggle; as one going to sleep he passed on to the other world, to be, we believe, with those dear ones who have gone on before. Dear brother Holland was a member of the Old School Baptist Church, and was always faithful to the cause. He truly believed in gospel order, and had no use for disorder. We surely do miss him, but believe our loss is his eternal gain. His wife's maiden name was Nancy Moss. His children's names are as follows: Emma, Polk, Mary, Howell, John, George, Phoebe, Nute, Joe,

Nell Forshee, Bessie Forshee, Jessie, Pete, Exil Forshee, Ivy, all of Vowells Mill, Ga., except Emma and George, Emma, of Lotus, Ga., and George, of Pearson, Ga. He also leaves one brother, Henry Holland, of Hornbeck, one sister, Rebecca Hale, of Jacksonville, Texas. We desire to express our heartfelt sympathy to the bereaved family, and pray the God dear brother Holland so much loved and tried to serve be with them in this sad hour, and may he reconcile them to his holy will and keep him by his almighty power, is our prayer, and when life is over with us all, may we bask in the sunshine of his love, and praise the Father, Son and Holy Spirit in that world that will never end, where there will be no sickness, sorrow, pain nor death, but all be one in glory.

MARY SHARP.

Mrs. Naomi Graham died at her home, in Mardela Springs, Md., July 10th, 1928, aged 71 years. On December 17th, 1884, she was married to Levin H. Graham, to which union four children were born, three preceded her in death. One daughter, Effie, and Mr. Graham survive. Mrs. Graham's maiden name was Myers. In July, 1898, she was baptized in the fellowship of the Rewastico Church by the late Elder A. B. Francis. She continued steadfast in the faith to the end, esteemed by all who knew her. Mr. Graham and the daughter are left sad and lonely, but know it is better for her. She had been a great sufferer for years.

The funeral services were conducted by the writer, at the home, July 12th, and were largely attended. The interment took place in the family plot in the Methodist Cemetery at Mardela Springs.

By request.

H. C. KER.

Amos Showalter was born in Virginia August 25th, 1845, and died at Othello, Wash., September 28th, 1928, being 83 years, 1 month and 3 days old. He moved with his parents to Beardstown, Ill., when five years old, where he grew to manhood. October 17th, 1867, he was united in marriage to Elizabeth Moor, and to this union ten children were born, six girls and four boys, one girl dying while young, the rest living to be grown and married. Sally, the oldest girl, died a few years ago. Two boys and three girls live in Kansas, one girl lives in Colorado, Charles and Edward live in Othello, Wash., where brother Showalter died. Brother and sister Showalter united with Charity Church in Johnson County, Missouri, in 1888, were baptized by Elder R. M. Ogle, and proved their faith by their walk all through their lives. Brother Showalter was an ordained deacon in the church. Sister Showalter was called to the better world August 8th, 1923, and since that time brother Showalter had made his home with his children. For the last three or four

years he had made his home with Charley and Edward here in Othello, and he, by letter, placed his membership with Mizpah Church of Regular Predestinarian Baptists and his funeral was conducted by the writer in said church September 30th, 1928, after which his body was laid to rest in the Touchet Cemetery to await the call of God, in whom he so long trusted. Brother Showalter was well known among the Baptists of eastern Kansas and Missouri. May the dear Lord reconcile us all to his gracious will, is my prayer.

J. T. BARNES.

Bellinda Elizabeth Morlan Conner was born in Appanoose County, Iowa, December 29th, 1853, and passed away at her home at Promise City, Iowa, September 21st, 1928, at the age of 74 years, 8 months and 22 days. She was united in marriage to T. J. Conner April 15th, 1875, and to this union were born five children. Isis Ann having preceded her in death, she leaves to mourn their loss her husband, two daughters and two sons: Mrs. Charley Roberts, Lee and Ray, of Promise City, Iowa, and Mrs. E. J. Bryant, of Shelbina, Mo., eleven grandchildren, four brothers, Marion Morlan, of Mystic, Iowa., Robert, of Plano, Iowa, Henry, of Los Angeles, Calif., and Bluford, of Monmouth, Oregon, and many other relatives and friends. She united with the Primitive Baptist Church called Providence, near Plano, Iowa, August 16th, 1876, of which she was always a faithful member. Her seat was never vacant, unless providentially hindered, as long as her health permitted her to go. She was a great sufferer for years, bearing her sufferings with the patience of a Christian. It is very hard to give her up, but we could not call her back to see her suffer any longer.

Funeral services were conducted by Elder W. I. Walters, of Stahl, Mo., at the Christian Church, in Promise City, on Sunday, September 23rd, 1928. Interment was in the Promise City Cemetery.

MAGGIE ROBERTS.

Anna Short Durand was born in St. Clair County, Mo., January 20th, 1857, and departed this life September 13th, 1928, aged 71 years, 7 months and 23 days. She was married to John B. Durand, of Prairie City, Mo., December 11th, 1877. Having resided at that place ever since. To this union were born four children, two boys and two girls: Walter, of Wyoming, Oscar, of Sumner, Wash., Jessie, of Excelsior Springs, Eugenie, the youngest, passed away at St. Joseph last January. There were eight grandchildren, one great-grandchild, one brother and sister in Los Angeles, Calif. She united with the Methodists early in life, and remained with them through life. She was a strong believer in salvation by grace and always attended the Old Baptist meetings and associations with her husband. During her last illness

she told her husband and daughter that she was going to join with him when she got able to go to church. She was stricken with paralysis September 7th, 1902, from which she never recovered. She was stricken again August 7th, 1928. She was taken to Excelsior Springs to the hospital where she could be near her daughter who is a trained nurse, where she remained in a helpless condition for six weeks, when she had another stroke, and only lived about and hour. Her husband and daughter were with her when the end came.

The funeral was conducted at the schoolhouse in Prairie City by the writer and a Methodist minister, Mr. Miller, after which the body was laid to rest in the cemetery just north of town to await the call of our Master.

M. M. SHUMATE.

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

Mrs. Jane Farrington, N. Y., \$3; Mrs. M. Perry, Ark., \$1; Mrs. Alice A. Bailey, N. Y., \$1; G. A. Dundas, Cal., \$1; Mrs. Virginia Dolson, N. Y., \$3; Curtis Spitzer, Ohio, \$1.

M E E T I N G S .

The Middleburg Old School Baptist Church expects Elder George Ruston to be with them the First Sunday in December (2nd), 1928. For convenience services are to be held at the home of J. E. Livingston, 64 East Main St., Cobleskill, N. Y., the Lord willing, at 11 a. m. and 2 p. m. All welcome.

ADDIE LIVINGSTON, Church Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

SELMA, N. C., Sept. 25, 1928.

TO THE CHILDREN OF GOD SCATTERED FAR APART:—I want to drop you a few lines on the following text of Scripture: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth." If this language teaches anything it shows that the people Jesus died for, and saved, are not a little few, as I have heard from the lips of some of our ministers, and have read in one of our papers, that the Savior "died for a little remnant." This has caused it to be imbeded in the minds of the people that Old School Baptists teach that none will be saved but a few Old Baptists. Nothing can be further from the truth than to teach Jesus died for a few people. The writers of the Bible when speaking of the church in her visible organization use the terms "few," "little flock," "remnant," but when they refer to all of the elect of God they use the words, "many," "innumerable company," &c. "Many be called, but few chosen." Out of this "many be called" God chooses a

few, he reserves to himself a remnant who have not bowed the knee to the image of Baal. All that God calls will finally land in glory, for it is written in Acts ii. 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Now listen! "In whom also, after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. Again, 2 Timothy i. 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Every single soul God calls is called with an holy calling, and grace was given them in Christ before the world began, and God is not so variable as to give one of his people grace in Christ before the world began, and then they fail to receive it. Paul says grace teaches us to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world. Can we find where the Bible teaches many shall be saved? Any one ought to know that a remnant

is only the small part of a bolt of cloth of the same color, same make exactly, that has not been bought and carried away. No one knows where the cloth is that has been bought and carried out in different parts of the country, so the remnant that God has reserved to himself is only the small part of his people, of the same material, same texture, same color, same stripe, &c. I heard one of our preachers quote, "God did not set his love upon you, nor choose you because ye were more than other people, for ye were the fewest of all people." Sure they were few then, but they were to multiply and increase until no man could number them. So God said to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." They said to Rebekah, "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." And it is written, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."—Isaiah ix. 6, 7. This proves without a doubt his people would increase in numbers. Listen to Jesus. Do you think he would misrepresent the case? "For this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. xxvi. 28. Here is the word "many" for the remission of sins. Now come with me to one of the most noted chapters in the Bible, Isaiah liii. 11, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Here the prophet says he will bear the iniquities of many. Now the last verse of this same chapter: "And he bare the sins of many, and made

intercession for the transgressors." He made intercession for the many. Let us find what Jesus says again. I think you will believe him, Mark x. 45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew xx. 28: "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus said this both in Mark and Matthew. Now what is said about the ransomed? Isaiah xxxv. 10: "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This many shall come to Zion with songs and sighing and sorrow shall flee away. Not a few, not a little remnant, but, thank God, little ones, they are many. Let us resume our search and see if Jesus died for only a few. Romans v. 15: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Here we have many again. Romans v. 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "Many," yes, "many be made righteous." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." They said to Rebekah, "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." So it is very clear that this produced by an incorruptible seed that the flesh lusts against, and seals the natural man, who is the purchased possession, is not a few, but a great multitude. Now let Paul talk a little. He-

brews xi. 12: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." I am very glad this is true. I have never looked at anything that encouraged me like this does. Oh I am so sinful, so polluted, so unworthy, so, like Solomon says, "I am black." I have been, and am yet, a sinner, and most of the time I see myself so sinful I say I do not want to go to heaven, for I am not fit to be there; I would pollute heaven, and every one there would shun me. Oh if I had never been, or if I had died when I was a babe, or had I been some little worm, or never had a being; if I only could be blotted out of existence and not be at all. I would give up all the beautiful hymns I have been given to sing without a book, and all I know or ever heard, just to be no more, but when I read Jesus died for a multitude as the sand of the sea shore innumerable it gives me a little hope that possibly I may be one the Savior washed "from our sins in his own blood, and hath made us kings and priests unto God and his Father." "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Many shall seek to enter in, but shall not be able. That is true. This is the church under consideration, and the gate is narrow. Here you find life, here is spiritual singing, here is preaching that has life in it. The other denominations are said to lead to death. Proverbs ii. 18: "For her house inclineth unto death, and her paths unto the dead." Proverbs iii. 3-5: "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil. * * * Her feet go down to death,

her steps take hold on hell." Proverbs vii. 27: "Her house is the way to hell, going down to the chambers of death." Of the church it is written, Isaiah xxvi. 2, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." The gate into the church is so narrow that no Free Mason, Odd Fellow nor any secret society party can enter in, for those who have that kind of spots on them will lodge on the gate posts. Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." So if you think any secret society is a better husband than Jesus, take to it. They can pay for your funeral, &c., but none but Jesus can take care of you when death comes. So Jesus will not have a virgin if she has any husband but him, the King of kings and Lord of lords. If you found your wife had another husband would you live with her? I dare say no. So it is with our Savior.

I will quote one more text and then close. Revelation vii. 9, 10: "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, * * * 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." So here you are, so many that no man can number them. Will I be there?

"Then will he own my worthless name,
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place."

If that be our happy lot among that innumerable company that no man can number it will be enough.

Your brother in hope of mercy,

I. R. GREATHOUSE.

THE PRIMITIVE BAPTIST HOME.

WHAT many of us have been hoping and working for is now within grasp of reality. There are two homes, either of which could be ideally arranged for our needs. They are both situated in one of the largest Old Baptist communities in the east. The surrounding country is very productive of practically everything necessary for the maintenance of the Home, all at moderate cost. The climate is mild and well suited to all-year-round comfort of those who desire to reside in it. Either place is within a few blocks of an Old Baptist meetinghouse. A Committee is investigating all the details, and will be prepared to report to the Board of Managers when it is officially convened and organized on the second Saturday in January, 1929.

Let me state again briefly the object of the Home: First, It is to provide for the necessities and comforts of the destitute (those who are without means of support, both members and friends of the Old Baptists within the bounds of the Eastern Association). Those who, because of affliction, or for any good reason should not be removed from their present environment, are to be provided for by the Board of Managers from the funds of the Treasury. Second, It is to provide comfort and pleasant surroundings to those who have means of their own, but are not pleasantly situated at present. There are those among us who are able financially to care for themselves, but are isolated from their brethren, and for various other reasons would gladly exchange their present mode of living for a place in the Home. Third, It has been realized, on the one hand, that there are brethren and friends whose church connections are unable to render them the assistance they need, while, on the other

hand, there are brethren and friends whom the Lord has blest in a two-fold sense, (1) with a portion of this world's goods, and (2) with a desire in their heart to share their earthly possessions with those less fortunate in this respect, and the object of the organization is a means of bringing the two together. It is nothing more nor less than the bearing of one another's burdens, and thus fulfilling the law of Christ. Let me emphasize here, once and for all time, that no Association, church, member or friend is to be assessed for any amount, at any time. Whatever funds come to the Home are to be given purely voluntarily, and the sole object of the organization is to see, as far as it is possible to do, that such funds as are given for this purpose shall be wisely administered. It is combining in a common fund certain of our resources for the welfare of the whole, to the end that the household of faith shall partake one with another of such blessings as the Lord has been pleased to bestow upon them.

In conclusion, there are three classes from whom I would like to hear direct: 1. Those who are without funds and are really in need of assistance. 2. Those who have means, but would like to live in the Home. 3. Those who would like to contribute of their means to this cause. As the first meeting of the Board is to convene on the second Saturday in January, next, please address a letter to the undersigned, stating your case. This is necessary in order that we may know how to provide for, and the amount of funds that will be available for that purpose. If desired the undersigned will treat in confidence for the time being what you have to say, so write freely and fully. Should those who are to contribute prefer to make their contributions in

installments, please state when, and the amounts. If there are needy cases who are unable to write me direct, will some brother or friend furnish me with the particulars of such cases? While this letter concerns particularly our brethren and friends in the Eastern Associations, it is earnestly hoped that the Lord will use it to the end that the pure mind of the brethren throughout the country will be stirred up with regard to their duty and privilege toward the poor of the flock. May they not look upon their brother or sister who are naked and destitute of daily food, and say, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body." Let every one give according as the Lord has prospered them, remembering it was our Lord who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is also written, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Brethren, let us show our faith by our works. Let us not be hearers only, but doers of the things which pertain to the kingdom of our Lord and Savior Jesus Christ.

Again I would impress upon you the importance of writing to me promptly, January 1st, next, at the very latest.

Yours in love and in the fellowship of
the gospel,

R. LESTER DODSON.

12 ADDISON AVE., RUTHERFORD, N. J.

COLUMBUS, Ga., Aug. 31, 1928.

DEAR EDITORS:—I have a desire to write and tell you how comforted and encouraged I have been lately by many words written in the SIGNS OF THE TIMES,

they were as crumbs fallen from the Master's table. Jesus is the life of every one who loves him, and I do hope I have been made to love him and praise him forty years. We love him because he first loved us. Again, he says we know we have passed from death unto life, because we love the brethren. I do believe I love all God's dear children from my heart, but whether I am one of this favored people or not is my fear. I am so vile, so prone to sin, I fear I am not born again; a poor afflicted creature, a worm of the dust, not anything good I can do. That which I would I do not, and that which I would not that I do, so if I am saved it is through God's great love and mercy. But should we complain of our afflictions? David did, but only unto the Lord, so we carry all our troubles and trials unto this same Father of love, and whose mercy endureth forever, and says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. I feel to be waiting and hoping to see my Savior and be like him. For some days past the comforting and lovely words, "Good things to come," have been with me, causing me to rejoice in hope that I have an interest in this, and the many, many good and precious promises given this favored people in Jesus. Christ's everlasting gospel ever heralds glad tidings of good things to come; yes, from step to step in all their pilgrimage God's dear children have this declared unto them, There are "good things to come." In sickness, in health, in poverty's vale, abounding in wealth, in all our distresses this hope is set before us: There are good things to come. In life and in our dying hours these good things will be flowing, ever be coming to believers in Jesus, and throughout eternity there will be good things coming, coming from the

throne of God and of the Lamb. While sojourning here we have bitter, evil things coming to us, but enough new covenant things to sweeten all, to hold us up and cause us still to be hoping for the good things to come. Present mercies are blessed, sweet, refreshing, but we are looking and longing for an abundant harvest; yes, an infinite harvest of good things is stored up for the saints to reap. All is promised, all is secured and sure to all the elect ones in Christ Jesus our Lord. He is our High Priest of good things to come. The children of God on earth have their fears and sighs, yearnings and anticipations in regard to eternity; they are of God and his works in them exercise them to know him now by faith in the face of Jesus Christ and in eternity to know him by sight, face to face in our Jesus Christ. Now we see as through a glass darkly, but then face to face; now I know in part, but then shall I know as also I am known. We shall be like him, for we shall see him as he is. With the saints the time on earth is but a sojourn; they are pilgrims and strangers journeying home to that better, heavenly country, sighing and longing for that city which hath foundations, whose builder and maker is God. These are believers in the gospel and are sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. (Eph. i. 13, 14.) There are many precious Scriptures left on record certifying to the faithful that these things are truth and reveal to them things that are eternal. Listen! "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 13. "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far

better."—Phil. i. 23. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus."—1 Peter v. 10. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psalms lxxiii. 24. "Christ in you the hope of glory."—Col. i. 27. "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Rom. ix. 23. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. iii. 4. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."—Heb. vi. 19, 20. These and many more Scriptures declare the eternal truth that Christ, our Head, Husband, Redeemer and High Priest made his way then in our behalf, through seas of affliction, with strong crying and tears, in agonies and death, for our sake. He arose and ascended and passed into the heavens, there he appeared in the presence of God for us, our King and High Priest, upon his throne of "good things to come." This is that day that shall witness and yield to us all that we now hope for. Our Lord Jesus Christ, who reigns in heaven in eternal glory, is expecting this day, for he, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

"Triumphanty glorious, our Head has ascended
O'er death and the grave, all their powers laying
low;
This gives us a rising when time shall be ended,
Death no more shall hold us, ah never, oh no."
By faith we have only a taste of things hoped for, the evidence of things not seen. But because Christ is our Head,

our almighty Husband and Redeemer, because he is risen from the dead his ransomed body, the church, shall not as now in faith, which is the substance of things hoped for, the evidence of things not seen, but glorified, immortal, incorruptible, shall appear with him and sit with him in his throne, in the image of our Lord Jesus Christ.

"Then shall the church, the Lamb's own bride,
Both crowned and seated by his side,
Outshine the sun's meridian ray."

This is the earnest expectation of all the little flock whose trust is in the Lord and who love his name. These are hoping and longing for that infinite harvest of good things stored up for the saints to reap. O, dear kindred, I hope I shall be with and like our Lord and dwell with him for evermore.

"I hope I shall soon be landed
On yonder shores of bliss,
There, with my powers expanded,
Shall dwell where Jesus is."

I will close, hoping to find as much comfort in the pages of the dear old SIGNS in the days to come as in the past. May the Lord continue to bless you in your labor of love.

Your little sister, the least of all, hoping and trusting in Jesus,

(MRS.) F. J. NORRIS.

NEW YORK, N. Y., Oct. 27, 1921.

DEAR BROTHER COULTER:—In consciousness of the fact that your love and fellowship for me has been unabating for over thirty years, and that your regard for me includes the people I serve, I am confident you will be present to assist us in the Council called with a view to ordaining brother R. Lester Dodson, so I am not writing in fear lest you will not come, but to ask that you urge others of your churches to be with us. It is written, "In multitude of counsellors there is

safety," and an assembly of them who are zealous of the peace and prosperity of Jerusalem is desirable. Not only the welfare of churches is involved, but also the welfare of the candidate is involved, in ordination. It has seemed to me that separating, setting apart, of one to the ministry of holy things is so manifestly an ordinance of God that we cannot be too careful against laying hands suddenly on any man. Hastiness in this respect has caused great trouble in the churches. Not only in past times, but even to-day, there are contentions and strivings, confusion and all manner of disorder among brethren, due primarily to the advent of men in the ministry who had never been proved as possessing the qualifications of a servant of Christ. Too often are we persuaded that glibness of speech, a seeming zeal to promote the good and welfare of the brethren, disposition to talk frequently and much of spiritual things, is a call to preach. It may be, but too often it is not, as has been abundantly proven. The test of all profession is the rule Jesus applies: "By their fruits ye shall know them." And again: "He that hath my commandments, and keepeth them, he it is that loveth me." Therefore a profession of loving the Lord Jesus Christ in sincerity is also a profession of all that is necessary in order to keep his commandments. We cannot take one part and leave out another that is essential to it. To preach the truth, and not do the truth, is having a form of godliness, but denying the power thereof. It is nowhere said, Ye shall know a man's calling by his talk, by hearing his good words, or by what he says about his experience, &c., but, "By their fruits ye shall know them," for every tree is known by its fruit. We like to hear a preacher say he feels himself less than the least of all saints; that

he is not worthy of the loving-kindness of the brethren; that his wicked heart and unprofitable life are a burden and reproach to him; but when there appears nothing in his deportment savoring of such humility it looks like that man's religion is vain. His profession is not "the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is not "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." It is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Their walk is worthy of the vocation wherewith they are called; the word of the Lord is in their heart and in their tongue, and as preachers of righteousness they follow after the things which make for peace. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

The church here feels that the Lord has called brother Dodson to the work of the ministry, and our reason for thus judging is, he has ministered, and does minister, in word and deed, the things which make for peace, and for the edifying of the body in love. Please persuade as many as you can to come and confirm our judgment.

Affectionately your brother in Christ,
I hope,

JOHN McCONNELL.

PHILADELPHIA, Pa., Oct. 31, 1921.

DEAR BROTHER McCONNELL:—Your expressions of love and fellowship for me during the past thirty years have filled me with pleasure and strengthened my

hope that it has not been in vain. I firmly believe that our love and fellowship have in no wise emanated from an earthly source, but an heavenly, from heart to heart. It is a sweet evidence that we are Christ's, and he is our light and our salvation, and he is revealed in us by the Holy Ghost, having put away our sins and iniquities by the offering of himself in his suffering, in his death and resurrection, fulfilling every requirement of the law under which we were sentenced to death. I have traced your life-work through all the years, and can gladly attest that you have been with Jesus and learned of him, but with myself I fear, yet have a little hope from time to time.

It is in my mind to be with you on November 8th, as I feel the judgment of the Ebenezer Church is sound and correct. I will be glad to bid brother Dodson Godspeed. It being election day, some of the brethren feel they cannot go away from home. My wife and sister Galloway expect to be there, and I hope brethren Yerkes and Koch can be present.

With love to you and yours from us all, affectionately,

B. F. COULTER.

HOLLYWOOD, California, Oct. 8, 1928.

BRETHREN AND FRIENDS:—The unworthy writer learned Sunday, September 30th, that brother G. W. Horner was run down by a reckless driver the evening before, almost under the shadow of his own home, Second Street, Sautelle, California. Last Friday I learned he was unconscious, and the nurses gave little hope of his recovery. Saturday I could not find him in the General Hospital where he had been carried to receive treatment for a fracture of one lower limb and other injuries, and when I returned home I found a messenger wait-

ing with the sad intelligence of his death; he died some time the night before.

Brother Horner loved the truth in its simplicity and purity. While he was a frail man, physically, he was strong in the faith of Jesus and in the power of his might, and it would be more becoming, no doubt, for those who had known him before to write in his praise. I cannot refrain from saying, however, that I had been made to love him for the truth's sake. I am now trying to keep the tear drops back, in a measure, as I remember his strong belief in the extensive sovereignty of the everliving God, and would, if possible, describe how I was drawn the more to him every time I met him, from the first time I was introduced to him by my friend and brother, G. O. Walker, of Oregon, about a year ago, and it may be that he (Elder Walker) or Elder Arlidge will prepare in the near future a suitable obituary. I know he had been in perils that are common to the true and the tried during their earthly pilgrimage, and I know also he had been in perils among false brethren, and that lately, but it only made me love him more, if I know my own deceitful heart, and I grieve because I shall see his face no more in this life, yet hope through rich and reigning grace, yea, through the tender mercy of the covenant-keeping God to meet him in glory, for that God who gives grace gives glory, that excellent glory to every heir of promise, so in the midst of grief I have a measure of joy, and the comforts of hope abound from the simple fact that even though this man had his enemies, he has met the last one, and the last enemy that shall be destroyed is death. For the Lord doeth all things well, and He must reign until he hath put all enemies under his feet. You know it is written, "We shall not all sleep, but we

shall all be changed, in a moment, in the twinkling of an eye." The Lord shall come, he "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words," and may the Lord bless them to the comfort of the bereaved family, and all who mourn, being burdened in this earthen vessel, because of the weight of dull mortality, and the exceeding sinfulness of sin, in this we do groan, being burdened, but mortality is swallowed up of life in the resurrection of the just, and all the days of my appointed time will I wait until my change comes.

"Though plagues and deaths around me fly,
'Til he wills I cannot die;
Not a single shaft can hit,
'Til the God of love sees fit."

The abounding comfort we find at this time in these lines increases in a measure with the song he no doubt sang in other days,

"It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air
Of boundless liberty."
"It is not death to die—
To leave this weary road,
And 'midst the brotherhood on high,
To be at home with God."

Even though the attendant circumstances at the time brother Horner was struck by the automobile make us think of his death as tragic, it was the Lord's way and Lord's time to call him that he go hence and leave the walks of men, and while his body is wrapt in the strange and indescribable dignity of death, and must be committed shortly to the narrow

limits of the tomb, faith declares that this corruptible must put on incorruption. The body is sown in weakness, but must be raised in power, mortality must be swallowed up of life, and in this hope we rest, we shall awake in the likeness of the glorified Son of God, and made fit to enjoy him forever and forever, and see him as he is. Though we who remain, because of the infirmities of the flesh, see not all things put under him, and it doth not yet appear what we shall be, yet he hath put all things under his feet and must reign until the last enemy, which is death, be destroyed, so we sorrow not as those who have no hope, for Jesus declares, "Because I live, ye shall live also," and tremblingly in the midst of the things that seem so adverse and contrary to us, we on the field of battle sing and triumph in His triumph, while we fight the good fight of faith, and take up the refrain again,

"It is not death to fling
Aside this sinful dust,
And rise, on strong, exulting wing,
To live among the just.

Jesus, thou prince of life,
Thy chosen cannot die;
Like thee, they conquer in the strife
To reign with thee on high."

I must close, leaving this for your disposal, hoping that an abler and more worthy writer may be moved to write for the comfort of those visited by this sad dispensation of the unfrustrable providence of that God who doeth all things well, and who is declared to be able to do much above anything that we ask or think, turning the darkest events for our good and for his glory, who knows what we have need of even before we ask him, whose arm is not shortened that he cannot save or deliver, and show us mercy for Jesus' sake, and for his sake alone bind up the broken-hearted and comfort those who mourn.

Written in sadness, yet the comforts of

hope, by one who loved him, and, if not deceived, hopes through rich and reigning grace to meet him, together with all the glorified, in that land where sadness can never come. In the comfort and conflicts of the gospel, we find ourselves cast down, but not destroyed; as dying, and, behold, we live; by evil report and good report; as deceivers, and yet true; as poor, yet making many rich; as unknown, yet well known. It is written, We who live are always appointed unto death. Yea, we are counted as sheep for the slaughter, but if we are what we hope we are, who is able to pluck us out of the Father's hand?

I seem yet to be unable to express myself, but trust you will receive this in the spirit I desire to manifest in writing it. You will note the cause of my writing, and show reasonable forbearance, and rest assured that if any part of this disconnected, poorly written missive, or all of it, goes unpublished it will please me, if my wishes are all that should be considered. Pray for me when you find access to the throne of grace, that I may honor the High Priest of our profession, pass the time of my sojourn here in the love and fear of God, be a blessing to his people and live and die reconciled to the dealings of that God who is too wise to be mistaken and too good to do wrong; and may he put it in your heart and mind to mention those who weep, and those with whom we weep, and if it be his will may he give us the garment of praise for the spirit of heaviness in due time.

I am, I hope, your brother in the common faith,

T. D. WALKER.

CHANGE OF ADDRESS.

Elder George L. Weaver has changed his address to 2197 Edgewood Road, Cleveland Heights, Ohio, where he requests his correspondents to address him.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1928.

SIGNS OF THE TIMES
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5 Linden Ave. MIDDLETOWN, N. Y.**EDITOR**

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J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.***MATTHEW XXIV. 35.***"HEAVEN and earth shall pass away, but my words shall not pass away."*

We have been asked to give our views on the above quotation from Matthew. In order to rightly understand what is written, either in profane or sacred history, some knowledge of the time, condition and the intent of the writing is necessary. By reviewing the chapter, with its connections, one is brought to certain definite conclusions. Jesus had just said, "O Jerusalem, Jerusalem, thou that kill-est the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

He was talking to legal Jerusalem, and it would appear from the development of the theme as it is recorded in the beginning of the chapter of our text that he was in one of her synagogues at the time he addressed her, for it is said he "went out, and departed from the temple." Then "his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Whereupon his disciples inquired of him, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Darkness must precede light. Therefore, Jesus answered their questions as to what the sign of his coming and the end of the world would be by admonishing them and telling them some of the things that would come to pass, saying, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in

all the world for a witness unto all nations; and then shall the end come." A search of history will doubtless verify the literal fulfillment of the foregoing prophecy. It is claimed that his disciples, with possibly one or two exceptions, were all killed and died as martyrs to the cause of Christ. How good it must have been to have him personally assure them, "He that shall endure unto the end, the same shall be saved." He then declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." While by his sufferings, crucifixion and death he had finished the work which the Father had given him to do, which was to put an end to the law by fulfilling its every requirement, the gospel of his kingdom was not preached in all the world for a witness unto all nations until the day of Pentecost was fully come, when "they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is declared that there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, and that when that which had taken place was noised abroad, "the multitude came together, and were confounded, because that every man heard them speak in his own language." It was on this occasion that the poor, ignorant, Galilean fisherman, Peter, stood up and declared so wonderfully these words, "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and won-

ders and signs, which God did by him, in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Old things had passed away and, behold, all things were new. Daniel had prophesied of these things when he said, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1. Therefore, Jesus said unto them, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Peter said, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord." But he added, "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved." Jesus, continuing on in the chapter we are considering, said,

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." It was by the imputing of our sins unto him who was able to bear the stripes that were laid upon him as the responsible Head, and the imputation of his righteousness unto us, that the days of the law, or strength of the law was ended, were shortened, or not accomplished against the elect, but it was Christ who wrought salvation for them. To such he says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." He has come as the lightning from the east, and his light hath shown unto the uttermost parts of the earth, even unto the west, and his glory, as of the only begotten of the Father, is being beheld and God is being worshipped in spirit and in truth, but the eagles, significant of birds of prey, or those who would rob him of his honor and glory, are still gathered around the carcase, or wreck and ruin of legal Jerusalem, proclaiming its means of salvation. He said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be taken; and then shall appear the

sign of the Son of man, in heaven [the true church]: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." This embraces the Gentiles. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." His gospel has been preached since the day of Pentecost, and in the preaching of his word his people out of every nation, kindred, tribe and tongue are being gathered together in heavenly places in Christ Jesus. His angels, or ministers, are lifting up their voices and blowing the gospel trumpet, and will continue to do so as long as time lasts, whether men hear or whether they forbear. Jesus told his disciples, "This generation shall not pass, till all these things be fulfilled." How true were his words, for did not they witness the very things which he told them, even to his death and resurrection? Having been made witnesses to the fulfillment of his words, they could speak as having authority, which they did; neither can any man declare his generation except he hath been made a witness to the sufferings of Christ, his death, yea, and the power of his resurrection. They must see and feel these things before they can declare, with John, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." All such have seen the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and they have heard a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Let us remember and cherish well his words that "Heaven and earth shall pass away, but my words shall not pass away." In the fifth chapter of Matthew, seventeenth and eighteenth verses, are recorded these words of his which were uttered when he had gone apart from the multitudes, up into a mountain, and when he was set, or ready, his disciples came unto him, and he opened his mouth, and taught them, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot [the very least] or one tittle shall in no wise pass from the law, till all be fulfilled." We see, then, plainly and clearly that the legal heaven and the legal earth must pass away before we can pass from death unto life, and glory be to his great and adorable name, that he hath fulfilled every jot and tittle of the law and his people are liberated from its condemnation and death and given life and set free in the glorious liberty which he has wrought by leading captivity captive and giving gifts to men. Let us never cease to sound forth his praise, and to declare his faithfulness, that he will perform all that he hath promised and will bring us forth more than conquerors though hell and death into that freedom whereby we shall be free indeed. Yes, his words shall not pass away. All he has spoken shall stand forever, and all the powers of earth and hell shall never be able to alter or change in any degree whatsoever a single word he hath spoken, nor to separate

from him the weakest of the fold. He is the shepherd and bishop of their souls, and will keep them, world without end.

In conclusion, let us suggest this: Jesus was talking to the Jews; as a prophet he was sent only to the Jews. Hear his own words to the woman of Canaan, "I am not sent but unto the lost sheep of the house of Israel." The four gospels, were they not written to the Jews? and the epistles of James, Peter, John and Jude, were they not all addressed to the same people? John in the very beginning of the book of Revelation says it was "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants *things which must shortly come to pass*," and in the very last chapter the voice of the Bridegroom said, "Behold, I come quickly," to which the "Spirit and the bride" answered, "Come." Was not all this prophetic of the setting up and establishing of the gospel church? Only the apostle Paul, who spake of himself as being one born out of due time, or to our mind manifestly called to be an apostle after the death and resurrection of Jesus, and designated by the Spirit to be the apostle unto the Gentiles, wrote unto others than the Jews, but even he addressed one epistle particularly to them. We verily believe if the brethren would keep in mind the thought that, with the exception of the writings of the apostle Paul, they are all addressed to the Jews and concern the destruction of the old heavens and the establishing of the new, a great deal of that which has hitherto seemed mysterious and incomprehensible will be clarified and become understandable. *Before his death and resurrection Jesus sent forth the twelve "and commanded them, saying, Go not into the way of the Gentiles, and into any city of*

the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." *After his death and resurrection* he appeared unto the eleven, and said unto them, "Go ye into all the world, and preach the gospel to every creature." The middle wall of partition had then been broken down and the law of commandments contained in ordinances done away with, so that the word of God was no longer confined to the Jews, neither were the Gentiles any longer aliens from the commonwealth of Israel and strangers from the covenant of promise, but were fellow-citizens with the saints, and of the household of God. The gospel day had dawned, the Sun of Righteousness had arisen with healing in his wings. If what we have said be true, and we urge every man to read for himself, are not many things otherwise hard to be understood made plain?

R. L. D.

CLOSE OF VOLUME NINETY-SIX.

WITH this issue the SIGNS OF THE TIMES adds another year of its existence to those gone before, making ninety-six since it was established in 1832. The year just closing has been very similar to those preceding it. It has brought its joys and sorrows, sunshine and shadows. We have done the best we could to give our readers sound doctrine through our columns, and hope we have published nothing to cause contention among the brethren or bring reproach upon the cause. If we have been given to comfort any, may God have all the praise, for we realize that without his guidance our feeble efforts would amount to nothing. It is wonderful indeed when we think how he has sustained the publication all these years, for we know that without his guiding hand it would have perished at

the start, which makes us to hope he may continue with us in the coming year and bless our poor endeavors to the comfort of our readers and to the praise of his glorious name.

The business condition of the SIGNS is about the same as it has been for the past few years, except that our list of subscribers is not as large as it was this time last year, owing to the fact that we were compelled to drop between two hundred and three hundred names because they were far in arrears with their subscription, and we could not afford to carry them if they did not care for the paper. We sent each one of them two separate notices, and after waiting a reasonable length of time and receiving no satisfactory answer discontinued sending them the paper. Of course none of the above were any of "The poor of the flock" who receive the paper through the kindness of those who are better blessed with this world's goods.

In conclusion, we wish to thank our loyal editors for all they have done, also all who in any way have assisted in the support of the SIGNS, either by contributing articles for its columns or helping in a financial way. We also greatly appreciate the encouraging words received from some of our brethren and friends, for they are of much help to us.

Praying that God's blessing may be with and rest upon us all during the coming year, we now bid you farewell for 1928.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in December (30th). All are welcome. E. M. FORD.

CIRCULAR LETTERS.

(Written by Deacon Amasa J. Sluson.)

The Lexington-Roxbury Association, now in session with the Second Roxbury Church, Roxbury, N. Y., September 12th and 13th, 1928, to the several associations and churches with which we correspond, sends love and fellowship.

DEAR BRETHREN:—While with a heavy burden of weakness at this time in thinking of trying to prepare a letter for this occasion, we feel to say, Oh what a merciful God we have. If it was not for God's mercy we would all be consumed; had it not been for the mercy of God we would not have been spared, nor would our minds have been so directed as to desire to meet at this meeting to hope and pray from our very hearts that we might receive some evidence and comfort to strengthen our hope, that we may have some assurance that we have been called from nature's darkness into the light and liberty of God's dear Son. Now we feel we would not have the least true desire for these things were it not for the mercy of a covenant-keeping God, who does all things after the counsel of his own will, and none can stay his hand, nor say, What doest thou? While we are continually asking and trusting in the mercy of God, yet it is far too great for poor mortal man to ever consider. Only for the mercy of God toward man there would have been no salvation for any of Adam's poor fallen race. When the thief upon the cross said to Jesus, Lord, remember me when thou comest into thy kingdom, the answer was, Verily, verily, I say unto thee, To-day shalt thou be with me in paradise. Oh what mercy that was for that poor man who was praying from his very soul for the Lord to be mindful of him and to have mercy on

him, knowing and realizing that unless the Lord would have mercy on him there was no salvation for him, but when the words came, To-day shalt thou be with me in paradise, was not this mercy? Yes, we will say it was, great, great mercy.

“Jesus, the great, the mighty God,
A man of grief became,
In paths of meekness here he trod,
And bore the sinner's shame.”

Jesus said, I am the way, the truth and the life. He did not say, I am a way, as though there were many ways and he was one of them; no, but he said, I am the way, meaning what he said, the only way. Yes, we believe that now the important question in our minds is, Are we in that way? Yes, that new and living way, yes, that straight and narrow way that leadeth unto life. Here again is where we find ourselves looking and hoping for mercy. Oh how could we as sons and daughters of Adam, who are but Adam multiplied, and came from the loins of Adam, who made the debt that we could not pay, atone for that debt? for God said to Adam, The day that thou eatest thereof thou shalt surely die, and so death passed upon all. Now this is law, for it came from the Lawgiver, but through the mercy of almighty God he spared not his own Son to come down from the realms of eternal glory and be crowned with a crown of thorns and suffer, bleed and die. What for? Was it not for the mercy of his people that the debt was so great that they could not pay it, ten thousand talents in debt and not a farthing to pay? Yes, more than that, and something greater than that, we were dead in trespasses and in sin. But again we will say, mercy is manifested, God sending his Son, his only Son, made of a woman, made under the law, to redeem them that were under the

law of sin and death. By the disobedience of one man many were made sinners, and by the obedience of one man many were made righteous, brought to a knowledge of the right way, to a knowledge of the true and living way, that way being Jesus, for he said, I am the way. Many have found it so. When every other way failed they have been made to trust in him, and him only, as being the only name given under heaven among men whereby we must be saved, and he also being the truth for us, for he is truth. Neither was there guile found in his mouth, for were it not for him there would be no truth in us, for there is no truth in man that came from Adam, for man is conceived in sin and shapen in iniquity, and came from the womb speaking lies; neither is there any life in man but the life he received from Adam, which is but natural, for that which is born of the flesh is flesh, so to have any life more than that there must be something more. Jesus said to Nicodemus, Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. So when one is regenerated and born again, born from above, raised to newness of life, then Christ is that one's life and Christ becomes all and all, for without him we can do nothing, for it is a free, unmerited favor, and by the mercy of almighty God, that one is brought from nature's darkness and made able by grace divine to see Jesus as the way, the truth and the life. We are told, By grace are ye saved through faith, not of works, lest any man should boast. It is the gift of God, who is the giver of every good and perfect gift.

"God is the refuge of his saints
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold him present with his aid."

So whatever we have it is a gift, we have

nothing but what is given us; we are not our own keeper. May we be blessed with mercy, love and peace, and when time shall be with us no more may we see him as he is and be like him, and his name shall have all the praise.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

(Written by brother J. F. Rosebery.)

To the Elders and messengers composing the Hazel Creek Association of Regular Pre-destinarian Baptists, and the churches they represent, now in session with Spring Creek Church, Adair County, Mo., and all the household of faith in our Lord and Savior Jesus Christ, greeting.

DEAR BRETHREN AND SISTERS IN THE LORD:—Another year has passed since we have met in an associate capacity. We are made to feel thankful that we are again permitted to meet and enjoy the fellowship of our brethren and sisters and all who love the Lord. We read in the Scriptures that we are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Peter i. 5.) This should be comforting to us indeed, since we realize that of ourselves we can do nothing to save ourselves. Dear brethren and sisters, we are sometimes made to wonder if we are really the children of an all-powerful God and have been born of that Spirit that will lead us into all truth. (John xvi. 13.) We are thus reminded that the children of Israel were the chosen of God, and we find recorded in the Scriptures that all Israel shall be saved. (Rom. xi. 26.) We also find that they were made to doubt, and many times were led off into unbelief, just like we are to-day, even after they had been led by the hand of God across the Red Sea over into the promised land, and as they were led off in disobedience

and unbelief they received the chastening rod, the same as his children do to-day, and were reminded many times how they were led through the land of Egypt and delivered over into the promised land. So we are thus brought down to the Red Sea (our experience) many times, just like the children of Israel were in their day. We find according to Scripture that by the fall of Israel salvation is come to the Gentiles (Rom. xi. 11), and that God is not the God of the Jews only (Israel), but of the Gentiles also. (Rom. iii. 26.) So if we can thus be made to realize that we are a part of God's chosen, and that we are led by the hand that directed the children of Israel through their many trials and tribulations while they journeyed through the land of Egypt and delivered them safely over into the promised land, we can truly say in the language of Paul, "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."—Eph. i. 3-5.

W. T. WALTERS, Mod.
J. M. CATE, Clerk.

CORRESPONDING LETTERS.

The Lexington-Roxbury Old School Baptist Association, now in session with the Second Roxbury Church, Roxbury, Delaware Co., N. Y., September 12th and 13th, 1928, sends christian greeting in the Lord.

DEARLY BELOVED BRETHREN:—Through the kind providence of a merciful God we are again permitted to meet in an association, there to meet our dear brethren and to listen to the songs of

Zion and to hear our dear Savior set forth as the way, the truth and the life, and the doctrine of salvation by grace, and grace alone, proclaimed by God's servants, whom he has qualified and placed on the walls of Zion to preach the unsearchable riches of Jesus Christ. Though few in number, we are still contending for the faith once delivered unto the saints. Your messengers have come to us laden with the good things of the Master, and there has been one flow of love and fellowship all through our meeting.

Our next session is appointed to be held with the Middletown and Andes Church, at the Clovesville Church, Clovesville, N. Y., Wednesday and Thursday between the second and third Sundays in September, 1929, where we hope to again meet your messengers. Until then farewell.

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

ORDINATIONS.

The Salem Old School Baptist Church at Weiser, Idaho, called for a presbytery to meet October 13th, 1928, to consider the ordination of Ed. N. Fields and B. O. Jeffrey to the full work of the gospel ministry. The presbytery was organized, composed of Elders J. T. Turnidge, D. E. Robinson and — Hall, Deacon D. C. Leddington, of Salem Church, Elder C. W. Bond, of Big Spring Church, of Elgin, Oregon. Elder Bond was chosen Moderator and D. C. Leddington Clerk. The business of the ordination was set for Sunday morning, October 14th, when the candidates were delivered to the presbytery and related their experience and call to the ministry. The presbytery was satisfied with the evidence given, and both brethren were set apart by ordination. Elder J. T. Turnidge delivered the ordination prayer, the presbytery laying on hands and Elder C. W. Bond delivered the charge, after which the candidates were delivered back to the church and the right hand of fellowship given. These brethren stand well in their church and we believe have gifts worthy of the consideration of their brethren wherever their lots may be cast, and we heartily commend them.

C. W. BOND, Moderator.
D. C. LEDDINGTON, Clerk.

MARRIAGES.

By Elder H. C. Ker, October 27th, 1928, at the home of Mr. and Mrs. Chester Baker, in Delmar, Md., Elmer C. Bunting, of Snow Hill, Md., and Miss Elma Hancock, of Snow Hill, Md.

OBITUARY NOTICES.

Mrs. Rose Allder, our sister in Christ, departed the life of the lower world October 30th, 1928, in Washington, D. C. She was born September 6th, 1856. Her father was Norval Silcott, her mother before marriage was Margaret Glasscock. Sister Allder was married to James Allder, November 4th, 1891. He died in 1910. They had no children. She is survived by two brothers and five sisters, namely: sister Annie Palmer, of Bloomfield, Va., sister Margaret Oliver, of Herdon, Va., and Mrs. Emma Humphrey, Mrs. Hume Duvall and Miss Jennie Silcott, all of Washington, D. C., Robert W. Silcott and T. J. Silcott, both of Washington, D. C. Also she left many nieces and nephews whom she loved and who are devoted to her memory. Sister Allder and brother Allder were baptized with five others by the late Elder E. V. White into membership with the Frying Pan Old School Baptist Church, November 8th, 1896. Funeral services were held at Ebenezer, Loudoun County, Va. Burial at the side of her husband in the adjoining cemetery. Used the twenty-seventh Psalm. The death of this sister was a great shock to all of us. While she had been declining in health for quite awhile, yet we were not prepared to give her up so soon. She was able to attend the Corresponding Meeting this fall at Mt. Zion one day only, but seemed to esteem it a blessed privilege to meet with her loved ones in Christ. She was a faithful member of the church and always attended the meetings unless hindered in some way impossible for her to overcome. Whether present or absent, however, she never neglected her duty to the church and to her pastor. She will be greatly missed by the members of her family, and very much indeed by the little band at Frying Pan. We would not wish her back with us again, for we believe she is at rest in the presence of the Lord: infinitely better off than any of us who are left behind. She retainsd her conscious mind up to the end, knew that her end was inevitably approaching, talked calmly and resignedly of her departure, and gave implicit directions to her family as to her funeral arrangements down to the smallest detail. May the dear Lord comfort the bereaved family and the sorrowful church, reconciling each one to his holy will. Just a few more days or years at most, and the rest of us shall also depart, and the places that once knew us shall know us no more forever.

H. H. L.

Deacon James Sylvester Main, son of James and Anna Coal Maine, died very suddenly at the home of his son, Clinton, in Troy township, Delaware County, Ohio, November 5th, 1928. He was born January 6th, 1852, and all his life was spent in this locality. November 1st, 1871, he was married to Rebecca J. Biggs, and to this union were five children born: Arthur, Clinton and Clarence Main, who survive him, two daughters, one dying in infancy, and one, Anna R. Main (Bush) who died Jan. 9th, 1915. Rebecca, his wife, predeceased him Dec. 26th, 1912. He was married the second time to Roberta Bolen Stephens, Aug. 17th, 1915, who survives. In the year 1886 he became troubled on account of his sins, and tried all in his power to live it off and forget it, but He who rules in the hearts of men had laid his hand upon him, and in spite of the opposition of his wife, who threatened to commit suicide if he ever joined the Old Baptists (notwithstanding her father was the pastor of the church in the neighborhood) he was given a vision, a light seemed to shine about him, and these words came to him, Do your duty and all will be well. At the next meeting he told the church of his hope and was received, and baptized by his father-in-law, Elder John H. Biggs, and, strange as it may seem, a few months after his wife came very humbly to the church and was also baptized, and all their lives were spent in the same church, a happy couple, and their home was surely an Old School Predestinarian Baptist home, a pleasant place to visit, and many pleasant times the writer has spent there with the brethren. His second wife was also a member of the same church and the home remained the same. Brother Main served the church as trustee for many years, and September 13th, 1919, he was ordained a Deacon, and in both offices he served well until his death. Brother Main came from Old School Baptist stock. The writer served the church as pastor from 1900 to 1914, and since has visited the church whenever convenient. Elder Jackson served them from 1914 until his death. Elder L. E. Stephens is also a member there, and will no doubt have the care of the church. In matters of the church brother Main will be missed, as his counsel was wise, but we do not wish him back, for his trials are over, and we feel our loss is his gain. May the Lord reconcile us, and raise up others to wait on the table and give them another undershepherd to watch over the flock.

I was called from my home in Cleveland for the funeral, and tried with the ability the Lord gave to comfort the brethren, using the words of Paul, 1 Cor. ii. 2: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Elder Stephens assisting me. Then we laid the body to rest in the cemetery near-by. May the blessing of the Lord be with them all.

GEORGE L. WEAVER.

Deacon Caswell Barnes Reeves departed this life at his home in Southampton, Pa., August 18th, 1928, aged 78 years. He was the son of Howell and Mary E. Reeves. December 4th, 1875, he married Anna Mary Allen, to which union were born three children: Elias Allen, Mary Stuart and Caswell Harold. The daughter preceded him in death a few years. Brother Reeves was baptized by the late Elder Silas Durand May 10th, 1885. He was soon chosen deacon and served well until affliction overtook him. He had been blind for some years, and also quite deaf. He was as patient as possible for man to be under such affliction. His spiritual sight was indeed remarkable and such hearing acute. His chief joy was to mingle with the brethren and listen to the gospel preached. Sound doctrine was his delight and his home always open to those who loved the truth. He was seldom absent from meetings and we all miss him very much. His last illness was of short duration, but his suffering was intense. He fully realized the call had come and was reconciled to the will of his God.

The funeral services, conducted by the writer, were held in the Southampton meetinghouse and were largely attended. He had spent most of his life in that section and had many friends. The interment took place in the Southampton Church Cemetery adjoining the meetinghouse. Thus another one rests from his labors and his works will follow him. The widow, sister Reeves, and the sons have the sympathy of all who know them.

Written by request, by his pastor,

H. C. KER.

M. N. Webb was born in Illinois in 1856. He chose the teaching profession for several years of his early life. In 1881 he was married to Miss Emma Taylor, of his native State, and they made their home there until 1905, when he brought his family to Washington County, Idaho, and settled on a farm in a fertile valley on Mann's Creek. He raised a family of nine children: Eva, Owen, Edith, Harold, Calvin, Arval, Lillian, Beatrice and Reba, five girls and four boys, who have made homes of their own and live in the States of Washington, Oregon and Idaho. Of these families there are twenty-one grandchildren, the first one being the only one of his descendants to precede him in death. Brother Webb's life was largely that of a public man. He served his native State in the Legislature in 1893, and in the Legislature of Idaho in 1914, and at various times held positions of trust and responsibility, which he always filled to the satisfaction of his fellow-men. Fourteen years ago he united with the Salem Old School Baptist Church, of Weiser, Idaho, and since that time had been one of its most faithful and active members. His home was truly a Baptist home, where he and his faithful wife, who united with the church in Illinois, wel-

comed and ministered to their friends and brethren. Five years ago he was ordained deacon of his church, and also acted as clerk a large part of the time. He was a good counselor and conservative in his views and his church relied upon his judgment. He took a leading part and great pride in the building of a house of worship for his church three years ago, which was completed much sooner than any of the church thought possible when it was undertaken. This is the first regular home or meeting place this church ever had in the forty years of its organization. After the Union Meeting in June of this year, which met with the Salem Church, brother and sister Webb undertook to make a visit to their children. This was looked forward to with much pleasure, for the children were located many miles apart, and to visit them all was quite an undertaking, and required a vacation of some length, which brother Webb said he thought they had earned. This visit was finished and they were on their way home when he was taken with pneumonia at the home of a son they stopped with on the return, and who was to bring them home after harvest was finished. He lived but a few days and was reconciled to whatever might be the result, but desired to get home before he died. This was not granted to him, for he died at Yakima, Wash., at the home of his son Owen, September 25th, 1928, and his body was brought to his home at Weiser, where his children, brethren and friends met to pay their respects to his memory on Saturday, September 29th, in the little church, where the writer was called to minister at his funeral, after which interment was made in the Weiser Cemetery to await the glorious awakening of the righteous which is promised. Brother Webb will be missed by his family, church and his host of friends, but his example will live in their hearts and his writings on religious subjects will long stand as a monument to his faith and a comfort to those seeking the truth.

ALSO,

Emma C. Roweth Parks was born near Ft. Scott, Kansas, April 24th, 1869, was married to Andrew J. Parks May 31st, 1888, came to Union County, Oregon, February, 1891, and united with the Big Springs Church of Primitive Baptists of Elgin, Oregon, June 22nd, 1895. She was the mother of three children. Charles died in his twentieth year. Lee and Eunice are living here in Union County. In the autumn of 1920 she suffered a paralytic stroke, another one June 3rd, 1925, and the third stroke November 1st, 1925, but lingered on until October 14th, 1928, when she passed away. Through all her afflictions she never murmured, and always met us with a smile. In the forty years of her married life she never gave her husband one cross word. She had a noble soul, and lived the life she professed. She was a God-given jewel, but the Lord has taken his own.

These notes were furnished by brother Parks, who

is an ordained deacon of the Big Spring Church, where he and his faithful wife have been held in the highest esteem since they held membership there. For several years they have lived quite a distance from the meeting place of the church, and both have been much afflicted, but they never missed an opportunity to be present in the congregation, especially in the summer time, and their faithfulness under such adverse circumstances should be an example for others more favored. It was indeed an inspiration to us to see our sister come into the little congregation leaning upon the arm of her husband on one side and her son or daughter on the other, after having come thirty-five miles in an automobile. She loved her church and the assembly of brethren, and her modest and faithful example will live long in the memory of those who knew her.

The writer was called to minister at her funeral in the little church-house at Elgin October 16th, taking as an appropriate text, "Behold, I make all things new," after which burial was made in the Elgin Cemetery. Well done, thou good and faithful servant, enter thou into the joys of the Lord.

C. W. BOND.

James Edward Shelton departed this life at the home of his son, C. T. Shelton, in Upshur County, Texas, September 10th, 1928, at the advanced age of 77 years, lacking two months and twenty-two days, having been born in Talapoosa County, Alabama, December 2nd, 1851. He was a great sufferer with kidney ailment, and was confined to his room some six or eight months before death came to his relief. I do not know the date of his coming to Texas, but am sure it was when he was quite young. He was married to Miss Fannie Tuttle September 2nd, 1875, and to this union were born ten children, seven sons and three daughters, six (three sons and three daughters) of whom with his aged widow, and other relatives, besides brethren, sisters and friends, are left to mourn. His other four children departed this life some years ago. Those living are: C. T., A. L. and D. C. Shelton, Mrs. J. W. Free, Mrs. Lizzie Pettis and Mrs. C. G. Westerman. Brother Shelton was given a hope of an interest in the atoning blood and finished righteousness of Jesus Christ in his youth and united with the Missionary Baptists, with whom he remained about eight years. Becoming dissatisfied with their doctrine and order, and feeling that he had found in the Old School, or Primitive Baptists a people who stood for the doctrine and order of the house of God as set forth by Christ and his apostles in the New Testament, he united with the Fellowship Church, in Upshur County, Texas, and together with his companion was baptized by the writer the second Sunday in September, 1890. Of this church he remained a member until his death. His daughter, sister Free, writes me that he was a subscriber to the

SIGNS OF THE TIMES for more than thirty years. This itself indicates what kind of Baptist he was. He was a good citizen and neighbor, and evidently a kind and devoted husband and father. He left a well respected family of children, and no doubt they, together with their mother, kind neighbors and physician, did all they could for his comfort, but his time to go had come. The Master had called and he must go. The Scriptures speak of this passage of the saints as a sleep. So Paul comforts the brethren at Thessalonica by saying, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (Read 1 Thess. iv. 13-18.) So we believe our dear brother has just "fallen asleep." It is God's ordained way, a necessary part of that change appointed for all his dear people, a change from mortal to immortal. So he will (in that great day when Jesus shall come, the second time, without sin unto salvation) be awakened out of his sleep, but not in the image of the earthly, but in the image of the heavenly, no more to know sin nor sorrow, pain nor death, earthly relationship and ties are forever dissolved and heavenly relationships forever perfected. There is awaiting us full and complete change, which we have not yet experienced, but which all the redeemed of the Lord are to experience, for the inspired apostle Paul says, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be received incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have 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?"—1 Cor. xv. 51-55. We believe that in spirit our brother is now with his blessed Master in climes of eternal bliss, but this does not militate against the doctrine of the future resurrection of the dead, and that change of corruptible mortality to incorruptible immortality. I am told as the end drew nearer and nearer that brother Shelton grew more interested in the Scriptures and spiritual things and most of his conversation was along this line. This, together with the many other evidences he left behind that he was one of the beloved of the Lord should be a great comfort to you, his bereaved and sorrowful companion and children. May our ever-gracious Lord and Savior apply them to your comfort and give us all from the depths of our hearts to say, "Thy will be done in earth as it is in heaven."

The body was laid to rest in the East Mountain

Cemetery on the evening of September 10th, after an effort on the part of the writer to speak a few words of comfort to the bereaved, there to await the call of the last trump.

Written by request of the family for the SIGNS OF THE TIMES.

H. B. JONES.

Martha J. (Walden) Allen was born December 5th, 1855, and died at her home in Milton, Oregon, October 26th, 1928, aged 72 years, 10 months and 21 days. Sister Allen's parents were among the pioneer settlers of the Pacific coast, and that being the case sister Allen was deprived of much which the children of today enjoy, and one among the greatest of these was the opportunity to obtain an education. But notwithstanding all this she achieved a good degree of knowledge and taught school for many years, and later received a chiropractor's certificate. Sister Allen's first husband was Dr. Lee, by him she raised two children to be grown: Benjamin Lee, of Pendleton, Ore., and Gracie Ohmart, of Salem, Ore. I have not the date of the death of her first husband. March 12th, 1910, she was married to Dr. E. W. Allen, of La Grande, Ore., where they practiced their profession for several years, later moving to Milton, Ore., where they continued their practice. I have given this short sketch of sister Allen's early life as handed to me, for I was not acquainted with her early life, but have been personally acquainted with her for twenty-seven years and will tell of her life since I have known her. Sister Allen was a woman of sterling character, and had a deep and broad mind of natural things. I wish to speak of that mind (Christ Jesus) which was so manifest in her life. Her father and mother, with five or six others of the same faith, settled here in eastern Oregon, near the town of Weston, and their (the first Old School Baptist Church on the east side of Cascade Mountains) was constituted in 1876 or 1877, and called Mizpah. It is still in existence, but meets at Tonasket, Wash. The old church book shows sister Allen to be the first member received in that church by experience and baptism. Sister Allen was widely known by the Baptists here on the coast, being well grounded in the doctrine of the sovereignty of God, believing in the predestination of all things, but denying that such a faith and belief made God the author of sin, as the enemies of this faith were and are continually waging against the faithful who believe that he (God) is and is a rewarder of them who seek him. God blessed her with wonderful knowledge of his greatness and with grace to manifest it in the defense of the truth. I could write volumes in testimony to this glorious faith which stands as a monument to the glory of God, and not to us. While sister Allen labored so faithfully in this precious doctrine she, like the old apostle Paul, always felt to say, Not I, but the grace

of God which was given me. I visited her two days before she died, while she was too weak to talk, only to answer. I took her hand and asked her how she was. Her only answer was, I am waiting for dear Jesus to come for me. Her husband said her last words were, Come, dear Jesus, and take me home. While it grieves our hearts to give up our loved ones in death, yet we do not grieve or weep as those who have no hope, and the evidence of this abiding faith in the trying hour of death is very strengthening to our hope. May the dear Lord help and strengthen our hearts to meet every condition of life and save us all in heaven for Jesus' sake

J. T. BARNES.

Mrs. Sarah R. Johnson departed this life Tuesday, October 9th, 1928, aged 87 years, 9 months and 14 days. She was born near Locktown, New Jersey, her parents being the late John T. and Keturah Rittenhouse Risler, and was married to Charles Sidney Johnson in the year 1870; three children were born of this union, one dying in infancy. Being baptized by Elder Gabriel Conklin, pastor of the Kingwood Old School Baptist Church over sixty years ago she remained a faithful member of that body until the time of her death. She was a sister of the late Cyrus Risler, who for many years was deacon in the same church. She is survived by one son, Howard Johnson, and a daughter, Mrs. Ella R. Emmons, with whom she resided, one brother, John Risler, and three grandchildren. She will be sorely missed by her children, who were particularly devoted to her, and by many relatives, friends and the church.

Because of the absence of her pastor, Elder H. C. Ker, the funeral services were conducted by Elder D. M. Vail, who read the seventeenth chapter of John as a foundation for his remarks, on Saturday, October 13th. Interment was in Rosemont, N. J., cemetery.

A FRIEND.

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

Mrs. T. H. Young, Toledo, Ohio, \$1; D. Ferguson, Ont, \$1; Mrs. Henry Hayman, Md., \$2; Mrs F. J. Gray, Texas, \$8; C. S. Ratliff, Ky., \$1; A. C. Morse, N. Y., \$3; G. C. Jordan, Mo., \$3; A. B. Corder, W. Va., \$1; Mrs. D. A. Forrest, Tenn., \$1; J. W. Rockafellow, N. Y., \$8; Mrs. Maria Rees, Ky., \$3; Mrs. Katie E. Rogers, Ont., \$3; Sarah I. Rittenhouse, N. J., \$8; T. H. Richardson, Iowa, \$5; Anson Quint, Maine, \$3; A. J. Griffith, Mo., \$1.

MEMORIALS.

Our beloved brother, **D. L. Hatcher**, departed this life May 29, 1928. He was an old man and united with the Hopewell Church late in life and was faithful. He lived about sixteen miles from his church yet walked that distance, seldom missing a meeting.

Be it resolved, that we do mourn the loss of our dear brother, and be it further

Resolved, that we send a copy of this resolution to be published in our Minutes, and that we send a copy to the bereaved widow.

ALSO,

Sister Alley Melton departed this life January, 1928. Sister Alley came to the church early in life, and was a devoted sister, seldom missing a meeting, and her door was always open to those of the faithful in Christ, be it

Resolved, that we do mourn the loss of our dear sister, and be it further

Resolved, that we send a copy of this resolution to be published in our Minutes, and that we send a copy to her bereaved mother.

J. W. McCLANAHAN, Moderator.

J. C. HAMMOND, Clerk.

MEETINGS.

The Middleburg Old School Baptist Church expects Elder George Ruston to be with them the First Sunday in December (2nd), 1928. For convenience services are to be held at the home of **J. E. Livingston**, 64 East Main St., Cobleskill, N. Y., the Lord willing, at 11 a. m. and 2 p. m. All welcome.

ADDIE LIVINGSTON, Church Clerk.

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(Park Avenue Hall)

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Preaching First and Third Sundays

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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

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All who are seeking the truth are
cordially invited.

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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.

The Old School Baptists of Chicago meet, the Lord willing, every Sunday at 11 a. m. and 2:30 p. m., (Standard Time) at the home of **W. N. Spitler**, 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, west three blocks to end of 114th. All lovers of the truth are invited to meet with us. Midweek song service by appointment. Preaching by Elders Jones, Jaynes and Clayton. Basket lunch.

W. N. SPITLER.

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 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.

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.

"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 Eld. Wm. Gadsby, of England. Third. "A Dream-Tour Through the Arminian Heaven." By Eld. H. M. Curry, of Lebanon, Ohio. Fourth. "Fatalism." By Eld. H. M. Curry, of Lebanon, Ohio. 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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