

# 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. 99. MIDDLETOWN, N. Y., JANUARY, 1931. NO. 1.

## CORRESPONDENCE.

### PSALMS XXXIV. 19.

“MANY are the afflictions of the righteous: but the Lord delivereth him out of them all.”

The Hebrew word here translated “affliction” also means “bad,” “evil.” The same word from the Greek means, “pressure,” “afflictions,” “tribulation.” Therefore many are the bad things which the righteous have to suffer, the evil things which come to him in his righteous service. The great pressure he has to endure in the service of God. The severe tribulations he has to endure in the service of the Father. Doubtless the Lord Jesus is the righteous One referred to by David. His afflictions in the service of the Father were many, sharp and trying. All he endured he endured for his people. Therefore his obedience became their obedience by imputation. They are the members of his body in particular. (1 Cor. xii. 27.) As he had to endure, so do the members of his body have to endure; as he was afflicted, so do they have to suffer afflictions. If his afflictions were for sins of

disobedience to the Father then so are the afflictions of the members of his body; but if his afflictions came to him because of his love to the Father and holy obedience to him, then the afflictions of the members of his body came because of their obedience to the Father. They are joint-heirs with the Lord Jesus Christ as well in his afflictions as in his joys. They are predestinated to be conformed to the image of the Son of God (Rom. viii. 29) and his image here in the flesh was an image of suffering, and many afflictions. Therefore the members of his body are predestinated to suffer here. This is the image of the earthy. “And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”—1 Cor. xv. 49. What promise have we of life in Christ if we are not made partakers of his sufferings and death? “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”—2 Tim. iii. 12. Not all that do evil and sin, but all that will live godly in Christ Jesus. Then if any do

not have tribulations, trials, and persecutions in this world he is a bastard and not a son. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." --Heb. xii. 8. Chastisement is not necessarily a rebuking as the disobedient have to receive, but an admonition, to show the blind the way, to give hearing to the deaf, seeing to the blind, to teach one that all his dependence and strength is in the Lord Jesus, who received it for him from the Father. "The chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah liii. 5. "These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John xvi. 33. This last reference was spoken by our Lord in the wonderful sermon, at the close of his ministry, in Gethsemane, when no one was present but himself and the eleven faithful disciples. He was chastening them with words of comfort, caution and encouragement. He was not talking to them of disobedience, but encouraging them in righteousness. The Lord had come to send a sword on the earth, ("Think not that I come to send peace on earth: I came not to send peace, but a sword."—Matt. x. 34.) and this sword should pierce them. His word was peace in them, but it made enmity for them with the world, or on the earth. One has but to read in the Bible the persecutions of the saints to know the reality of this truth. Those Old and New Testament saints

are our brethren, and we must (shall) have tribulation in our measure as they had it in their measure. Jesus Christ is the only perfect man, the upright One in heart. His end is peace. (Psalms xxxvii. 37.) He is the perfect man and he suffered tribulation as no other man ever did. The world hated him because of his righteousness, and for the same cause it will hate his people. "If the world hate you, ye know that it hated me before it hated you."—John xv. 18. "Marvel not, my brethren, if the world hate you."—1 John iii. 13. It is not with the world that we have tribulation when we walk in disobedience, but the tribulation in that case is in our own hearts. There is where we feel all condemnation. The world may condemn us when we are innocent, but that will not convict us of wrong. We are led to accept such as persecution for righteousness' sake according to the word of the Lord. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. v. 11, 12. These Scriptures show the difference in the tribulations which our Lord said we should have in the world and the sufferings of conscience which one has in disobedience. The righteous, which are the members of the body of Christ, are destined to suffer afflictions in this world. They have the Spirit of Christ in them. That

Spirit is in opposition to the world and the world hates it. When the children of God are faithful to God, living up to the word of his power, the world will hate that living. If we conform to the world by compromising with them, worshiping with them, showing that we believe they may be right, or that they are as likely to be right as we, calling them "brother" and gleaning in their fields and asking them to glean with us, then we will not see nor hear any persecutions. Why? Because we are conforming to the world and have left the way of God. This was the cause of more than half of the condemnation of our God on Israel. They would follow the god-worship of idolators. Their law said, Thou shalt love no other gods before me. One cannot worship God and idols. The its and isms of this day which are claiming to help God in his conversion of sinners are just as much idolatry as was the worship of Bel and the Dragon, Baal, Diana or any other heathen god. The members of the body of our Lord Jesus should stand clear of all these even though they have to suffer persecution therefor. Let us learn to endure hardness as good soldiers, and always have on the whole armor of our Captain, remembering to keep our face to the enemy. There is no armor for the back. He that putteth his hand to the plow and looketh back is not fit for the kingdom of God. Let us remember that God, and not we ourselves by our obedience, is our deliverer.

In hope and the love of the truth, I am your brother,

L. H. HARDY.

MATTOON, Ill., Dec. 3, 1930.

DEAR EDITORS:—The inclosed is the result of several efforts, as, owing to my physical weakness, I can only write a few lines at a time. I am confined to my room and can walk but a few steps at a time along the hallway. Make what use of the manuscript you may deem proper and all will be well with me. I have been a reader of the SIGNS for over three-quarters of a century.

Not having been able to keep up with my personal correspondence for some time, and now being confined to my room, and many of my correspondents being readers of the SIGNS, I am asking the privilege of reaching them through its columns. I can write but little at a time, on account of sheer physical weakness. I suffer no pain or physical discomfort whatever, which gives me much to be thankful for. The Lord has been a very present help in all times of distress and sorrow. He is my shepherd; I shall not want. I feel I can say this with an emphasis. His guiding hand has led me along life's tortuous pathway until the end of a long journey cannot be far away. If he is my shepherd no promise of his will go unfulfilled. Behold the manner of love the Father hath bestowed upon us that we should be called the sons of God; and if sons, heirs of God and joint-heirs with Christ, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Here we see in part and know in part,

but when the veil of the flesh is removed, then the unspeakable glory and heavenly effulgence of immortality will be realized, without a cloud or shadow to dim the heavenly scene. Here we shall see Christ, and be like him, for death is swallowed up in victory, and the triumph through our risen Lord enables us to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For when he broke the bands asunder and came forth from the tomb the terrors of the grave were forever abolished. I find myself saying, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." God alone knows, and justice and judgment are the habitation of his throne. And I find myself saying, Dear Lord, what wait I for? My hope is in thee. Nearing the end of the ninety-third year of my age, I have only to fear the Lord and trust alone in his never-failing mercy. Should any of the brethren or sisters who may read this, probably my last article for publication, feel inclined to write to one who feels keenly his unworthiness, I would appreciate hearing from them. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his

glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

My address is simply Mattoon, Ill.

Your brother in hope,

J. G. SAWIN.

BERLIN, Md., Oct. 26, 1930.

DEAR EDITORS:—It has been upon my mind for some time to try in my weak way to write something for our paper, if the good Lord will guide my mind and give me the liberty to set forth what I hope I have been given to see and feel. The Scripture of Matthew xi. 28-30, has been upon my mind for some time, and to-night I will try in my weak way, if it is the will of the Most High, to express a few of my thoughts. It reads as follows: "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." This Scripture is as much misapplied, perhaps, as any other in the Bible. It is used many times by men as an invitation to sinners to give their hearts to God, as the world puts it, but as I hope I see it it is a command rather than an invitation. Christ says, My sheep hear my voice and follow me, and when he says, Come unto me, it is a command, and they will surely follow him, for it is a fact that he was speaking to none other than the people of his choice. When he said, Lazarus, come forth, he came, and there was no power

could hinder him, and when you have been called of God to come unto him can you resist that call? When you were in your greatest stress of mind and wondering what it all meant, and at last that still small voice said to you, Stand still, and see the salvation of God, could you turn back and delight in the things you once did? A thousand times no. Then it was he said unto you, "Come unto me," for you had been laboring under your load of sin, trying to find some place of refuge, but when you turned to the north, behold, he was there; if you turned to the south he was there, so there was no other place for you to go but unto him and fall at his feet and beg for mercy. When you have been shown that your salvation depends solely upon the mercy of God, and him alone, and there is nothing you can do to bring you in the mercy of God, and are shown that it is by his love and mercy you are saved, if saved at all, then you have found rest to your soul, and you will find that his yoke is easy and his burden is light.

Now, we notice that the word "souls" is plural, therefore it means more than one person, so he must have been speaking to the whole elect of God. I would say, my brethren, if I may call you brethren, that when you have been taught in the school of Christ and have learned how dependent you are upon him you will be meek and lowly in heart. Why? Because you know full well you have nothing to boast of and are just as poor as the beggar was that lay at the rich man's gate, and you will crave a crumb of mercy from your

Master, just as he did from the rich man's table, and when that mercy is shown to you you will say out of the very depths of your heart, It is by the mercy of God I am what I am. Giving God all honor and praise, then it is you are like him, meek and lowly in heart, esteeming your brethren better than self, for you are brought to see yourself a hell-deserving sinner, all undone and naked before God, and hate your own life on account of sin. Is not this learning of Him? I believe it is.

"My yoke is easy, and my burden is light." Is it not easy when we are given to know there is no work for us to do, that the debt we owe has been canceled and we are free, and that he has made intercession for us with God? Is not this a light burden compared with what he suffered for us, or for you, my brother, and, I hope, for me?

Dear editors, do with this as you see fit. Do not crowd out other good reading. Submitted in love, I hope.

J. W. S. TIMMONS.

HERNDON, Va., Nov. 28, 1930.

DEAR EDITORS:—I am still here as a living monument of God's great mercy to again renew my subscription to our dear old family paper, the SIGNS OF THE TIMES, of which I have been a subscriber for about forty-seven years. When my mind carries me back to forty-seven years ago it seems to me as but a dream, but in other times of life it seems as a long time ago. I attended the Virginia Corresponding Meeting, held with the New Valley Church, of Virginia, in October past, and it seemed

like a good meeting to me, still I was made to feel sad when the thought came to me of attending a meeting at the same place (New Valley) forty-five years ago last August, that I did not meet face to face any of the dear saints I met face to face at the time of that meeting. All had passed on to the better land. Yes, I will say again that I felt sad at the thought of not seeing any of the dear ones I saw at the meeting above mentioned. I now recall to mind the names of some of the preachers who were there at that meeting, namely, Elders Wm. L. Beebe, J. G. Eubanks, P. G. Lester, J. N. Badger, E. V. White, S. H. Durand and others I cannot recall their names at this time, but I do fondly remember the sweet season of love I enjoyed at that time, for I felt in my heart that it was the time of the singing of birds and the voice of the turtle was heard in our land. I imagine I felt something like Ruth did when she gleaned in the field of Boaz in the time of the barley harvest. I felt to say, in the language of the bride spoken of in the Song of Solomon, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." But alas, I feel sad and lonely now, with no sweet spiritual food suited to my taste, and I feel as one of old said, "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow upon the housetop."—Psalms cii. 6, 7. The greatest plague I have in this life is sin, for sin is mixed with all I do, and, like the poet, I must say,

"If I pray, or hear, or read,  
Sin is mixed with all I do;  
You that love the Lord indeed,  
Tell me, is it so with you?"

If I pray, or have ever prayed, it is in the language of the publican: "God be merciful to me a sinner." I feel to know that Paul was right when he said, We know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Dear children of the holy God, do you ever have that groaning down deep in the recesses of your heart, even in the silent watches of the night, pleading to God for mercy in groanings which cannot be uttered? This way of praying, to my dark mind, is like the way our dear Savior told his disciples to pray, to enter into their closets and shut the door and pray to the Father in secret, and the Father which seeth in secret shall reward thee openly.

I must now close, for I fear this letter will weary you to read. But before closing I wish to say to all connected with the dear old SIGNS, I wish you all a Merry Christmas and a prosperous new year.

A beggar at mercy's door,

JOHN F. OLIVER.

MIDDLETON, Tenn., Sept. 20, 1930.

DEAR BRETHREN:—Once more this old wayfaring traveler from time to eternity somehow feels to have an impression, or desire, to write you, because of the relationship I have with you, and I want to testify to the truth as I believe it is in Christ Jesus our Lord and set forth by the editors and contributors

of the SIGNS OF THE TIMES. I have been a believer in the Primitive Baptist Church being the true church of God as long as I can remember of having had any knowledge of these things. I used to go to the meetings when I was a boy and knew nothing of doctrine, but the sound of truth did me good and I loved to hear it. I used to go to their communion meetings and see the union and fellowship existing among them and I had a longing desire and a little hope even then that some time I would be enabled to see the light and commune with the saints in light. But then I was serving under the law, for I thought I would have to cease from evil and learn to do good, and so I traveled on through many hard trials and tribulations, until the time came (God's time, I hope,) to make known to me that salvation is of the Lord for time and eternity. One day I was sitting down in my field, being burdened, when these words were spoken to me, and seemed to be a little above my head, Thy sins are forgiven, with word "are" emphasized. My burden was gone, and there I hope I did praise God and worship him in spirit and in truth. But ere long the tempter came. I was walking along and began to think that it might be some natural trouble or a depression of my natural feelings. As I walked along I saw a bare place on the ground and I thought to leave it all there and go on about my work. Right then such a feeling came over me that I have not wanted to try that again. The thought came into my mind that the devil must have desired to have me, and that I

must have been as a brand plucked from the burning.

Dear brethren, I am so far advanced in years and so feeble that I cannot go far to hear preaching and there are only two I can talk with about the doctrine of Christ, therefore I feel very lonely and would be glad if some of the brethren would visit me. I would also be glad if we could have preaching here once a month. Our church (Enon) has gone down and we have no pastor and no preaching, and I long for the companionship of the saints. That which is flesh is flesh, and that which is Spirit is Spirit, and these are contrary one to the other. All natural things perish with the using; all spiritual things belong to that upper and better kingdom not made with hands, and are eternal, and all the inhabitants of that kingdom live eternal spiritual life by the faith of the Son of God. It is all of God, and for his glory. Let all glory, might and power be ascribed to his name, for by his great power he created all things. By the power of his Spirit he has prepared a people for his name. By his power he upholds the world and all created things. By his power he created a people for the day of evil. By his power he prepared a place for the eternal punishment of the wicked. By his power he prepared a place for the eternal happiness of a people afore prepared unto glory. Praise ye the Lord.

Dear brethren, if you find anything in this that is not according to the truth do not publish it.

Your unworthy brother in hope,  
J. S. STANLEY.

COGAR, Okla., Nov. 19, 1929.

DEAR EDITORS:—I have a desire to write you this morning regarding your valuable paper, the good old SIGNS OF THE TIMES, which you have been sending to me so long. I much appreciate your kindness and long forbearance with me, a poor unworthy creature. I do not feel the least worthy of having a name with the dear people that love the doctrine this paper sets forth and comes so sweetly laden with each month, but oh, if my poor heart deceives me not, I do dearly love this doctrine that the world knows not of. It is the doctrine the Lord called his own. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, as the showers upon the grass." Oh what a precious comparison! How refreshing to the tender plants in a dry land! Just so, how sweet and refreshing is the dear old SIGNS that you have been sending to me these many years free. Brethren and friends, I do not feel worthy of such blessings. If I were able to pay for it I would not think of doing without it. I see each month the contributions to help the poor get less and I do not want to be a burden to you. While I dearly love to read the good letters and editorials, which are of great comfort to me in my lonely condition (they are about all the preaching I get), still I feel it is not right for me to continue a burden to you. I do not get to mingle with my dear brethren and sisters often; about once a year I go to meeting. I get low down in the valley and feel that I am

not worthy to have a home with you dear people, but when the dear old SIGNS comes laden with comfort and spiritual fruit that comes down from the Father of lights, with whom there is no variableness, neither shadow of turning, then my poor soul takes courage and I try to press on toward the mark of the prize of the high calling, ever looking unto Jesus, who is the author and finisher of the true faith. Solomon says, "In all thy ways acknowledge him, and he shall direct thy paths." But oh how often I find myself denying him in my actions. I sometimes fear I have had no change at all and am yet ignorant of Christ's righteousness and salvation. But when my mind goes back to that sacred hour when love divine first entered my heart I cannot give up that sweet hope I have cherished all these forty-nine years that I am one of those for whom Christ shed his precious blood that they might have eternal life through him. I pray God that he will lead, for if he leads I shall be led; and if he teaches me I shall be taught. Oh that I may ever be found humble and at the feet of his household, and at the feet of Jesus pleading that his grace and mercy sustain me through the rest of my days in this vile world of sin. I pray that he will ever be my guide and strength to overcome all temptation to do evil, for I know that without him I can do nothing.

My prayer is that God will long spare you all in the good work whereunto he hath called you, and enable you to still publish the dear old SIGNS. Remember this poor old sinner when at



the throne of grace, for I feel I need the prayers of all the dear redeemed children, that I may ever be found at the feet of Jesus, ever looking unto him for all things in time and in eternity.

Do with this as seemeth good to you.

From a poor sinner, saved by grace alone if saved at all,

JANNIE LOYD.

HIRAM, Ga., Oct. 6, 1930.

O. S. CROKER—BELOVED BROTHER:—We are well. Hope you are improving, and your family well.

When I was at your home, last Saturday, I did not tell you about my going to Lawrenceville to the Yellow River Association the fourth Sunday in September past. I never saw more people at an association. Elders J. H. Stewart and R. L. Cook preached in the morning and Thomas Huff and J. C. Hewatt in the afternoon. It was good for me to be there and behold how good and how pleasant it is to see brethren dwell together in the unity of the Spirit and in the bonds of peace. We thank God, who has made us meet to be partakers of the inheritance of the saints in light, and counted us worthy the fellowship of those who are so earnestly contending for the faith once delivered unto the saints, not in wisdom of words, but in the power and demonstration of the Holy Spirit. Yet we sometimes fear that the Lord has forgotten to be gracious. But he does not cast off in time of old age, not forsake when our strength faileth. David

assures us that when father and mother forsake us, then the Lord will take us up. And, When through fiery trials (though it be in the furnace of affliction) thy pathway shall lie, my grace all-sufficient shall be thy supply. Truly the Lord is good to all men, and his tender mercy is over all his works. I know that goodness and mercy have followed me all the days of my life, and I desire to dwell in the house of the Lord forever, dwell in the mountain of the Lord's house that is established in the top of the mountains, and exalted above the hills. The King's highway, that the vulture's eye hath not seen, and no ravenous beast has come thereon, leads to that house.

Dear brother, I am thinking just now of the happy seasons of the past, the many times we have walked together in company with others to the house of God, where his banner over us was love. May the Lord give us strength for our daytime and trials, and may we, when done with the trials of the way, enter into eternal life, with all its attendant joys.

Brother Croker said, I want this letter, together with a notice of my passing, published, so we are sending it to the SIGNS OF THE TIMES and to the *Lone Pilgrim*, his favorite publications. He was a subscriber to both.

Yours in love,

W. A. HARRIS.

(See obituary on page 21.)

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

A SHORT time before the close of the year 1929, it was proposed that for the year 1930 we have two editorials in the SIGNS each month: one by the senior editor and one from each of the associate editors in turn. When this plan was proposed to the writer, it looked to him like a huge undertaking, and his response at once was, "I cannot do it." However, he agreed that, if it proved to be the Lord's will to so exercise his mind that he could write each month, he would do so. With that as a start, we have succeeded in getting through 1930 and have accomplished the plan of having two editorials in each issue during the year. That which seemed

an utter impossibility to the writer has come to pass, not we trust by the putting forth of merely human effort to fill up so much space, but with the help of the Lord to the comfort and instruction of his people to whom we hope our lives have been dedicated by his sanctifying grace. On the whole, our brethren and readers during the past year have been very charitable and encouraging toward us, and have been so good from time to time to write us of their love and fellowship for us in our arduous labors. Whether what we have written during the year has been profitable to those who believe in God and in his Son Jesus Christ, is not for us to say. We are not ourselves the judge of that. You who read must sit in judgment on what we offer you. A few have written to us suggesting that we confine our writings to exposition of Scripture texts, and that we say less about what is happening in the world around us, they have said that they care little what the world does or what is going on in the world, what they want to know is what this or that text means to them experimentally. Now, those honest souls who make this suggestion to us are perfectly sincere no doubt, and we doubt not but that they have our own interest and the interest of the SIGNS very close to their hearts. But we must be honest, too, and we honestly differ with them in this advice to us. The doctrine of the absolute predestination of all things has been from 1832 a principle for which this paper has always stood, and with God's help it shall so continue to stand in the future.

This being so, there is not a thing anywhere too small or too great to be worthy the notice of a child of God, since all things great and small whatsoever come to pass are ordained of God to the good of his believing children and to his own declarative glory. We believe God to be the eternal One and only infinite Person who can and does work all things after the counsel of his own will, whether they be things in heaven or in earth: things directly concerning the individual and personal experiences of the saints themselves, or things transpiring in the world in which we live as human beings. All things are of God. Does he not do his will among the inhabitants of the earth as well as in the army of heaven? Indeed so. Then why should we confine our writing or our speaking simply to experimental matters, and not take note from time to time of history as it is in the making? History is the unfolding of the divine and eternal purpose of God. What is not predestinated to transpire cannot take place. What, therefore, does take place, whether in the church or in the world, must be the outcome of God's predestination. It cannot be wrong then for us to call your attention occasionally to what is going on in the world in which we live. Whether we will or not, each and all of us are bound to be affected in our lives by what is going on around us. Experience cannot be confined wholly to matters of grace, it must and does include all things, externally as well as internally, with which we come in contact or which we undergo, be they gracious matters or providential ones. Whether we look at a sunset, survey a landscape, peruse a book, listen to music; whether we read understandingly our Bibles or are comforted and edified by the preaching of the gospel: all these things register their influence on the soul and all these things go to make up the sum total of one's experience. Yes, but objects one, enjoying the things of nature and enjoying the things of the Spirit are two different phases of being: the one belongs to the earth, the other to the spiritual. We are not so sure of this, not so sure that they are so different. We doubt our ability to divide our lives into separate compartments and to say that this or that belongs wholly to the flesh and this or that wholly to the Spirit. Only the living Word can make that distinction correctly, that Word which is sharper than any two-edged sword. In the case of a child of God, there is nothing that comes to pass with him, whether it be of a spiritual or of an earthly nature, but what may be, through the Spirit's work, made of eternal significance to him. Where the unbeliever can see naught but the working of natural law in the sunset or in the beautiful landscape, or naught but philosophy in the printed page, or naught but art in the music of an orchestra, the believing soul sees the handiwork of the God that made all things and beholds the praise of him who brought order out of chaos by his almighty Word. It all depends from what position these things are viewed. If one is dead in sin, never having been

awakened into spiritual life, then that one's soul is mute and cannot hear or perceive those things around and above and beneath us which bespeak the glory of the Divine Person who brought all things into being; but if one has been raised through the Spirit from death in sin to life in the righteousness of Christ, then all things, created and uncreated, be they visible or invisible, afford some glimpse of the eternal majesty of him who has redeemed our lives from destruction. This being so, we shall not be able to comply with the wishes of those who desire us to confine ourselves to internal experimental things, but shall perforce, when moved to do so, notice the hand of our God as it brings about events that are from day to day transpiring in the history of the world in which we live as men. To be able to view the outside world in the light of the inside Word is a talent we shall not bury in the earth, but shall put it to usury that it may, under God, bring much gain to the warning of his people from danger, thus saving them from error, and glorifying the name of him in whom we have been brought graciously to believe and trust. It is dangerous just to be alive, and more are the perils unseen in the midst of which we continually pass our lives than those dangers of which we are aware. And the times grow every day more perilous. For men of faith, the times are not such as encourage stability and we see a great deal of laxness on every side: looseness in morals, in government and in religion. Within the ranks of Old School Baptists there

increasingly grows a disposition to relegate sound doctrine to the background and to indulge in smooth things that lull the conscience into false security and ease. Experimental preaching is all right, and has its proper place in the edification of the saints, but if the doctrine in all its elements be not upheld clearly and boldly, how shall we know where we stand, and how shall the churches of the saints be established and rooted and grounded in the truth? If the trumpet give an uncertain sound, who shall prepare himself to the battle? How shall one know what is piped or harped when the tune is not clear and distinct? No wonder the Savior asked the question: When the Son of man cometh, shall he find faith in the earth? These are indeed times of deep heart-searching for the servants of the true God, and we should increasingly ask ourselves the question whether we are preaching the truth as we conscientiously believe it to be the truth, or are we seeking to please simply our brethren and our congregations? When setting forth the experimental coming of the Lord in the present-day experience of the saints, we should not give the impression that there is no coming of the Lord except this experimental one. There is to be in the future, and it may be much nearer than we think; a personal coming of the Lord from heaven, when he himself shall descend with a shout to raise first his people who have died in him, following that there shall be the great change from mortality to immortality of those believing ones who are alive here on the

earth at the time of his coming, and these shall be caught up with the risen ones to meet the Lord in the air, and so forever to be with the Lord. After this, whether immediately or after an intervening period of time, God knows, there shall be the resurrection of the wicked dead who shall hear from the great Judge the pronouncement of their just doom, shall acknowledge its justice and shall go away into everlasting punishment. We hear it sometimes said that there is no future judgment day. This is not wholly true and so stated, is confusing. So far as the redeemed of the Lord are concerned, there is certainly no future day of judgment. The judgment day for God's elect was when Jesus died upon the cross, at which time the whole just penalty of their sins was visited upon the Son of God and at which time he finished the work of salvation for his people, wholly completed the work of atonement and of justification. Thus, these saved shall never again come into condemnation. When the future resurrection of these shall take place, it shall not be a resurrection to judgment, but unto eternal glory at the right hand of God. However, for those who are not saved in the blood of the Lamb, not redeemed by the finished and perfect work of Jesus, there shall be a resurrection in the future to judgment and to condemnation, to shame and everlasting contempt. These two resurrections are set forth by Jesus in John v. 28, 29; by Paul in Acts xxiv. 15; and by John in the Revelation xx. 12-15. To present these Scriptures and other kindred

texts as having been or as being fulfilled in the gospel experience of the subjects of grace, is to wrest the words from their true significance. The fathers before us would not have agreed to any such experimental interpretation of these passages, and the Signs will not agree to any such now. It is not our purpose to quarrel with those who differ with us, nor to seek to convert any one to our views, but we shall contend for the things we believe and shall desire to not fear to do so. As an usual thing, we believe it is the tendency of those young in the ministry to experimentalize the Scriptures and to lose sight of the literal meaning of the Bible. For ourself, we know that when we were young in this work, we were strongly inclined to bring all Scripture into the present gospel experience of the saints. Of late years, we have realized more that this cannot rightfully be done without violating the sense of many Scriptures. There are things ahead for the people of God which we have not yet attained to, such as the resurrection of the body at the future appearing of the Lord himself from heaven, which cannot rightfully be interpreted as pertaining to our experience at the present time. In those days of our early ministry, there were those of our good brethren who understood us to virtually deny the resurrection of the dead. Such was far from our mind, and we have always regretted that any brethren should ever have had such an opinion of us. The Scriptures surely teach that there is to be in the future a changing of our vile body.

We understand the vile body not to be the church, but this vile body in which we now sojourn and which is under sentence of death at the present time but destined to be raised a spiritual body at his coming. Unto this adoption we are hastening, this is what we are waiting for; and the Spirit of this adoption we now have. It is by the Spirit of adoption we claim our divine relationship with God through his Son, but the adoption itself is reserved unto the future when the whole family of God raised from the dead shall dwell with God in his kingdom. Brethren, pray for us that we may be kept in the strait and narrow path, not ashamed of the truth before men or angels. May the blessings of God, temporally and spiritually, in grace and in providence, rest with all who love his appearing, unto whose coming we are hastening, at which time we shall see him as he is and be like him. The grace of our Lord Jesus Christ be with you all. Amen.

H. H. L.

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

Also, when remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it.

### LUKE X. 19, 20.

"BEHOLD, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

This subject contains strong and deep matter, and we hope to be given understanding to write the truth of God as it is implied in the Scripture referred to. Jesus spake this to his disciples, testifying of the power he gave them by which they could tread on serpents and scorpions and over all the power of the enemy, and nothing could by any means hurt them. We first would note the definition of the words "serpent" and "scorpion." **Serpent:** A reptile of the order Ophidia, with a very long body without feet, and moving by contractions and undulations of the body; a subtile, treacherous person. **Scorpion:** An individual of the genus Scorpio; furnished with lobster-like claws and armed with a poisonous sting in the tail; a painful scourge. As we are considering the definition given by Webster, we must consider the power of God in the creation, by which, as reptiles, they are poison to human flesh, and we are given in our personal nature the horror of the venom they contain. We also believe there is nothing impossible with God, but it has not pleased him to create us as creatures to be immune from the poison of serpents and scorpions that we might tread on them and they have no way to protect themselves, but if it was according to his will he could. Webster gives one definition of a serpent, "a subtile, treacherous person;"

and one of scorpion, "a painful scourge." We will now leave the natural side of the subject as God created it both in the serpent and scorpion and also in man. As we are given to behold what is in man, do we not see subtlety and treachery in the flesh? And the humility which seems to have laid hold upon us has brought us to a helpless condition and the venom of both serpent and scorpion is grinding out our lives, and we have no way of escape, which brings us to the realization that the painful scourge, by which every one thus afflicted is made to cry out, "I am unclean," or, "Behold, I am vile," and implores the One having all power to have mercy: Save, or I perish. He that is full of tender compassion and love shines forth into the heart of the poor sinner and causes him to see himself, and works in him both to will and to do of his good pleasure. We feel he is far off, but he reveals himself as near, and a present help, a deliverer, then the power to tread on the serpent and scorpion is felt, and the poor afflicted ones are made whole, strength is given that they stand on their feet shod with the truth of the gospel, which is the power of God unto salvation to them that believe. Then they can tread on serpents and scorpions and realize that nothing shall by any means hurt them because of his presence.

Now we come to the rejoicing. Jesus said, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." So the poor sinner is made to rejoice in

Christ Jesus and have no confidence in the flesh. If we rejoice because we have seemingly achieved in having our aspirations satisfied, and see ourselves above the obstacles that appeared in our way, we are not rejoicing that our names are written in heaven. When we realize this was given unto us we have nothing whereof to boast, and can say that salvation is of the Lord. We remember all the way which the Lord has led us, and his power manifested in raising us up and establishing our goings, that nothing shall by any means hurt us. Not a weapon that is formed against us shall prosper, and we feel we do not have to call your attention to these things and teach you that you should know them, but they are known and realized, by which we are made to hope in his mercy, and say, Bless the Lord, O my soul, all that is within me bless his holy name. In the conclusion of our text Jesus said, "But rather rejoice, because your names are written in heaven." Now we take the keynote of all the rejoicing of the child of God, it is because their names are written within the book of life of the Lamb slain from the foundation of the world. (Rev. xiii. 8.) This virtue gives understanding in election, predestination and foreordination of God, and this precious doctrine is never too strong, because it is the arm of God that has given us that inheritance and preserved it unto us, and us to it, by which we shall come in as the blessed of God and hear that glorious proclamation of Jesus: Come in, ye blessed of my Father, inherit the kingdom prepared

for you from the foundation of the world, and all the virtues and realization that we witness come unto us because our names are written in heaven, and there is no power that can reach forth and partake of the tree of life, for if they could, then men would deal it out to the destruction of some and the fullness of others. Jesus came, as it was written of him in the volume of the book, to do his Father's will, and the apostles give to us as the witnesses of God and Christ Jesus, that Jesus declared the work finished which his Father gave him to do. Jesus testified of his going away and that he would send the Comforter. We trust that we have felt the presence of that Comforter manifest to us, and we behold our Lord high and lifted up, and are drawn unto him. Realizing this drawing, we rehearse the language of the poet,

"The steps that I take, and the station I fill,  
My Father determined and wrote in his will."

Which record is in heaven. As we are led through this life's pilgrimage we are made to realize the power and strength of the Lord Jehovah as he keeps us from the evil of this present evil world, and all the poison and destruction of men are swept away and we are carried over them so we can say of a truth, It is in him we live, and move, and have our being. We fear and quake and tremble that perhaps we should be mistaken in the whole matter and after we have testified of these things we should become a castaway. We feel assured the child of grace is kept by the power of God through faith unto salvation,

ready to be revealed in the last time. Oh what a glorious change, and what a great salvation, all coming to us because our names are written in heaven. Dear reader, if these things be in us we are neither barren nor unfruitful, but we bear fruit and are made to rejoice because our names are written in heaven. How can we go about trying to walk over his little ones and manifest that subtle, treacherous disposition? If we are given over to that spirit we will be made to realize their triumph over us and ourselves crushed; and if we set up ourselves to be one to inflict the painful scourge we ourselves will receive the scourging, but if we go on without chastisement, then we are assured we are bastards and not sons, and are cast out by the word of truth as the children of wrath. Our heart's desire is that we may be kept as the apple of his eye and from every evil way delivered.

We realize that with this issue begins another new volume of the dear SIGNS OF THE TIMES, being volume ninety-nine, and as we reflect upon the historical part of its life, and how it comes to us every month, we have a very beautiful picture. Our dear editor, and his associates, with publishers and subscribers, all in one glorious group, have been kept, directed and filled with praise to God because he has written their names in heaven, and we also realize the wonderful love and power manifested to those who have preceded us and gone to their reward. We are glad in the Lord to think of the sacred truth the SIGNS OF THE TIMES contends



for, and, brethren, our prayer to God is that all those who are in the group above described may feel to greet the great cause which the SIGNS represents. May our lives be spent in such a way that we may be supporting it by our writings and comforting one another, rejoicing with each other in the hope of our names being written in heaven. In these things we greet you, and may the God of all grace be our guide and give us grace to know and do his will.

C. W. V.

---

### CIRCULAR LETTERS.

---

(Written by Elder H. C. Ker.)

*The Salisbury Old School Baptist Association, in session with the Forest Grove Church, to the several churches, meetings and associations with which we correspond, sendeth greetings and love in the Lord.*

BELOVED BRETHREN:—As the time approaches for another Circular Letter we are wondering what subject might be of interest as well as of importance. Usually some point of doctrine is taken up and discussed, showing how we, as an association of churches, stand doctrinally, at other times the subject of exhortation is largely dwelt upon, all of which is good and profitable. There are, however, many other vital matters seldom brought to the attention of the churches, and at this time we shall endeavor to present for the consideration of the churches composing the Salisbury Association, as well as those of our correspondence, some facts concerning church independence or sovereignty. Many things pertaining to

church order are embodied in this subject; such things as are seldom treated upon, either from the pulpit or through the press. Many erroneous ideas exist along such lines because these subjects are neglected. Some seem to feel that doctrine is sufficient at all times, while others think exhortation is more needed; still others feel that experience covers the whole ground. Each is good in its place and should not be neglected, but church independence and church order should at least have their respective places, both in preaching and writing, and for this cause we have chosen this subject for discussion by way of a Circular Letter. There is an idea with some of our people that churches organized into an association form such union that the affairs of one church become the affairs of the other churches, hence efforts have been made, at times, to bring the troubles of some church into an association, when convened, that settlement be made. Such procedure is entirely out of order and should not be tolerated at all. Every organized church of Old School Baptists is an independent body, sovereign in all her acts, without suggestion or interference by another church or an individual member of another church. If we recognize a church as in gospel order and fellowship such church, her acts entire must be respected, even though at times there be a feeling of difference in judgment regarding this or that action. In the call of a pastor, reception or exclusion of members, none except the members of such churches can rightfully vote. Visiting members

of other churches are at times invited to vote on such matters, but it is unwise to accept such invitation at any time. Declining to take part in such matters often avoids embarrassment and confusion in days to come. Each church is qualified to attend to her own business, hence should not only be allowed but expected to do so. The administration of the ordinances of each church devolves upon its pastor and it is a mark of disrespect for a visiting minister to administer them, unless present by invitation of the church and pastor at such times. In such case it is perfectly right to do so. No one has right to suggest or request a thing of a church, or any member of a church, of which he is not the pastor or a member, especially so when he knows that what he would have done would not be indorsed by the pastor and deacons. Such course is an insult to the church and pastor. Every church is independent to act as she deems wise and best for her peace and prosperity. On the other hand, no member of an Old School Baptist Church, whether pastor, deacon, clerk or trustee, has right to act in any sense, in the name of the church except such an one be authorized by the action of the church of his membership. Too much is taken for granted at times and we overstep our bounds. One of the wisest things in this life, and especially in the church, is not to be busybodies in other men's matters. It is well for each church to attend to her own business, which is her right, and let the business of other churches of the same association alone.

We have often thought that interference, suggestions and requests of churches have come about because of a lack of knowledge of church order and church independence. We therefore think such subjects should from time to time be brought to the attention of each association of churches.

To substantiate our conclusion of church independence we call attention to the seven churches of Asia. Each church was independent of the others and the message sent directly to the angel, or pastor, of the respective churches. Commendation or condemnation, as the case required, was pronounced first upon the pastor of each church, then upon the church. It also seems that each angel, or pastor, was held responsible for the conduct of the church of which he was pastor. No other interfering in any sense, nor was any thing required of another. Our Association is well indoctrinated and nothing but gospel truth would be tolerated in our pulpits, and we hope that some of us may become better acquainted with church independence and order. The independence of each church is no barrier to fellowship, interest and good will, but rather a safeguard against discord and confusion. Once the lack of regard for the sovereignty of a church and trouble begins. No man can rightfully lord it over the church of God, it is a fatal step to any one who undertakes it, and sooner or later will make shipwreck of him. It is much more commendable to provoke one another to love and good works than to anger and dispute. Every man

has right to his own opinion, but no man has right to exercise his opinion to the hurt and insult of a church or brother.

In conclusion, let us who are in the ministry remember the admonition of Paul: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Let us see to it that all things are done decently and in order.

G. E. COULBOURN, Mod.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

(Written by Deacon John F. Oliver.)

*The Virginia Corresponding Meeting, in session with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1930, to the churches composing the same, and to the churches, meetings and associations with which we correspond, sends greetings in the Lord.*

DEARLY BELOVED BRETHREN:—We want to tell you in the outset of writing such a letter to our brethren of this Corresponding Meeting, that we feel too deficient to write anything that will be edifying to the household of faith. However, if the Lord will give us a pure mind to write of the things of his kingdom we shall be made to rejoice together in the things of his holy kingdom. While we are writing, we have a text of Scripture in our mind to mention, which reads as follows: "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."—John iii. 16. "For God so loved the world." This declaration does not mean that God so loved the world of all mankind; but to the contrary, only his elect chosen in Christ Jesus before the world began. God's love is from everlasting to everlasting, man's love in nature is not such, he may love to-day and hate to-morrow. Jeremiah xxxi. 3, states, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." God loved his people before they could love him. But the question often arises in the trembling child's heart, which makes him feel to say with the dear old poet,

"'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?

If I love, why am I thus?

Why this dull and lifeless frame?

Hardly, sure, can they be worse

Who have never heard his name."

We will consider for a moment the words, "Whosoever believeth in him." It is not so that the whole of the people of this world believe in or on the Son of God, for it is stated, "Ye are not of the world, for the world loves its own." The manner of the love of God to his elect is not to the world. One of the inspired writers states, Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. "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."—John iii. 18. We might call attention to the case of Philip and the eunuch. It is stated, As they journeyed along the way, Philip opened his mouth and preached unto him Jesus, and as they went on their way they came to a certain water, and the eunuch said to Philip, See, here is water, what doth hinder me to be baptized? And Philip said to him, If thou believeth with all thine heart, thou mayest. And the eunuch answered, and said, I believe that Jesus Christ is the Son of God, and Philip baptized him. Thus we see that believers are the only subjects of baptism. Jesus told his disciples, just after his resurrection from the dead, Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; and he that believeth not, shall be damned. Here we have two characters: he that believeth, and he that believeth not, and we also see these two characters set forth in Jacob and Esau. "Jacob have I loved, but Esau have I hated." "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." May we of this Corresponding Meeting, with all the redeemed of the Lord, ever sing that new song of Moses, the servant of God and of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints.

The next session of this Corresponding Meeting is appointed to be held,

the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, to begin on Wednesday after the second Sunday in October, 1931, and to continue three days. We are glad to again have the privilege of receiving your messages and messengers and ministers this year, and desire a continuance of your love and fellowship in the truth, and hope that when next year's session comes we may again welcome you in our midst.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

---

#### OBITUARY NOTICES.

---

MRS. BERTHA PITTMAN LINDLEY passed away from this earthly life Sunday afternoon, July 13th, 1930, at her home, in Havana, Kansas. We do not call it "dying," just falling "asleep" in Jesus to awake to die no more. She was the wife of P. H. Lindley, who is now left without her to walk by his side. She was the daughter of the late Elder Thomas R. and Mary E. Pittman, and was born February 27th, 1878. She was baptized into the membership of the Old School Baptist Church in 1905, by Elder Nathan Reeder. She united with the church in much fear and trembling, in much meekness and humility, but gave satisfactory proof that she had been at the feet of Jesus and had learned of him. Her health began to fail about the first of February, and she grew gradually weaker until the 7th of June, when she became confined to her bed. She did not have much pain, but was very weak, said she felt tired all the time. Her trouble was called pernicious malaria. All that doctors, nurses and loved ones could do for her was done, but all in vain. The Lord had called her home, and human hands and hearts could not detain her here. She left no children. Besides her husband and her mother, our sister Pittman, she is survived by two sisters and two brothers: Mrs. L. E. Hunt, of Havana, Kansas, Mrs. S. H. Barr, of Kaney, Kansas, F. J. Pittman, of Havana, Kansas, and L. H. Pittman, of Howard, Kansas. Then there are six nephews and five nieces, all of whom dearly loved "Auntie" and all of whom were present at the funeral, except one niece in New Haven, Conn. Sister Pittman, her mother, writes of sister Lindley as follows: "Not only the immediate neighborhood, but for miles around, the whole community was in mourning. She was always doing something kind where she was most needed. By being

always thoughtful of others, she won the respect and love of all who knew her, and was a great consolation to our own family. Our loss is great, but her gain is greater, she is free from all trouble and is resting eternally. May we be still and know that he is God."

Her funeral was conducted in the Methodist house by the Methodist pastor, also by Elder J. M. Preston, of the Old School Baptist Church, Iola, Kansas. She was laid to rest in the cemetery at Havana, Kansas, amid a profusion of flowers and a host of sympathizing friends. Sister Lindley was not known personally to the writer of this notice, but this notice has been prepared by request on information furnished by sister Pittman.

H. H. L.

**JOSEPH BUCKWALTER**, our brother, was born July 19th, 1841, and died December 4th, 1930, in his 90th year. His early life was spent in West Virginia, where he was born. In his twenty-third year he came to Ohio on a visit, riding the distance on a colt. Returning to West Virginia, he remained there until the year 1872, when he and two other men drove through Ohio in a wagon, and settled near Xenia, Green County, Ohio. May 26th, 1874, he was united in marriage to Esther Jane Keiter, in this neighborhood, where they lived a happy and prosperous life, and where five children were born, namely, James K., Mary J., George W., Franklin M. and Clara Elizabeth. His wife preceded him in death four years, and the eldest daughter three years. None of the children ever married, and all remained at home and worked together and took care of their parents. Now the father is taken and his place is vacant, but they all realize their loss is his gain. It was our brother's one wish to be taken home. He was stricken with paralysis of the heart and only lived two hours, as a sheaf of wheat fully ripened, called to his reward. In the spring of 1887 brother Buckwalter was given a hope in Christ, and upon the relation of his experience to the Old School Predestinarian Baptist Church he was received, and baptized in their fellowship by Elder Levi L. Bavis on the fourth Sunday in July, 1887. All his life he lived the profession the Lord had given him. He was well established in the doctrine of the Bible, uncompromising in the wonderful works of God, his absolute decrees and election. Salvation by grace, not of works, was one of his dearest thoughts. He was heard to sing, "Amazing grace, how sweet the sound," just two days before he died. Another mark very noticeable in our brother was his love for his brethren, and his home was always open for their accommodation. Every day, all the time, he was always the same, manifesting to us he had been born of that incorruptible seed that liveth and abideth forever, and by revelation he was taught that all flesh is as grass that withereth away, also that the word of God liveth and abideth forever, and this word which by the gospel is preached

unto you was always a comfort to him. He was made to partake in the suffering of Christ. The light of the knowledge of the glory of God had shined in his heart, and he was often made to exclaim, Oh wretched man that I am! O God, be merciful to me, a sinner. Our brother had made arrangements for his funeral, and had marked the fourteenth chapter of John for me to use at that time. According to arrangements, I was called, and spoke as the Lord gave me, to a large congregation of relatives and friends. With great sorrow we laid him to rest, with the full assurance that he will hear the Savior's voice and come forth, see him as he is and be like him and be satisfied. May the Lord bless the family and the brethren, reconcile us all, and enable us to say, Thy will be done.

GEORGE L. WEAVER.

**DEACON O. S. CROKER**, of Hiram, Georgia, the subject of this notice, was born in Paulding County, Georgia, February 16th, 1871, where he was reared with no special educational advantages, yet his acquired abilities, combined with sound judgment and practical directness of thought, made him prominent and useful as a neighbor and citizen. He was a man of great candor and a firm friend; was stable and unyielding in his religious persuasions, holding the mystery of the faith in a pure conscience. He was content to believe that God is a sovereign in the fullest sense, and that foreknowledge and predestination are inseparable and extend to all things, but not to the exclusion of man's accountability, and God's hatred of sin and his just punishment of the same. My acquaintance with him from childhood, together with our intimate relation in matters relative to the cause of our Lord and Master, make it eminently befitting that we dedicate space to his memory. As a man he possessed an unblemished character; he was plain and unassuming. As a Baptist his life was very characteristic of a child of God, and as a Deacon he purchased to himself a good degree and great boldness in the faith, and was very noticeable of the duties of that office. He was married to Miss Florida Pool December 21th, 1893, and to them six children were born: Mrs. H. G. Jones, Miss Clara Croker, Mrs. W. A. Wright, Mrs. L. M. McTyre, Mrs. F. H. Bullard and Sam W. Croker. Five brothers, B. E., H. E., W. E., S. E., J. B., and one sister, Mrs. Mary Babb, survive him. He was appointed postmaster at Hiram, Ga., April, 1892, and served sixteen years; then served as rural mail carrier twelve years, retiring September 10th, 1930, on account of ill health. His children removed him to Atlanta, that he might have the best medical attention and the advantage of a trained nurse. Never did children show more affection toward a father, or manifest greater interest for his recovery. September 3rd, 1922, he and his wife were baptized into the fellowship of New Harmony Church by Elder E. G. Nitchell. He was a faith-

ful member, never missing but three meetings in eight years. That was on account of his last sickness. His home was a home for the Baptists, and his many friends were always welcome there, and treated so kindly that his memory will ever be cherished by all who passed his way. He was one whose path grew brighter and brighter unto the perfect day. His last feeble step was taken in the path of the lone Galileon, whose rod and staff comforted him through the dark valley and shadow of death. Several days before his death he sent for Elder J. C. Hewatt, and said to him, I know I have but a few days here. I am not fearing death; I am not excited; I want you to talk at my grave, and not overdraw nor unduly eulogize upon my life. Have the hymns "Mixtures of joy and sorrow," and "I would not live always," sung. I do not want any to grieve at my passing. I know that my Redeemer liveth and has been with me in the furnace of affliction, is with me in the sixth trouble, and will not forsake me in the seventh. Leaning upon those precious promises, I fondly cherish the hope that I shall meet my loved ones beyond these mortal shores, where we shall enter into the fullness of joy, ever to be with the Lord.

May God's royal presence overshadow the home of the bereaved companion; go with her through life; be with her in the supreme hour of death and bear her across the dark stream to the peaceful port where sad partings can never more come; and may the Holy Spirit lead her children to the Rock that is higher than I, and give them grace whereby they can serve God with that reverence and godly fear that was so characteristic in the life of their father. Dear children, I feel that if you emulate his life it will be the highest tribute you can pay to his memory.

He was buried at New Harmony Church, Paulding County, Georgia, October 14th, 1930, where Elders J. C. Hewatt, Gwinnett County, H. O. Nash and David Smith, Atlanta, and J. T. Daily, Paulding County, made very appropriate talks to a large and attentive congregation.

I hereby tender my kindest regards to the sorrowing ones.

W. A. HARRIS.

**A. H. DYKES** was born in Grundy County, Tennessee, March 6th, 1867, and departed this life September 9th, 1930, making his journey here 63 years, 6 months and 3 days. He was the oldest son of Mr. and Mrs. Sarah Gross Dykes, and was at the home of his son Claude, at Lefors, Texas, at the time of his death. He was buried at Clarendon, Texas. He moved with his parents to Dripping Springs, Texas, in the year 1883. In 1891 he was married to Miss Rosie Patton, and to that union were born two girls and three boys, all of whom, with their mother, survive, except the oldest son, who passed away at the age of ten years. Albert and his wife united with Mt. Olive Church the fourth Sunday in July, 1895, under

moderatorship of the late R. M. Pate. Here they remained faithful until some years later they moved to Hardeman County. There they put their letters in the church of the same faith and order at Chillicothe, Texas. He was always in his place at meeting and contributed his part at all times, and had been a subscriber to the SIGNS for thirty-five years. One time he finished reading an article written by Elder F. A. Chick, and said, That is worth the price of the paper. Besides his family, Albert leaves a father, ninety-one years of age, six sisters and two brothers. How we miss him; but not as much as his widow and children. Weep not, dear sister and children, he is just gone on before. Just think, he is at rest for evermore. Try and live as he did, and ask the good Lord to guide you to that home above, where all is love. May it please the Lord to guard, guide and direct us all in the right way, is my prayer for Jesus' sake. Amen.

Written by his sister,

(MRS.) W. L. HAWK.

**SISTER SARAH GRACE SQUIRE** departed this life June 6th, 1930, at the home of Mr. and Mrs. Abner Leonard, at Otego, N. Y., where she had been cared for in her declining years for over four years, being confined to her bed for three years from the infirmities of age. She was born at Roxbury, N. Y., May 12th, 1842, one of a family of nine children. Her parents were Daniel and Phoebe (Jenkins) Squire. She married Aaron R. Squire in November, 1866; he passed away twenty years ago. To them were born two sons: Fred A. and D. Ward Squire, both of Otego, N. Y. She is also survived by a step-son: William Squire, of Binghamton, N. Y., and a grandson: Maynard, of Otego, N. Y., also three sisters: Mrs. D. S. Dort, of Milford, Conn., Mrs. Frank Childs, of East Windsor, and Mrs. Will Phelps, of Afton, one nephew: Ray Ayres, of Otego, and one niece: Mrs. David Greene, of Milford, Conn. Sister Squire had been a consistent and loved member of the Otego Old School Baptist Church, at Otego, N. Y., for over fifty-eight years, having been baptized by Elder S. H. Durand March 3rd, 1872. Brother and sister Squire's home was a home for Old School Baptists for many years. It was a pleasure for them to entertain the brethren. Sister Squire loved to hear singing, and when any of the friends and brethren came to visit her in the last years of her life she would ask them to sing for her.

Funeral services were held June 9th at the home where she died, conducted by her pastor, Elder D. M. Vail, who spoke words of comfort. He also read hymns 20 and 1294, favorites of sister Squire. Burial was beside her husband, in Evergreen Cemetery, Otego, N. Y.

Written by request.

ROSE T. LEONARD.

**JOHN H. HASBROUCK** died at the Kingston City Hospital November 1st, 1930, after an illness lasting less than a week. He was born in Jefferson, Michigan, January 4th, 1857, and December 1st, 1885, he was married to Orra A. Swartout. In 1889 they moved to Shokan, N. Y., where they lived until 1913, when they moved to Kingston, N. Y. He is survived by his wife, sister Hasbrouck, whose home is in Kingston, N. Y., also by Miss Sadie Van Tassel and Miss Edna Elmen-dorf, two relatives who lived in his home and dearly loved him, and to whom he was as a father. He also leaves two brothers and several nephews and nieces who live in Michigan. Our departed friend was not a member of the church, but was a faithful friend, ever delighting to entertain those who love the truth, and in doing whatever he could for the welfare of the church. The church in his death has lost a real friend, and as such he will be greatly missed. He had a low opinion of himself, and did not want to deceive the brethren, but we believe he loved truth in the inward parts. His sorrowing household miss him sorely, especially his wife, whose sole comfort is in her God.

Elder Arnold H. Bellows and the writer both attended the funeral, where we tried to comfort our precious friends in their great loss. Interment was in the Mount Tremper Cemetery.

His wife, sister Hasbrouck, desires to thank all those dear brethren and friends who so kindly remembered her in this sad affliction with letters of sympathy and words of comfort, as it will be impossible for her to reply personally to all of them.

G. R.

### MEMORIALS.

WHEREAS, it has pleased our heavenly Father to remove from us by death our beloved brother, **ELDER L. H. HARDY**, and

WHEREAS, he was for many years held by us in affection and esteem, and was a regular visitor at our annual sessions, therefore be it

RESOLVED, that we do hereby testify of our sorrow at his departure, and are assured he has entered into rest and into the reward of his faithful labors, for he was sound and able in doctrine and fearless in his defense of the truth. Further be it

RESOLVED, that this memorial be spread upon our Minutes, and a copy sent for publication to the SIGNS OF THE TIMES.

H. H. LIEFFERTS, Moderator.

G. C. SPINDLE, Clerk.

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

Elder S. L. Moran, Va., \$1; Mrs. Maria Rees, Ky., \$5; Mrs. Ida L. Reilly, N. Y., \$1; John F. Oliver, Va., \$1; Hubbell Brothers, N. Y., \$8; J. H.

Jones, Ga., \$1; "A friend," Mich., \$3; R. R. Peters, Cal., \$1; T. L. Disharoon, Pa., \$1; Joseph F. Hall, Maine., \$8; Miss E. Annie Parker, Md., \$3; Mrs. J. S. Moore, Ala., \$3; W. E. Bryan, Ky., \$1; "A friend," Ore., \$5; G. C. Jordan, Mo., \$3; "A friend," Canada, \$1; Mrs. Mary A. Faulkner, N. Y., 25 cents; Mrs. Bertha C. Richardson, Va., \$2; F. H. Richardson, Iowa, \$6; Sarah A. McColl, Ontario, \$3; Mrs. M. E. Drake, N. J., \$1; Mrs. Brittie Caudle, Okla., \$1; Mrs. George W. Robinson, Md., \$1; W. T. Hughett, Ill., \$8; Mrs. S. E. Enoch, Kan., \$3; Mrs. J. A. McTaggart, Ontario, \$2; J. K. Buck-walter, Ohio, \$1; Kate R. Forbes, Kan., \$1; Mrs. Mary Duffus, B. C., \$3; Hewitt Osborn, N. Y., \$6; M. A. Chancey, Tex., \$1; Hannah E. Danks, Cal., \$1.

### MEETINGS.

## EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

## SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

The 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.

**OLIVE & HURLEY OLD SCHOOL SELF-PRONOUNCING BIBLE****BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited.

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

E. B. AULT, Church Clerk.

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

GEO. L. WEAVER, Pastor.

**"FEAST OF FAT THINGS."**

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

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.,  
MIDDLETOWN, Orange Co., N. Y.

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8 $\frac{3}{4}$ x5 $\frac{1}{4}$  inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE &amp; CO.,

MIDDLETOWN, Orange Co., N. Y.

**HYMN BOOKS.**

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Cloth binding. Price, \$1.25 each. One dozen or more, ordered at the same time and all to the same address, one dollar each. Cash must accompany orders. Make checks and money orders payable to

J. E. BEEBE &amp; CO.

MIDDLETOWN, N. Y.

**PREDESTINATION.**

This book of 140 pages contains some of the ablest articles ever written on the subject.

Single copies .....\$1.  
Six (6) copies .....\$5.

R. LESTER DODSON,

12 Addison Avenue,

Rutherford, N. J.

**AUTOBIOGRAPHY AND LATER WRITINGS**

OF

SILAS H. DURAND

Price \$2.00

Send orders to MILDRED DURAND GORDY, 1929  
Lorraine Place, Ann Arbor, Mich.



# 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. 99. MIDDLETOWN, N. Y., FEBRUARY, 1931. NO. 2.

---

## CORRESPONDENCE.

---

PERRY, Kansas, Nov. 28, 1930.

DEAR BRETHREN:—My subscription is past due and I wish to renew, so will write a few lines and submit them to you for you to dispose of as you see fit. I have enjoyed some pleasant reflections upon the following Scripture: “That the purpose of God, according to election, might stand, not of works, but of him that calleth.” These words can be found in the eleventh verse of the ninth chapter of Romans, and they are spoken in connection with that which was spoken concerning the birth of Jacob and Esau. It is indeed interesting and encouraging to turn through the pages of Holy Writ and note the determination of God to show his wrath and make his power known, that he endured with much longsuffering the vessels of wrath fitted to destruction that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory. In no case has his purpose

according to election ever failed. Although it entails suffering to humanity, bonds and affliction to the righteous and destruction to the wicked, the end of every conquest is triumph for the Lord. “I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. \* \* \* \* Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.” It is a noteworthy fact that God has many times brought into existence the works of wicked men and devils in the execution of his righteous purposes. The Lord hath made all things for himself, even the wicked for the day of evil. The two classes, the righteous

and the wicked, have always been upon the earth, not by any accident or miscarriage of God's purpose, not merely by man's own prerogative, but because God willed that it should be even so. Thus in the early records of time he begins to manifest his purpose according to election. How could the great lesson derived from the first offering recorded in the Scripture have been learned had not Cain, who was of that wicked one, brought an offering unto the Lord of the fruits of the ground? Cain was a tiller of the ground and Abel was a keeper of sheep, and it came to pass in the process of time that Abel also brought an offering unto the Lord of the firstling of the flock. This was pronounced a more excellent offering than Cain's, and the Lord had respect unto Abel and his offering, but unto Cain and his offering God had not respect. The lesson derived is this: Cain's offering represents his own toil (works), while the firstling of the flock must represent Jesus, the first-born from the dead, the first-born among many brethren. Hence our works, no matter how devout or sincere, can never serve as an acceptable offering to God. We can come pleading only the name and the shed blood of Jesus, our sin-bearer. "We'll point to thy redeeming blood, and say, Behold the way to God." Not of works, but of him that calleth. It is evident that the Lord had use for an evil nation in Egypt that his purpose according to election might be verified, that he might show his power in Pharaoh. Otherwise how should those gracious words have been spoken to his people: Stand still, and see the salvation of the Lord, which I will show to you to-day? Thus the Lord saved Israel that day out of the hand of the Egyptians. But how could this beautiful story have been told had not the Lord hardened the hearts of the Egyptians that they should pursue Israel? All the evil entreaties, all the afflictions which Israel bore, were measured to them generations before they were brought to pass; but it is written, As I have purposed so shall it stand, and as I have thought so shall it come to pass. The wrath of the evil taskmasters was vented upon them, but not one stroke did they receive which would not terminate in the glory of God and the good of his chosen people. What saith the Scripture unto Pharaoh? Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Why should any one close their eyes to the fact that God controls the evil as well as the good? Their goings forth are predicted and restricted so that all things must work together for good to them that love him, to them who are the called according to his purpose. His purpose according to election is pre-eminent in every transaction. To save his people from their sins was his eternal purpose; to show his power over the wicked and his grace to his elect in his own divine right. To save and to destroy is his own prerogative. How could the beautiful story of Noah have been written had not every imagination

of the thoughts of the hearts of the people become only evil continually? How should the Lord have destroyed the earth with a flood and saved Noah, the eighth person, and his family? Noah found favor with God, unmerited favor, which means grace. It must touch the heart of every child of grace to know this is but a correct figure of the church of God. It is a case where he is making his power known, endued with much long suffering, and also making known the riches of his glory on the vessels of mercy. His Spirit shall not always strive with man, and it is good that it is even so. Noah, the eighth person. Besides him there were seven, which means a full number. Every one of his family was there with Noah, the eighth person, the head of the family. The same grace which was so bountifully bestowed upon him extended to every member of his little family. Thus when we look for the antitype we see the church, the whole family of God, with Christ our adorable head; not a single one is left to perish with the wicked. Is it any wonder his saints say,

"If I must sing, I'll sing of grace,  
Which raised me from the fall,  
And brought me to a hiding place,  
Jesus, my life, my all"?

How quickly God can bring to naught man's evil imaginations and blast his wicked designs and cause every work of his to subserve to the fulfilling of God's righteous purpose according to election. How could the story of David's triumph over Saul have been told had not the evil spirit from the Lord troubled Saul? or his victory over

Goliath, had there not been one to defy Israel? David also found favor with God, being a man after God's own heart. The safety of the armies of Israel was at stake. The enemy was set over against them and not a man, not even the whole army of Israel, was able to go out and overcome the dreadful foe which defied them day after day. How well does this apply to the experience of every child of grace. When you saw your enemy sin was so strongly entrenched against you, and your great arch enemy, the devil, tormenting you from day to day, how helpless you were, how powerless you were to overcome this foe, how you longed for deliverance, but found none. This was the case with the armies of Israel, with not a ray of hope. But just at this juncture David appears upon the scene, just a lad, but he went forth alone to meet the foe, armed, not with sword and spear, but with the shepherd's bag, his sling and five smooth stones. These seven emblems again representing a fullness. With these he went forth in the name of the God of Israel. He was fully equipped, he lacked nothing. He slew the enemy, he won the victory and gave it into the hands of his people, Israel. The victory is Israel's by gift. The praise and the glory belong to David alone. Thus, dear saints of God, it was your spiritual David, even Jesus, who went forth in your behalf. He lacked nothing, for he declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath me to bind up the broken-hearted, to

proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." All this he has done for you, dear child of grace. It was a glorious victory and he hath given it into your hands. The victory is yours by gift, but the praise and the glory belong to him alone. Thanks be unto God, which giveth us the victory through our Lord Jesus Christ, he hath saved his people from their sins. But how could Jesus have been glorified in the redemption of his people if man had not fallen in sin? The poet has said,

"When man was created what wisdom we see,  
The whole he possessed was the image of thee;  
But ah, in his fall we are led to espy  
'Twas all for the lifting of Jesus on high."

Designing men and roaring devils may seek to overthrow the kingdom of God and thwart him in his purpose, but God himself holds the keys of death and hell, and as long as his name is God Almighty it must signify that all other powers are subordinate to him. The powers that be are ordained of God. We cannot believe he has ordained a power equal to himself, or one that can work independent of him. To ordain, signifies the one ordained is a servant set forth to do the bidding of him who ordained him and set him forth. These

ordained powers therefore can do no more or no less than God's eternal purpose demands of them. How could we rest in the blessed assurance of faith and hope if it were otherwise? How could we read the sweet story of Queen Esther's triumph had not this wicked Haman played his part? A most beautiful type of God and his bride, the church, his elect. Under sentence of death, she comes trembling before the King, begging only that she and her people might live. She knew not how it would go with her, but great was her delight when he held out the golden scepter to her, a token of his love and favor for her. She found grace in his sight, and he gave her his promise that he would grant her desire, even to the half of his kingdom. Thus it is with every poor, guilty and condemned sinner when he comes trembling unto the throne of grace, begging only for life, but owning his condemnation just. He knows not how it will go with him, but every one thus exercised is sure to find grace in his sight, and great is his joy to know the blessed Redeemer has come that he might have life, and that he might have it more abundantly. "Even to the half of my kingdom." Wonder of wonders, that poor beggars should be made partners to the throne of God. But God is not slack concerning his promise. Not that God will divide his power or his honor with man, but that his elect might know that they are made heirs of God and joint-heirs with the Lord Jesus Christ, and to give them also to know that both he that sanctifieth and they that are sanctified

are all of one, for which cause he is not ashamed to call them brethren. He gives us more than we are able to ask or that we are in any wise by nature worthy to receive. "She hath received of the Lord's hand double for all her sins." Let not the saints then forget the solemn obligation that is enjoined upon them. Since it is the Father's good pleasure to give you the kingdom, he has also committed it into your hands to keep the order of his house. This is your part in the kingdom or church militant. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind."

Perhaps I have departed somewhat from the subject under consideration, but I trust it will be seen that God's elect and his purpose according to election are the underlying principles of the whole structure of Scripture testimony. Triumph is written in every transaction. The purpose of God according to election is stamped upon every case. It must stand. It will stand.

"Though foes combine and friends collect,  
The Lord will save his own elect."

L. L. SCHENCK.

VAN ZANDT, Washington.

DEAR ELDER LEFFERTS:—It is with much fear and trembling that I, a poor worm of the dust, write you, but your editorial in the December number was so good, and yet so simple and plain, that I felt I must write my approval and encouragement, for it seems that your writings are so nearly the meditations of my own mind that I must

believe we have been taught in the same school and by the same Teacher, who has only one method of teaching, and that is by the Holy Ghost that only teaches truth, and well might Pilate ask, "What is truth?" for he did not know; neither does the world nor the flesh know to-day, for it is only taught by the Holy Ghost. Jesus never promised any but his own to send this great Comforter to them, and he told them that it would lead them into all truth, and it surely does, thus proving that what he has promised he is able to perform; and not only able, but he does perform whatever he has promised, for he is not slack concerning his promises, whether they are blessings or stripes, and even the stripes, or chastisements, are so mercifully given that it fills my poor heart with love and my eyes with tears to think that when I deserved banishment he only chided me lightly. In looking backward over my nearly seventy years of labor and sorrow in this wilderness of woe I can see him ever near me, watching over me and guiding my erring footsteps, without the which I would have been lost entirely. So it is all to him I owe, and I can truly say, I have been kept by the power of God from my earliest childhood to the present time. I have never been afraid to trust him, and I am not afraid to trust him for the rest of the way, be it long or short, and not only for the rest of the way here in this world, but I know I can trust him in the world to come, for his promises are yea and amen.

Now, Elder Lefferts, if you will bear with me a little I feel like telling you some of my past experience in life, but as to my experience of grace, I do not know whether I have ever had one or not, and it makes me fear and tremble at times lest I am a deceiver and an impostor, which I do not want to be, for the children of God are the dearest people on earth to me, and I believe the Old Predestinarian Baptists are his people, but am I really one of them? I must tell you, I have been a member of these despised people for over fifty years and have never been censured for misconduct, because they did not know all that I have done. My first recollection of having a knowledge of God and his wonderful mysterious way was when I was yet wearing dresses. My parents took me to an association held at my grandfather's (old Elder J. B. Burch), near what is now Oelwein, Iowa, near the place of my birth (in an old log house), and His sacred presence seemed to me to be there, which indeed it was. That was about the year 1863, and as grandfather was neutral he was very closely watched, even when holding meetings, everything was guarded, and this is another evidence of God's watchcare over his little ones, for grandfather was very much opposed to the war and did many things that the recruiting officers did not like. He was never openly molested, and held his meetings regularly. At the close of the rebellion work was scarce, or rather money to pay for work was scarce, and my father and grandfather Garret (my

mother's father) secured employment in another county running a mill, so they, with their families, moved to the small village of Chickasaw, where the mill was located, on the Little Cedar River, in the center of a forest of hard wood. The mill they ran was a grist-mill run by water power, and the settlers were few in number and far between. They got twenty dollars a month and house rent free, but they built a log house for grandfather, and we moved into an old sheep barn built of lumber sawed from some of the trees close by, and cut by a small upright saw run by the same flume that the grist-mill got its power from. You may think it strange that I have written all this, but it brings me to the one place in life which is very dear to me, for it was while I was standing out in front of this same house which had been fixed up and cleaned for us to live in that I had my first glorious visit from my Lord and Savior Jesus Christ, and his name is the dearest and sweetest name on earth to me yet. Whether it was an experience of grace or just the imagination of a childish mind I do not know, but I was standing by the old chopping log in front of the house one cold but clear day in the winter of 1866, singing in my childish way, "I will arise and go to Jesus, he will embrace me in his arms," when I became unconscious, as it were, and in a moment I was in his precious arms soaring to heaven, and I was so happy I had no thought but of him and the fact that I was in his loving arms going to heaven. When I came

to myself I was standing alone by the old chopping block looking up into the clear blue sky. This took place when I was around five years of age. I was not quite five years old, for this was in February and I would not be five until March 14th following, but from that time on there was a joyous gladness in my heart that was not there before, and when the birds came back in the spring and warbled their song it seemed that they were praising God, and when the little rivulets came rippling down the hills when the days got warm they seemed to be praising him, and even the trees seemed to be praising him, and my heart sang with praise with them to him. I never told this to any one, not even to the church when I joined, for I was afraid they would not believe me, and my parents, not being members of any denomination, I thought would laugh at me. But this new life grew with me and became so much a part of me that I feared to do anything wrong for fear God would be displeased with me. This went on until I was sixteen years of age, when it came to me like awakening from a sleep that I was different from all other boys; not that I was better, but just different, so I tried to be like them as much as I could, but I could not drink, or gamble, or go in bad company, neither could I use tobacco. I went to dances for two years, and well do I remember the last dance I attended. I did not go inside, but started to walk four miles to my home, and the last part of the way I ran for fear of being caught by the

devil. Although I did learn to dance well, I never have wanted to go again. I had never made a profession of religion, for I could not believe as those around me did, so I decided to live by myself, and said I would never join any church that used the pull and haul method (as I then expressed it). But alas, how futile are the resolutions of man, for when I was a little passed sixteen I was sent to stay with Uncle Davis Burch's family while he went to be with Grandfather Burch, during a severe spell of sickness, from which he recovered, and while there I went with my cousins to a protracted meeting of the United Brethren, and before I was aware of it I had joined, but was never baptized, and when I got away from them I was so ashamed that I never went to hear them again. In looking back I can see the never-failing hand of the unchangeable God even in that, for had I not joined them I would have joined a branch of the Old School Baptists who were excluded, although I did not know it then. After Uncle Davis returned home I went to visit my Grandfather Garrett, and while there this branch held a meeting at his house. That was the only Old Baptist sermon I heard from the time I was three years old until then, and I was so impressed by it that when the door was declared open for the reception of members I would have offered myself if I had not just come from the United Brothers. I was then in deep trouble, for I had joined a denomination and did not believe the doctrine they preached, so

could not go with them, and this act put a barrier between me and any other denomination, so I was a castaway, like a ship at sea without a rudder. I feared to ask God to guide me, for I had gone voluntarily into it and feared he would cast me off, so I wrestled hard, as I thought, all by myself, and was very wretched. I would go into gay company and laugh and carry on with them, then weep and mourn as soon as I would get by myself, until I got afraid of myself. I did not dare to pray, for it seemed God would look with scorn upon me because I had disgraced him by my actions. He had been so good and kind to me, how could I ever ask him to forgive me? I was a long time in darkness too black to describe, but finally I made up my mind I would wait until all were in bed then I would go out in the barn lot behind the straw stack and there maybe God would hear me. But it seemed to me that he did not, for I thought I had sinned away my day of grace, and my prayers frightened me; they seemed to go down instead of up. I went on in this way until the October before I was nineteen years old. After I finished our fall work there came such a longing to visit my uncles and families living around Oelwein that I put aside the schooling I had often determined to get and went, and after I got there the horse I rode was taken with pinkeye and I could not go home until after the regular meeting of the Otter Creek Church, which I had no intention of joining, but I went to the meeting through respect, as I

thought, for nearly all of my uncles and aunts were members and Grandfather had moved back there and was preaching for them, and when he took his text it seemed that he took up my life and told all about me, so nearly so that I wondered who had told him, for I was sure I had never told any one. It unnerved me completely, for he made it very plain how Jesus had paid it all and to him I owed it all, and how could I ever repay him, seeing I am only dust and ashes? I sat in one of the back seats weeping, even after all but Grandfather had gone. He was gathering up his books preparatory to leaving when he, by chance it seemed, saw me and came and asked me what the matter was, but I could not tell him. He then asked me if I wanted to join the church, and I told him I was not fit to join any church. He did not stop to ask me any more questions, but ran to the door and called the rest of the members back, then told me to relate my experience. I could only tell them what a great sinner I was, but to my surprise they received me, and if any one ever experienced a great calm after a bad storm I did, and so unexpected, too. I was baptized the next April and the beautiful vision of light upon the face of the water I can see yet, even after fifty years of trials and disappointments.

Now, may the grace of God sustain, strengthen and keep you, and all true followers of the meek and lowly Jesus, is my prayer.

DAVIS BURCH.



ST. THOMAS, Ontario, Jan. 14, 1931.

DEAR ELDER LEFFERTS:—I want to thank you for those three articles in the SIGNS. I refer to that one on "Signs of the Times" in February number, the one on "Understanding Science" in August, and the "New Year's Greeting" in current number. I had often wished that in some way our editors would write on things that are happening, or ordered, in the world: some terrible things, some wonderful things; and when we are given an understanding heart, we grieve or wonder or praise as the occasion requires. The way we are made we cannot stand spiritual things all the time, yet we love them; and I was glad when you said you would not bury your talent in the earth if you have been given insight into the things in the world to show us that all is of God, and that he still reigns over all, contrary to the declaration of some. It is your duty as well as pleasure to unfold your knowledge to us weak ones. I am sometimes staggered at things and events occurring daily, and do often wonder why it is all allowed by the only wise God, and predestination wavers within me. Even any good things that are done seem to be with a view to publicity, always thereby gaining reward among men; and the evil, so-called, events seem to stun one. One cannot always avoid reading them when looking over the daily paper. Of late, I have skipped over particulars of any terrible headings, but that does not do away with their having occurred. I was talking with a gentleman the other day on these things and he remarked,

"Things are going to be worse, and I am glad I will not be here to see them," and he was not a pessimist either. Well, if that should be so, is it not a fulfillment of Scripture?

I hope you will forgive me for bothering you, but I felt I should like you to know your articles did comfort me.

Yours very sincerely,

(MRS.) KATE L. BLACK.

[THE above encouraging letter is typical of many we have received from different parts of the country bidding us godspeed in our work. We would like to print many more of them for our readers to see, but space forbids. When we stated in our "New Year's Greeting" that we would not bury our talent in the earth, we hope none of our brethren understood us to mean that we could refrain from doing so by any human power of our own. No such thing. Our sufficiency, we hope, is all of God and through his grace alone. If our experience thus far along life's way has not taught us this, then indeed we know nothing as we ought. That the Lord is at present scourging the modern world in order to further his cause of truth and for the advancement of the interests of his own kingdom, we verily believe. His chastening of the nations may work death to them, but it means life and glory to his own kingdom. For centuries his kingdom has been gradually coming in the earth all unbeknown to the nations themselves, the time cannot now be far distant when that glorious kingdom in all its beauty will come to its ulti-

mate fulfillment. Things may be going to be worse for the world. Yes. But things are going to be better and better for the kingdom of our Lord and Savior Jesus Christ.—H. H. L.]

COMMERCE, Georgia.

DEAR BRETHREN EDITORS:—If one so weak and sinful as I feel to be should claim relationship with the dear saints of God. I feel I want to write a few words of thanks to you for sending me the dear old SIGNS, which comes monthly, setting forth the doctrine of God our Savior. I much appreciate your kindness to me, a poor unworthy creature, and I hope I am able by the grace of God to thank the Giver of every good and perfect gift. My wife and I get much comfort in reading the sweet letters, and the editorials are full of wisdom and truth. If I were able I would give ten times the price of the paper rather than do without it, but, dear ones, do not let me burden you. I am down low, as to this world's goods, and "I can't help it;" often desiring to do, but I cannot, and "I can't help it;" and when I would do good evil is present, and "I can't help it." I love the doctrine of the SIGNS OF THE TIMES, and "I can't help it." So by experience I do know that it is not in me to choose my way or direct my steps. I am nothing; yea, less than nothing, just a poor sinner at mercy's door begging for the mercy of God, which has followed me all the days of my life. Remember me when at the throne of grace.

A sinner saved by grace if saved at all,

T. S. LORD.

WOOSTER, Ohio, Dec. 31, 1930.

DEAR EDITORS:—I renewed my subscription to the SIGNS and asked you to mail the paper to West Mansfield, Ohio, thinking I would be there all winter doing nursing, but the next morning after going to work on a new case I fell down stairs, and was so badly injured that my son, Dr. J. C. Wickham, was sent for, and he brought me to his home here in Wooster, Ohio. His street number is 640 Saybolt, so please send the SIGNS to me at this address. The Xray showed only a minor break in the small pelvis bone, with, of course, very bad bruises and strained and torn ligaments. I am still in bed, but my worst suffering seems to be over. I hope some of the brethren will write to me.

JOIE WOODS PETERS.

ELKINS, W. Va., Dec. 25, 1930.

DEAR EDITORS:—As the year 1930 is drawing to a close we are sending our remittance for the SIGNS OF THE TIMES for the year 1931, for we feel we would be very lonely without your valuable paper. We are always glad to receive it, for it comes laden with good news from a far country. The editors are ably gifted brethren, and so are many other brethren and sisters. They all testify of the same truth: salvation by the grace of God alone. There is no uncertain sound in the dear old SIGNS, so far as I have ever been able to see. Wife and I have been readers of the paper for many years and hope to be able to take it the rest of our days. My wife is seventy-eight and I am seventy-nine years of age, and we both desire the prosperity of our family paper, the SIGNS OF THE TIMES.

G. B. McCLANAHAN.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY, 1931.

**SIGNS OF THE TIMES**  
**ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

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

Middletown, Orange Co., N. Y.

**JEREMIAH VIII. 22.**

"Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

Jeremiah was the Lord's mouth to the children of Israel in evil times. He began his ministry, as he himself says, in the thirteenth year of the reign of Josiah king of Judah. We have but to turn the pages of our Bibles to second Kings, the twenty-second and twenty-third chapters, to find the record of this king Josiah. He began to reign in Judah when but a boy of eight years and the length of his reign was thirty-one years. During this reign of thirty-one years, Josiah did all he could to stem the tide of corruption which had swept in over the affairs of Judah, for

he was a good king and desired to do that which was right in the sight of the law of God. He revived the covenant of Moses which the people had forgotten, called the attention of the nation to their departure from the right way, overthrew the temples and altars of false religion which the Jews had set up under former rulers who had taught and encouraged them in the way of evil, and rallied his subjects to the observance of the rites and ceremonies of the Mosaic law. Notwithstanding all this good effort on the part of this conscientious king, and notwithstanding the faithful ministry of Jeremiah, the tide of evil which had set in among the Jews was too strong against all these good intentions and neither Josiah nor Jeremiah could successfully ward off the day of Judah's calamity. After the death of Josiah, matters quickly went from bad to worse. Josiah's successor reigned only three months, was then imprisoned by the king of Egypt who swept with his army over the land, and died in Egypt. The next king was but a slavish ruler subject to the will of the king of Egypt, and though he reigned for eleven years, was afraid to call his soul his own. Then came another king who ruled but three months as tributary to the king of Babylon who had, in the meantime, driven the forces of Egypt out of Judah and taken possession of it himself. After this, events incident to Judah's decline followed swiftly until we read of the first carrying away of the people of Judah captive to Babylon. Thus, after Josiah's good reign, Judah never knew any peace

again. The forces of Egypt and the armies of Babylon fought over the land, first one being successful and then the other, until it resulted in the triumph of Babylon and the captivity of Judah. Now, Jeremiah lived all through these stirrings and was himself among those carried away to Babylon by Nebuchadnezzar. Thus, we see that part of his ministry was fulfilled in Jerusalem before the carrying away into Babylon, and part of his ministry was fulfilled while a captive in Babylon. It is not to be wondered at that his prophecy is so full of lamentation and woe, seeing that he lived in a dark and discouraging period of Judah's history and the only light he had was when he could, by faith, look ahead through future ages to the glory of Christ and the restoration of Israel; not simply to a partial restoration such as when part of Judah came back from Babylon to Jerusalem under Cyrus' favorable decree, but a much fuller and more glorious and more permanent restoration of Israel in future times. "Is there no balm in Gilead? is there no physician there?" Yes, there is; but that was not the time for it to be manifest. There was no such thing as healing Judah's hurt at that time. Jeremiah himself was hurt by the hurt of his people. Their woe was his woe, their troubles were his also. It grieved him terribly to see Judah forsaken, her enemies treading her down, the Lord himself silent and interposing no power in her behalf. More than all this, it grieved the prophet because he knew the sins of the people had brought these calamities

upon them. They had not walked in the law of Moses as they had said they would do, therefore these curses had come upon them according to that law which they had not heeded. Jeremiah saw deeper than any of his time into the reason why these evils were upon the people, and knew that their sins were at the bottom and root of it all. All their woes were due to sin. The sins of the people lay like a stone on Jeremiah's heart, yet he could not make the people hear him; they would not heed his advice, they would not, at his cry, turn from their evil ways. Thus, repentance being hid from their eyes, the Lord having included that nation in blindness and in unbelief, Jeremiah saw the dreadful calamity approaching every minute nearer. In his distress he cries, Is there no help for this? must these things be so? "Is there no balm in Gilead?" Is there no healing that can be applied to these sores of infidelity which will heal my people from their backslidings? "Is there no physician there?" Is there no one who understands this deep-seated disease of sin among my people who can properly treat it and cure it, thus turning this people from their evil? To these cries from the prophet's soul, there was no apparent help at the time. The heavens were brass, God's throne was silent, no help from on high came. Events moved on to their inevitable conclusion, sin must get its wages, the law must claim its victim. Yet, down through the ages, dark as they were, his faith saw the light of Jesus, who is himself the great Physician, whose will and

aim it is to redeem his Israel from all her transgressions and to perfectly heal his elect whom he purchased back from death with his own blood. Every nation which had enslaved Judah and Israel was in turn to be themselves judged when the Lord should arise to scatter their enemies and to bring them back into their own land. The children of Abraham are heirs to the promise, the law which came after the promise cannot make void the promise which antedated the law by four hundred and thirty years. Thus, Paul tells us that all who are Christ's are heirs of the promise made to Abraham, that not all are of Israel who are fleshly Israel, but all Christ's elect are spiritual Israel: these are they whose right it is to the promise; the restoration promises throughout the Scriptures belong to these. These restoration promises in Christ are surely Gilead's balm, and the great Physician himself, who knows our frame and remembers that we are dust, he it is who alone can apply these scriptural promises to our souls to heal and comfort those whom sin has slain, but whom his blood has redeemed. Gilead, the land of the sweet-smelling spices and savory things, the place of healing herb and of myrrh and frankincense, is also the hill of witness. When the children of Israel came through Jordan into the promised land, they took twelve stones, one for each of the tribes, and made a heap in the river-bed. When the waters came together after Israel passed safely through, this heap was overwhelmed. But, also they took twelve stones up out of the bed of

the river and made them an heap at the place where they lodged that night. Thus, two heaps: one in the bed of the river swept over by its waters, the other in the land of Canaan a silent witness of the fact that the waters of the river had been turned back from before the ark of the covenant as they passed through. These are two heaps of witness. The pile of stones in the bed of the river hidden by its waters witnesses of the judgments of the law overwhelming Christ, the Son of God, in death for his people; the pile of stones in the land of Canaan witnesses of Israel's deliverance from judgment because Christ suffered those judgments for them. Gilead, the word, means heap of witness. From this witness comes healing balm to the soul of God's Israel applied by the Spirit of the great Physician who has been tempted in all points as his Israel, thus knows how to succor them in their trials and temptations. On the other hand, however, at the time Jeremiah asked these questions there was no manifestation of this balm, nor of any application of it to Israel's hurt by the great Physician. The soul of the prophet and the souls of the faithful with him at that time, could be comforted only as faith enabled them to look forward to the day of Christ and the promise of these things. The law could not bring salvation, nor was there in Israel any ability of their own to turn them from their evils unto the living God. The fruitlessness of human endeavor to itself repent of its errors is proven in Israel's history. Nothing short of the supreme

power of God in Christ can give repentance unto Israel. For this purpose Christ died and rose from the dead and afterward ascended on high, to give repentance unto Israel. Without this overcoming power of Christ there can be no repentance. Christ is the repentance of his Israel. Repentance is not lamenting one's sins, but turning from them utterly. No sinner can turn himself from his own way, this is the risen Christ's work. He alone turns his people from sin to holiness, from the thralldom of dead works to the gracious service of the living God. This repentance or turning away from all the works of the law, from all judgment and condemnation, is the "balm of Gilead." It is the remedy that heals our hurts because it goes directly to the root of the trouble, not treating symptoms merely, but eradicating the cause. This balm of the "hill of witness" regenerates, not reforms, the sinner so that he becomes a new man in Christ, old things pass away and all things become new. No one can apply this sovereign remedy but the great Physician. This exalted Redeemer at the right hand of God sent the Holy Ghost, or Comforter. This Comforter takes of the things of Jesus and reveals them unto Israel, and when he does there is a certain and sure cure administered, an effectual turning away from the world, the flesh and the devil, and a turning unto the living God. How glad and thankful we ought to be that we are no more under the law, no more under its threats and thunders, but are under the gracious dispensation of his

living Word wherein we have continual access to the efficacy of Gilead's balm and the ministry of the great Physician. We cannot be thankful enough that the dark dispensation of his wrath has passed and that the glad New Year of his grace and mercy envelops us.

This is written at the request of brother C. H. Byrd, of Enterprise, Alabama, who writes me, "A few mornings ago I awakened with the twenty-second verse of the eighth chapter of Jeremiah on my mind. It had been quite a long time since I had read this Scripture before. It continually dwells on my mind. If the Lord would lead you out, I would be glad to have you write on the subject."

H. H. L.

---

J A M E S I . 27 .

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

While language is incapable of expressing adequately spiritual truths, at the same time we find words useful vehicles for conveying our thoughts. There are several words in our text the meaning of which is deserving of careful consideration. "Pure," for instance, is defined as "being free from moral or physical defilement; chaste; unpolluted; unadulterated; clean; holy," etc. "Undefiled" means "spotless." It might not be hard to find a religion that would measure up to these standards as understood by men, but our text is speaking of that religion which is pure and undefiled before God. When we remember that he is holy, and that his

thoughts are higher than the heavens are above the earth than man's thoughts; that he seeth not as man seeth, for man looketh on the outward, but God looketh on the inward, discerning even the thoughts and intents of the heart, then it is we are made to ask, Who can appear before him? In the verse just preceding our text James says, "If any man among you seemeth religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Occasionally we hear of a brother or a sister whose tongue seems to run wild, or who writes with a poisoned pen, uncovering the faults of the brethren. How much better it would be if they could take a garment and go backward, covering up the nakedness of their brother.

But, let us proceed. Sometimes we are aided in our comprehension of a subject by being told what it is not. The one under consideration here by the apostle is so highly important that he emphasizes it by giving us not only the affirmative side of the question, but also the negative. He first describes for us that religion which is vain and then proceeds to tell us what "Pure religion and undefiled before God" is. He says it is to *visit* the *fatherless* and *widows* in their affliction. The worldly religionist will tell you this means that we should go about the streets of our great cities and search for the natural orphans and widows who, perhaps, are hungry and cold, and take them food and clothing and fuel. Such is humane, and we have nothing but praise from a human standpoint for the organization

or individual who engages in the relief of suffering of this kind, but we are unwilling to admit that this is all that is contained in our text. The one who does this has whereof to glory, but not before God. We are confident that the apostle is addressing those of like precious faith, as is shown by the context of this epistle; therefore something deeper than the *natural* is presented. He is talking about *pure religion*, that which pertains to God, of which he is the author and originator, and he says it is to "visit" certain described characters. When we speak of visiting our friends, it is understood that we go to their homes, where they live, to see them, and so to visit the fatherless and widows, we must go to the place where they dwell; we must know what their manner of life is and how they subsist. We must be able to speak in their tongue the pure language of their hearts. We must be familiar with the scenery through the valley of the shadow of death and acquainted with him who resides in the depth of despond. If this were all, we could not speak comfortingly to them, but we must know in a way of life him that rescues the perishing, that power which delivers from the lowest hell, and be able to speak to them of that God of love and mercy who lifts the beggar from the dung hill and causes him to sit among princes. If we have not experienced these things in our own souls, we cannot visit the fatherless and widows in their affliction. Job's friends could not visit him, for they knew not where he lived; they were all miserable

comforters, and so does the child of God find those who speak to him of salvation by works. Neither can the subject of grace visit in the true sense the unregenerate in heart, however poverty stricken they might be naturally. When he begins to speak to them of the vile-ness of the human heart, and of the glorious plan of God's salvation, there is a blank stare in their faces which tells him that they know not whereof he speaks. He cannot teach his neighbor or brother, nor even his bosom companion and his own offspring, to know the Lord, even though he might feel he would give ten thousand worlds to do so. But, how different when our heavenly Father's children are brought together to tell of their travel. Tears will be seen to flow freely for the joy that is in the heart as they talk of God's goodness and mercy to poor sinners. Truly, the fatherless and widows are visited in their affliction when pilgrims meet together in the way in which the Lord has led them. The redeemed of the Lord have no earthly father, or husband, in a spiritual sense. They know that cursed is the man that trusteth in man and have been taught specifically by their exalted Head to call no man on earth their father. Notwithstanding this, are there not countless millions in the world to-day who are addressing human beings, animated lumps of clay like themselves, as "father?" Only a short while ago we listened to an address over the radio which seemed so radical that we decided to send for a copy. We were told to address our request to a certain "father,"

but this we could not do. Such worshipping of sinful flesh is abhorrent to us.

But to come back to our text and the characters therein described, we hope we have a fellow-feeling for those who have experienced that destitution wherein one finds himself when he feels to be cut off, without hope and without God in the world. There, a fit companion only for the owls and bats of the wilderness and desert, he cries, God, be merciful unto me, a sinner. And while he is certain there is no hope of salvation for him, that he is eternally lost and forever banished from the peaceful presence of the just God, nevertheless, he continues to cry for mercy, and ere long to his utter astonishment and amazement God hears his cry and comes down to deliver from the horrible pit the object of his love; he lifts him out of the mire and clay, places his feet upon a rock, establishes his goings and puts a new song in his mouth, even praises to his blessed name. When Jesus talked with the Samaritan woman at the well, though she had had five husbands, yet, he whom she then had was not her husband, for Jesus had told her all things whatsoever she did and she was convinced that he was the Messiah that was to come. The five Books of the Law condemned her and there was no earthly source from which she could receive the comfort and consolation her soul so much craved. Such characters have to be visited in their affliction, and this Jesus did when he told her the secret things of her life and spoke of that living water that should



be in her a well of water springing up into everlasting life. It is not enough to talk to God's people about the Scripture: something must be known and felt, and when Christ and him crucified is preached, in demonstration of the Spirit and with power, to the poor and needy and, by faith, they are given to lay hold upon heavenly bread it is food to their souls and they have meat to eat that the world knows not of.

"And to keep himself unspotted from the world." While we have said that mankind cannot commend itself to God by acts of kindness to their less fortunate fellow-beings, we would not be understood as saying that the people of God should not minister of their temporal things to their brethren who are in need. This would not be keeping themselves unspotted from the world. The world would condemn them, and rightly so, for such neglect. Neither would such conduct be in keeping with the teaching of our Savior: "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?" A continuation of this teaching is, "My little children, let us not love in word, neither in tongue; but in deed and in truth." Men satisfy their consciences to-day by giving of their abundance to what they regard worthy causes. One of old asked, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah vi. 7, 8. Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The genuine love of God in the heart is the vital principle. Whatever is found will be seen the fruit of the Spirit. The matter of keeping one's self "unspotted from the world" leads us into a very broad field. It is not enough to say that we believe in the doctrine of predestination, or any one or all of the points of doctrine believed by the Old School Baptists, but the important question is, Are we really living the life of a true christian? It is well to preach the doctrine of God our Savior, but it is better to live the life of Christ. We cannot emphasize too strongly the importance of practicing what we profess, of striving unceasingly to enter in at the strait gate. We have no patience with the idea that Old Baptists should sit down placidly and be unconcerned as to what takes place. Rather, do we understand that they live by faith, and a living faith exercises one to prove all things and hold fast that which is good. None can attain unto the standard of perfection, but if we are living children we will hate evil and seek after that which is good. The tree must be known by the fruit it bears. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." We are confident our

readers clearly understand that we do not believe for one moment that we can mortify the deeds of the body except through the work of the Spirit. We are persuaded that no man will forsake the way of sin and follow in the path of righteousness except he be born again, but he that is born of God will desire to glorify him, not only by living a moral, honest, upright and truthful life, which is expected of all men, but by truly serving his Lord and Master with a service that will give evidence to his having been called out and separated from the world to walk in newness of life.

A sister in the Catskill Mountains asked us to write on the above verse. We hope what has been said will at least cause the brethren to want to stand before the mirror of "pure religion and undefiled before God" and see what it reflects. If it makes you ashamed of all your ways and causes you to resolve, by the grace of God, to live more in keeping with the profession you have made, then thank God that he has not left you destitute of his mercy, and praise him for his wonderful works among the children of men.

R. I. D.

#### NOTICE.

When remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it.

#### CORRESPONDING LETTERS.

*The Salisbury Old School or Primitive Baptist Association, in session with the Forest Grove Church, Wicomico County, Maryland, October 22nd, 23rd and 24th, 1930, to the several churches and associations with which we correspond, sends christian fellowship.*

DEAR BRETHREN IN THE LORD:— We hope we are thankful to the God of all grace for this another privilege of meeting together in an associate capacity. It is said in God's written word, Where two or three are gathered together in my name, there am I in the midst. We feel that we have realized this truth during this meeting, for the preaching has been with demonstration and with power. We have seen the manifestation of his Spirit with us, and not a jarring note has marred our peace. Our meeting has been well attended, and we have enjoyed having your ministers and messengers with us.

The next session of the Association is appointed to be held either with the Rewastico or Nassaongo Church, Wicomico County, Maryland, beginning October 21st, 1931, and continuing three days. Notice will be given in the SIGNS OF THE TIMES at which place it will be held, at which time we hope to meet with you again to enjoy another spiritual feast.

G. E. COULBOURN, Mod.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

*The Pocatalico Old School, or Predestinarian Baptist Association, in session with the Providence Church, Lincoln County, West Virginia, September 5th, 6th and 7th, 1930, sendeth greetings in the Lord to our sister Associations and meetings with which we correspond.*

DEAR BRETHREN:—Once more we are blessed by the grace of God to meet and greet your messengers and to receive your correspondence, which we greatly appreciate, and of which we desire a continuance in the future. We are endeavoring to contend for the faith once delivered unto the saints. Your ministers have come to us preaching Christ Jesus the only Savior of sinners, which is food to the hungry soul. May they ever be kept faithful, is our prayer.

Our next session will convene, the Lord willing, on Friday before the first Sunday in September, 1931, with the Hopewell Church, Kanawha County, West Virginia, when and where we hope to meet a goodly number of your messengers.

In love and fellowship,

J. W. McCLANAHAN, Mod.

OSCAR J. BYRNSIDE, Clerk.

*The Lexington-Roxbury Association, now in session with the Olive and Hurley Church, at Shokan, Ulster County, New York, September 17th, 18th and 19th, 1930, to the several churches with which we correspond, sends christian greeting in the Lord.*

DEARLY BELOVED BRETHREN:—An-

other year is numbered with the past and by the kind providence and tender mercy of the covenant-keeping God we are again permitted to meet in an association and to listen to the truth as it is in Jesus proclaimed by his able servants that he has placed on the walls of Zion to preach the unsearchable riches of Jesus Christ, and I trust we all have been edified, strengthened and built up in our most holy faith. There has been no discord, but one continual flow of love and fellowship all through our meeting. Your servants have come to us laden with the gospel of peace and love from the Giver of all good and perfect gifts, and we can truly say it has been good for us to be here.

Our next session is to be held with the Vega and Second Roxbury Churches jointly, on Wednesday, Thursday and Friday between the second and third Sundays in September 1931, where we again hope to meet your messengers and hear the gospel preached. Until then, dear brethren, farewell.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

NOTICE.

The Saints' Rest Old School Baptist Church, at Dallas, Texas, appointed Mrs. Beulah Strube, 824 Melba Street, Dallas, Texas, to solicit and receive donations for the erection of a house of meeting place in Dallas. All who wish to help, either Old Baptists or friends of theirs, can send their checks or money orders to her.

Dear editors, this was done in conference and voted unanimously the seventh day of December, 1930. I would like to see this notice published in the old SIGNS if it meets with your approval. A very modern sized, comfortable, plain building is our plan.

Yours in humble hope,

(MRS.) BEULAH STRUBE.

## OBITUARY NOTICES.

**HIMAN S. COLLARD**, Deacon in New Vernon Old School Baptist Church, passed away December 11th, 1930, in Warwick N. Y., at the home of his niece, Mrs. Mina Brown Walcott, with whom he had resided for about four years. Shortly after losing his wife, sister Collard, December 20th, 1926, he wrote out the following information concerning himself and gave it to the writer "to keep:" "Himan S. Collard was born in the town of Walkill, N. Y., the son of James L. and Emeline Wilkin Collard. January 23rd, 1874, was married to S. Frances Harding, daughter of Deacon Jairus and Analiza Harding. In 1882 I was chosen Church Trustee to fill the vacancy caused by the death of Theo. Uptegrove. I have been Trustee since. We had five children; four died young; the last one was drowned twelve and one-half years old, February 10th, 1896. I went before the church and was received for baptism the next Sunday, March 7th, 1897, by Elder F. A. Chick. At the next church meeting I was chosen Church Clerk. Soon after I was chosen Deacon, after Deacon Beyea's death."

One who was present at the funeral service, held in the New Vernon meetinghouse on December 15th, said to the writer that he had known brother Collard for a period of fifty-five years and that he had lived an exemplary life. There was a good gathering of brethren and friends present to pay tribute to the esteem in which he was held. Burial was in the cemetery adjoining the meetinghouse grounds. The words used as a text are found in the latter portion of the fifty-fourth verse of the fifteenth chapter of first Corinthians: "Death is swallowed up in victory."

ALSO,

**ISAAC S. BAIRD**, member of the Ebenezzer Old School Baptist Church in New York City, departed this life December 15th, at the home of his sister, Mrs. Adam Jackowska, 1327 Brooklyn Avenue, Brooklyn, N. Y., with whom he had resided since 1924. Brother Baird was born July 14th, 1850, which made his earthly stay 80 years, 5 months and 1 day. Besides the sister with whom he resided he leaves one brother, Mr. John H. Baird, one grandson, William Calhoun, and a number of nieces and nephews. He lost his first wife in 1877 and remarried in 1879, but his second wife died in 1922. About one month later he lost his only daughter, who was a daughter by his first wife. Not long after this he broke up his home in Warwick, N. Y., and moved to Brooklyn, N. Y., to live with his sister. We regret that we cannot furnish detailed information regarding his church affiliations. After coming to Brooklyn, N. Y., to live he brought his letter from the Warwick Old School Baptist Church and united with the Ebenezzer Church in New York City. He loved the truth and was always glad to meet with his brethren, though in the last years of his life he was afflicted in the knee joints and had to get

about by the use of a wheel chair. He suffered severely, at times, but bore it with fortitude and patience. His body was taken to Warwick, N. Y., and the funeral service was held in the Warwick Old School Baptist meetinghouse, where was gathered a large number of friends and brethren. Interment was in the cemetery in Warwick. We shall greatly miss our departed brethren, but desire to be reconciled to the will of our heavenly Father in all things. May he give us to ever trust in him.

R. L. D.

**Mr. DOUGALD C. CAMPBELL** died at his home in North Dunwich, September 25th, 1930, after an illness lasting nearly a year. He was one of six sons and two daughters born to Alex Campbell and Janet Carswell and was born March 7th, 1864. December 25th, 1895, he married Christina Cobban, to which union were born three sons: Alex, Robert and James. His wife died February 2nd, 1900, and October 30th, 1902, he married Margaret A. Eaton, to which union was born one son, Philip, who with his brothers Robert and James reside in North Dunwich, while Alex's home is in Saskatchewan; these, with his dear wife, remain to mourn their loss, also one sister, Mrs. Angus Gillis, of Muirkirk. He was a firm believer in the truth, and a faithful attendant and friend of the Covenanted Baptist Church, although not a member. His heart was with the brethren, and often he went to meeting when he hardly had strength to go. He was a good citizen and an excellent father and husband, loved and respected by all who knew him, and he is greatly missed by his family, especially by his lonely companion, who deeply mourns her loss.

The funeral services were conducted by the writer at Mr. Campbell's late home, where a large assembly of relatives and friends silently witnessed their esteem for our departed friend, and sorrow for his grief-stricken family. Interment was in the Cowal Cemetery.

ALSO,

**DEACON ARCHIE C. CAMPBELL**, brother of the above, died at his home in Dutton, December 8th, 1930, after being confined to his bed for several months. He was the son of Alex Campbell and Janet Carswell. October 24th, 1882, he married Regina Pollard, daughter of the late Elder William Pollard, and to this union were born six children: Robert, Alex, Janet, Mary, Humphrey and William, all residing in North Dunwich except William, who died in 1904. Brother Campbell was for years one of the most successful farmers in North Dunwich, but about three years ago he retired from the farm and came to live in Dutton, where he had almost all that time been in failing health. Brother Campbell united with the Covenanted Baptist Church and was baptized by the late Elder William Pollard May 11th, 1896. He was a man of few words, but had very good judgment in matters belonging to the church, and

September 30th, 1916, he was set aside by the church to the office of deacon, which office he honorably filled, and was ever in his place when possible, and by a humble and sincere deportment he set a lovely example to his brethren who mourn their loss. Brother Campbell leaves to mourn their loss his widow, sister Regina, who greatly misses him, his five remaining children and a number of grandchildren, all of whom, with their dear mother, were very devoted to him. He also leaves one sister, Mrs. Angus Gillis. May the Lord bless them in their loss and reconcile them to his will.

The funeral services were held at his late home, where the writer, who was his pastor, tried to speak to the comfort of the bereaved. Interment was in the Fairview Cemetery. G. R.

**MRS. MARY A. MURPHY**, our sister in Christ, departed this earthly life at the home of her son, near Herndon, Fairfax County, Virginia, December 20th, 1930. She was the widow of our late brother Hiram Murphy, who died in 1903, and who was long a deacon in the Frying Pan Church. She was the daughter of Percy W. and Mildred Morehead, and was one of ten children. Of these ten children but one is left to survive his sister, our good friend Mr. Lewis Morehead, who resides in his nephew's home. Sister Murphy was born in Fauquier County, Virginia, July 3rd, 1844. She was baptized into the Upper Broad Run Church by Elder J. L. Purington many years ago. I have not the date. In April, 1883, she united by letter with Frying Pan Church, having married brother Murphy and moved to within the bounds of the Frying Pan Church. She leaves one son, Mr. Joseph Murphy, two step-daughters, Mrs. Lewis Morehead and Mrs. Elbert Hutchison, also four grandsons and several nieces and nephews. Sister Murphy was blessed with a clear discriminating mind in the things of God, and loved to talk on spiritual things with any interested in those things. She was sound in the faith and could readily detect truth from error. Many have been the comforting visits I have had in her home, many have been the times she has cheered my faltering heart and encouraged me when I have been dispirited. Her home was always open to her brethren and she loved to see their faces and to greet them with tender expressions of her love and fellowship for them in Christ. Her husband was one of the best deacons ever the church has had, and she was a deacon's true wife. One by one these pillars in the house of the Lord seem to be taken from us and carried within the church triumphant there to dwell with Christ, but their going is a sad and irreparable loss to the church militant. She will be greatly missed in both the family and the church, but we are greatly comforted in the assurance that she is at rest and at peace with Jesus her Savior.

At the funeral we tried to speak from portions of the fourteenth chapter of John, and sang one of her favorite hymns, number 367 (Beebe's col-

lection). Burial was in the cemetery at Fairfax, Virginia. May the Lord minister unto all who mourn, the word of reconciliation to his divine will.

ALSO,

**MRS. ANNIE PALMER**, our sister in Christ, departed this present life at the home of her daughter, Mrs. John Furr, Bloomfield, Virginia, January 7th, 1931. She was born December 9th, 1839, her stay on earth being 91 years, 1 month and 28 days. Her parents were Norval and Margaret Silcott. Her husband was Thomas T. Palmer, to whom she was married March 6th, 1868. She was baptized by Elder J. N. Badger in July, 1877, into the Ebenezer Old School Baptist Church, Loudoun County, Virginia. She leaves three children: Mrs. John Furr, at whose home she passed away, Wade H. Palmer, of Upperville, Va., and William C. Palmer, of Ballston, Va. She is survived by one brother and four sisters: T. J. Silcott, Washington, D. C., Mrs. Hume Duval, Mrs. Emma Humphrey, Miss Jennie Silcott, all of Washington, D. C.; sister Margaret Oliver, wife of brother John F. Oliver, of Herndon, Va. She also leaves eight grandchildren. For several years prior to her death sister Palmer was very feeble in mind, but seemed to be fairly strong in body up to within a few weeks of her death. She had wonderful vitality and such strength of physique that her body outlasted her mind. A few months ago my wife and I called to see her. She did not remember who we were, but while there we sang some old hymns, and as we did so her face lighted up with recognition of them and she urged us to keep on singing them. Thus it did seem that despite her inability to recognize the faces of her friends, and of her own family, there was still lingering in her soul the remembrance of those things pertaining to her faith and hope in the Lord Jesus Christ. The natural mind is bound to fail if we live long enough, but the vigor of the spiritual mind belongs to eternity and knows no weakness. Her daughter, Mrs. John Furr, attended her mother with such patient and unselfish devotion as it has seldom been our privilege to witness. With Mrs. Furr, her dear mother was first in her thoughts always and everything else in the home gave way to the comfort and well-being of her aged and feeble mother. She will sadly miss this mother and it will be very hard indeed to get used to doing without her, great care though she was. The Lord is able to heal with the oil of his heavenly consolations. May he pour his healing balm into the souls of his sorrowing ones and reconcile them to his divine will. It is far better for our dear sister to have been released from the bonds of mortality and to be with Jesus whom she loved. May we truly say and feel, The Lord's will be done.

The funeral was preached at the home where she died, burial in the cemetery at Ebenezer, the place she loved so well for the truth's sake.

H. H. L.

**JOHN M. SCARBOUROUGH**, our brother in Christ, was born April 7th, 1860, and died November 23rd, 1930, in his seventy-first year. He leaves to mourn his departure his widow, Ella, one sister, Rosa Mulberry, and one brother, William, of Missouri, also a step-son, Buford Norton, and several step-grandchildren, besides a host of brethren and friends. Brother John received a hope in Christ in the spring of 1883, after several years spent like Saul of Tarsus, finding fault and persecuting the church, was made willing in the day of His power and came very humbly to the church called Elk Lick, Scott County, Kentucky, was received, and baptized by Elder J. M. Theobald, then pastor, the second Saturday in May, 1883, and ever after lived according to his profession, and was a sound, orderly and respected brother. It has been my pleasure to have known him and sister Scarborough for about ten years, and I always found him just the same, ever contending for the faith once delivered unto the saints, and always attending the meetings. His counsel was wise, and the welfare of the church was his chief aim in life. As a business man, he was respected by all who knew him. He was in poor health for several weeks, but bore his suffering with patience. I called to see him just a few days before he died, and he wished me to stay over and have a meeting at his house, and, lying in his bed, he sang, "Amazing grace, how sweet the sound," much to the surprise of the friends present, and after I had spoken he spoke of the wonderful way the Lord had led him in this life, manifesting full assurance that the Lord would not forsake him, and that some time he would hear his voice and see him as he is and be like him and be satisfied. Oh how we will miss him! His place is vacant, never to be filled, but we feel our loss is his gain. May the Lord enable us all to say, Thy will, O Lord, be done.

Written by request.

ALSO,

**ROBERT T. WILSON** was born September, 1877, and died December 11th, 1929, aged 52 years. He leaves to mourn his departure his wife, sister Fannie, two daughters, Nora and Norma, his aged father and mother, both members of the Old School Baptist Church at Sadieville, Kentucky. Brother "Bob," as we all called him, received a hope in the Savior, and was received and baptized the second Saturday in September, 1909, by Elder C. C. More, and for twenty years was a very steadfast, reliable and sound Baptist, loved by his brethren for his faith and walk, by all his friends for his honest and upright dealings. He will be sadly missed by all, but he had filled his mission here and the Lord called him home. May the Lord bless all who mourn.

Elder P. W. Sawin, the pastor, spoke to a large congregation of brethren and friends, after which the body was laid to rest in the cemetery near by.

Written by request of the Elk Lick Church.

ALSO,

**JOHN L. MULBERRY**, our brother in Christ, was born May 8th, 1850, and died November 3rd, 1930, in his eighty-first year. He joined the Old School Baptist Church called Elk Lick the first Saturday in December, 1886, and was baptized by Elder George S. Weaver, then pastor of the church. Brother John was a man quite peculiar in his ways, sound in the faith and very attentive to his meetings as long as he was able. He was in failing health for several years and suffered much. His wife and children were very attentive to him and his every need was attended to, but his allotted time had come and he was gathered home. Their pastor, Elder P. W. Sawin, not being able to attend, no funeral service was held. He was laid to rest in the Porter Cemetery, there to await the call of the Master in the resurrection. May the Lord comfort the widow, the children, the brethren in the church and the many friends.

Written by request.

GEORGE L. WEAVER.

**JULIA SHARP MYERS**, my beloved wife, departed this life Sunday night, October 12th, 1930. She was born October 29th, 1853, in Richmond, Massachusetts, where we were married November 1st, 1871. She joined the Congregationalists, of which denomination her father, John A. Sharp, was deacon for many years, when she was sixteen years of age. She surely lived an exemplary, christian life, was a believer in a supreme God, predestination and all the fundamental points of doctrine of the Primitive Baptists, and stood for what the Bible says. She was a good friend and neighbor, as was attested by the many friends she made wherever she went, who loved and respected her, and now mourn her departure. She often requested the lady who took care of and nursed her during the last year of her sickness to sing the hymn, "God will take care of you," and we feel she is "in the arms of Jesus," "a child of Jehovah, a subject of grace." September 21st, 1927, I went out of the house about nine o'clock in the morning, leaving her at her work, seemingly in her usual health. An hour or so later I came in and not seeing her, I looked around and found her lying on the floor in the bed room, and as I lifted her and placed her on the bed I discovered she was entirely helpless in her right side, was paralyzed, from which she never recovered, but grew gradually worse until the end peacefully came. Wednesday p. m., October 18th, we laid her away in the Riverside Cemetery here in Pierre, South Dakota. The many kind acts and the beautiful flowers attested the esteem and sympathy of the community. Seven children were born to us, all of whom are living and were present at the funeral. The children are Mrs. K. M. DuBois, Trout Creek, Montana; Mrs. E. R. Riggle, Pierre, South Dakota; John T. Myers, Rapid City, South Dakota; Mrs. Luella M. Babbitt, Omaha, Nebraska; James G. Myers, Ft. Pierre, South Dakota; Granville S. Myers, Manchester, Iowa; Mrs. Mar-

garet M. Anderson, Rapid City, South Dakota. We are very lonely and sad, but feel to say, Our Father who art in heaven, thy will be done.

I was born September 19th, 1847, near Locktown, New Jersey. The third Sunday in September, 1866, I was baptized by Elder Gabriel Conklin and given the right hand of fellowship into the Kingwood Church, at Locktown, New Jersey.

ELISHA R. MYERS.

**MRS. MATTIE P. JAMES** (nee Stovall), our dear sister in Christ, answered the Master's call from earth to her reward October 27th, 1930. She was born in Fayette County, Alabama, July 22nd, 1854. She leaves two daughters, one son, and a brother to mourn the loss of a dear mother and sister, together with the membership of her church, and a host of friends. The daughters are Mrs. A. P. Windom, Oklahoma City, Okla., Mrs. Walter Hooker, Hobart, Okla.; the son, Mr. Stovall, lives near Sayre, Okla., with whom she made her home, and the brother, J. L. McClug, Ventura, California. Sister James united with the Original Predestinarian Baptist Church, in Hardiman County, Tennessee, and was baptized by the late Elder James Day. In the year 1900 she moved to Oklahoma, and later cast her lot with Hopewell Church, near Reed, Okla., and lived a faithful member of that church until separated from us by death, but her godly conversation and faithfulness to her church and love toward the saints of God will long live in the memory of those who worshiped with her. Sister Jones was always ready to give a reason for her hope, not claiming any credit to herself, but always pointing to the imputed righteousness of Christ, he being the author and finisher of her faith. With these evidences we can say, Another mother in Israel has gone to join that blood-washed throng, there to sing praises to Father, Son and ever-blessed Spirit for ever and ever. Amen. I will say to those who mourn after her, Wish her not back on earth again, but rather rejoice in the sweet promises of God that are hers through Christ Jesus our Lord.

Written by her pastor at the request of the family.

W. N. GREEN.

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

Durwood H. Bradley, Texas, \$1; Mrs. Georgia Carruthers, Va., \$2; Mrs. Mary E. Furman, N. Y., \$2; J. H. Shambaugh, Ohio, \$1; Paul T. Leigh, N. J., \$1; Mrs. T. H. Young, Ohio, \$3; Woburn Church, Mass., \$5; Duncan R. Black, Canada, \$3; Ernest Davis, Del., \$1; R. T. Turner, Cal., \$3; Mrs. M. A. Somers, Va., \$1; Sarah J. Dishong, Pa., \$3; Mrs. J. D. Shafer, N. Y., \$1; J. S. Keller, Kan., \$1; Mrs. Ethel M. Werner, N. J., \$4; "A friend," N. Y., \$1.

**MEETINGS.**

**EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH,**

IN

**NEW YORK CITY.**

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First and Third Sundays

At 10:30 A. M.

**ALL WELCOME**

We have kept up a monthly meeting for some time in the past, and hope, by the grace of God, to be favored to continue to meet every second Sunday in each month at 3617 Veteran Avenue, Palms Station, near Culver City, California. May this bear a cordial invitation to all who believe in grace and salvation by grace to meet with us on the stated time.

Mr. and Mrs. W. J. BERRY.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes,

(MRS.) EMMA E. BRUNOW, Clerk.

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

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited.

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

J. W. HAYNES, Moderator,  
495 East Fifth Street, Riverside, California.

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

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

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

JOSHUA T. ROWE, Pastor

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

GEO. L. WEAVER, Pastor.

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

E. B. AULT, Church Clerk.

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.

**SELF-PRONOUNCING BIBLE**

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8½x5½ inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,  
MIDDLETOWN, Orange Co., N. Y.

**"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 23, 1832," at which time the division ("or split") took place between the Old School and the New School Baptists. Second, The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England. Third, "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry. Fourth, "Fatalism." By Elder H. M. Curry. Fifth, "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion of the same title. Sixth, "A Riddle." By the late Elder Gilbert Beebe. All the above six articles are bound in one pamphlet of 128 pages, in handsomely colored paper covers, and cloth binding.

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.,  
MIDDLETOWN, Orange Co., N. Y.

**HYMN BOOKS.**

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Cloth binding. Price, \$1.25 each. One dozen or more, ordered at the same time and all to the same address, one dollar each. Cash must accompany orders. Make checks and money orders payable to

J. E. BEEBE & CO.  
MIDDLETOWN, N. Y.



# 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. 99. MIDDLETOWN, N. Y., MARCH, 1931. NO. 3.

---

## CORRESPONDENCE.

### THE PROMISED KINGDOM.

“HEARKEN, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—James ii. 5.

I wish to say in the outset, that belief of the truth as it is revealed in the Scriptures does not lay us under the necessity of ignoring common sense reasoning and the facts of history. All history, if only we were able to properly interpret it and understand it, is but Divine prophecy fulfilled. Holy men of God were moved by the Holy Ghost to foretell or prophesy future events as they come to pass in this time world. It was prophesied by Daniel that in the time of the Gentile reign, or at the time of the breaking in pieces of the feet and toes of the image of Nebuchadnezzar's dream, which feet and toes symbolized the remaining fragmentary parts of the ten kingdoms into which the Roman empire was divided in the fifth century after Christ, the God of heaven would set up a kingdom that should never be destroyed, but that it should “break in

pieces and consume all these kingdoms and stand for ever.”—Dan. ii. 44. When Daniel came to speak further of this kingdom, he said, “And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.” I take it as for granted that the saints of the Most High shall receive the kingdom which God hath promised them; and since the kingdom that is to be given to the people of the saints of the Most High is an everlasting kingdom, I conclude that the kingdom they shall receive is the kingdom God will set up “in the days of these kings” because that kingdom shall never be destroyed and shall stand forever, therefore, an everlasting kingdom.

It should be carefully noted that James does not say the poor of this world rich in faith whom God hath chosen, are heirs of the kingdom which he hath *given* them, but heirs of the kingdom which he hath *promised* them.

Jesus, speaking unto his disciples on one occasion, said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." James tells us that God hath promised to give the kingdom to them that love him, and Jesus tells us that it is God's good pleasure to give them the kingdom; and Daniel tells us that the kingdom shall be given to the people of the saints of the Most High. Evidently, God had not yet given the kingdom to those disciples of Jesus whom he taught to pray as follows: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come," &c. If the kingdom God had promised to them that love him had already been given them and was a spiritual kingdom set up in their hearts, as some believe and teach; if the promised kingdom had already come, why should Jesus have instructed them to pray after such manner? Why should he tell them to pray, Thy kingdom come? The inquiry that would naturally arise in our mind is this: When shall the saints of God, those who love him, receive the kingdom of which they are heirs and which God hath promised them? I believe that the time when God's people shall receive the kingdom God hath promised them is made very clear in the language of Jesus recorded in Matthew xxv. 31-34: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shep-

herd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." From this language of the dear Savior it appears that the fact is clearly made out and established that the sheep of God, them that love him and who are heirs of the kingdom God has promised them, shall enter into the kingdom to inherit and possess it at one and the same time, and that time will not be until the coming of Christ, when he shall sit as King upon the throne of his glory. Then, and not until then, shall the people of the saints of the Most High be given the kingdom God had promised to them, the kingdom which it is the pleasure of their heavenly Father to give to them. May I not say with charity to all that it only requires common sense to understand that the "little flock" and the "kingdom" that God gives them are two different things? We believe, and so it is conceded by all who believe that Christ established his visible church here on earth while here among the children of men, that the "little flock" was and is his visible church; that God's manifest children united and gathered together in church covenant and christian fellowship are the church of Jesus Christ in its local, militant state here on earth; and that when Jesus said to the little flock that it is your Father's good pleasure to give you the kingdom, he did not mean giving the church to

itself or putting the church within itself. It is contended by some that the kingdom Daniel said God would set up in "the days of these kings" and the kingdom promised of God to them that love him, and the kingdom Jesus instructed his disciples to pray for, are a spiritual kingdom which God sets up in the hearts of his people in the work of the new birth. One Scripture they rely upon to sustain this contention is found recorded in Luke xvii. 20, 21: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." It should be observed that Jesus was not addressing these words to his disciples, but to the Pharisees who rejected him. It would seem that in the hearts of the Pharisees would be the last place we should expect God to set up a spiritual kingdom. Since it would be obviously absurd to insist that the kingdom of God was within those self-righteous Pharisees, we shall have to depend upon the meaning of language to give us light upon this text of Scripture. The word *basileia*, rendered kingdom, is also rendered king or royal majesty. The Emphatic Diaglot renders the passage thus: "God's royal majesty is among you." This is very plain and must be the obvious meaning of the text, because that is in harmony with every other passage relating to the kingdom of God. Jesus did not mean to answer the Pharisees and tell them when the kingdom of God should come, he only said, "The kingdom of God cometh not with observation," and that is even the case. The kingdom of God, called the kingdom of heaven, has been coming in preparation from the foundation of the world and the world observeth it not; nay, but few of God's people have observed its preparation and coming even now. In this the last days of the Gentile order of the world, but few of God's children are given to see the signs of Christ's appearing, and kingdom. We should keep in mind that the kingdom to be given to the people of the saints of the Most High is "*prepared for them from the foundation of the world.*" The preposition "from" notes the time when the kingdom began to be prepared for them. If we admit that God is the great first cause, and concede the rule of cause and effect as beginning with him and running through all future ages, we have to admit that God Almighty, the great I AM, had some fixed and predetermined end to reach and purpose to fulfill with and through all things coming to pass from the beginning of time to the end of the Gentile order; and that from the morning of time, all things have moved certainly and unerringly toward and unto the most holy end he had before determined and specially relating to his objective, to finally set up his everlasting kingdom and gather his people into it to possess it as their promised habitation forever and ever. The kingdom of God which he will set up in "the days of these kings," and which shall be given to the

people or saints of the Most High as their inheritance and final habitation, must be a *country* ruled by a king, with God's redeemed and resurrected people as its subjects. With this thought and understanding of the promised kingdom, we may truly believe that the kingdom promised them that love God shall be the very country or land which God promised unto Abraham and his seed and which the law given four hundred and thirty years after, could not disannul that the promise should be of non effect. Let us hear Paul testify concerning the promise God made to Abraham and his seed: "For the promise, that he should be the heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Let us now learn what the promise was that God made to Abraham and to his seed, which is Christ. In Genesis, twelfth chapter, we read, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a *land* that I will shew thee. \* \* \* So Abram departed, as the Lord had spoken unto him; and Lot went with him. \* \* \* And they went forth to go into the land of Canaan; and into the land of Canaan they came. \* \* \* And the Lord appeared unto Abram and said, Unto *thy seed* will I give *this land*." After Abraham and Lot were separated and occupied different sections of the country, God said unto Abraham again, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and

westward: for all the *land* which thou seest, to thee will I give it, and to *thy seed* for ever." Again, in Genesis, fifteenth chapter, we read, "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this *land*." Again, in Genesis, seventeenth chapter, the Lord says, "I will establish my covenant between me and thee, and thy seed after thee. \* \* \* And I will give unto thee, and to thy seed after thee, the *land* wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This covenant which God established with Abraham and his seed is the first covenant mentioned in the Scriptures carrying the promise of an inheritance, this is the same covenant of which Paul was speaking when he declared the law could not disannul it that the promise should be made of none effect. So God's promise that Abraham and his seed should possess the *land* which Abraham's eyes beheld, still stands with nothing that can disannul it; and just as sure as it is that God cannot lie, so sure is it that Abraham and Israel and all the joint-heirs with Christ, shall possess that *land*.

Now let us hear the testimony of Stephen relative to this promised possession: "Men, brethren, and fathers, hearken; The God of glory appeared unto your father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the *land* which I shall shew thee. Then came he out of

the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he *would* give it to him for a possession, and to his seed after him."—Acts vii. 2-5. The words which God spake to Abraham when making his covenant or promise to give him and his seed a particular land or country for an everlasting possession, and the words of Paul and Stephen relative to that covenant, are all too plain and positive to leave any doubt in our minds as to what shall be the final happy home and habitation of Christ and his people; and it is taught equally plain and positive by the Savior in Matthew xxv. 31-34, that the time when Christ and the joint-heirs with him shall possess that promised land, country or kingdom is when Christ comes back to raise the dead, make up his jewels and possess them with eternal life which God that cannot lie promised before the world began. Then will be the time Jesus spake of when he said, "Many shall come from the east and west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Yes, Abraham will be there to live with Jesus and all the redeemed children of the Lord, because God promised it and he will fulfill his promise. When Abraham, Isaac and Jacob and those who shall sit down with them in the kingdom of heaven are given that promised *land* they shall not sit down in the hearts of God's children; but

they would have to sit down in the hearts of God's children if so be that the "kingdom" God shall set up and the kingdom he hath promised to them that love him, is a spiritual kingdom set up in the hearts of God's people. Neither will Abraham, Isaac and Jacob and the rest of God's chosen and resurrected people be taken away from the earth when Jesus comes, unto a promised land somewhere in infinite space in the heavens above. Abraham was not standing upon the earth in a land somewhere in the heavens above when God said to him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the *land* which thou seest, to thee will I give it, and to thy *seed* for ever."

(Concluded next number.)

LEXINGTON, Ky., Jan. 4, 1931.

DEAR EDITORS:—I am inclosing a good letter just received from our precious brother and fellow-laborer, Elder J. W. McClanahan, and I do hope our brethren who are blessed with plenty of this world's goods will minister unto him in his old age and infirmity, remembering the words of Jesus: As oft as ye did it unto one of these little ones ye did it unto me. Read all the connection.

I often think of my visit to the eastern associations, nearly fifty-two years ago. I attended the Delaware, Delaware River and Warwick Associations. That was in 1879. The Warwick was held at Warwick, N. Y., and Elder Pollard, of Canada, was serving the

church that year. There were twenty-three Elders attending the Association, and Elder Smoot, of Virginia, and myself are the only ones living of that number. I visited Canada for the first time in October, 1886, and I think there are but two members living who were members then. It is sad indeed to think of the changes, but the word declares he will not be left without a witness.

I desire to speak of our family, and I want only to speak to the praise and glory of God's grace and mercy. There were ten children, who lived to be grown, six sons and four daughters, and all became members of the church; also those who married into the family, except one, and three were ordained Elders. My father and mother united with the old Lewis Creek Church, in Shelby County, Indiana, I think in 1832. Early in 1850 other members of the family united with the church. In May, 1859, brother John united, he being in his twenty-second year, and began preaching the following December. With an older sister, I united in September. I was in my sixteenth year, and I began preaching in December, 1861, in my eighteenth year. I was called the boy preacher, and I feel I have never grown beyond a boy preacher. My brother and I (in years of preaching) are the oldest that can be found: he seventy-one years and I sixty-nine. Brother Isaac, the other minister in our family, began preaching in 1868, and finished his labors in 1909. My brother John G. and myself are the only members of our family left.

He will be ninety-three March 1st, and on January 2nd I passed my eighty-seventh mile stone. For more than seven years I have been totally blind to natural things, but not to the truth as it is in Christ Jesus. I love to hear it preached in all its fullness, and I yet try in my feeble way to preach, as the door of my utterance is opened to me. I do not attempt to go out in the winter, although my general health is good and I would be as active as ever if I could see. I want to thank all the dear ones who so kindly write me. I appreciate your good letters; they strengthen me and help me bear up under my great affliction, and I want to say to you all, Do not forget those who are shut in; your visits and encouraging words will do them good.

As far back as I can remember, back in 1850, the SIGNS came to my father's home, and I have been a reader more than seventy years.

I have written this at the request of some of the brethren who desired to see a short history of our family published in the SIGNS. May this be a prosperous year for you, and may the grace of our Lord Jesus be with you all. Farewell.

In hope, and longing to lay my armor by, from the least of all,

P. W. SAWIN.

(DICTATED.)

Poca, W. Va., Jan. 1, 1931.

DEAR BROTHER SAWIN:—When I wrote you some time ago I promised to write you again soon, so I am making an effort to comply with my promise. While I do not feel to have the

liberty and freedom of mind I would wish to have, consequently will have to draw the bow of venture, leaving the event with the God of heaven and earth. Last night as I lay on my bed I felt much impressed to write you a few lines, as much Scripture was presented to my mind. I felt to rejoice in the beauty of many quotations as they were presented to my mind. David, the sweet singer in Israel, by the Holy Spirit said, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." To me the beauty of this Scripture is that the Lord Jesus Christ, the great Shepherd of his flock, is a whole and complete Savior, and his redeemed family see him the fairest among ten thousand and the One altogether lovely. Out of perfection beauty hath shined. Yes, he hath shined into their hearts, which gives them the knowledge of the truth, as it shines in the face of Jesus Christ. There is nothing lacking on the part of our great and complete Savior, who hath done all things well. 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 given us in Christ Jesus before the world began. We believe that the fullness of the Godhead dwelt in Jesus. He was clothed with power and authority to do the will of his Father. Of himself he said, I came not to do mine own will, but the will of my Father who sent me. His mission into

this world was unalterably settled in heaven; the time and place of his birth were fixed; also his suffering and death were as certainly fixed. The Father made choice of a portion of the fallen sons and daughters of Adam's posterity and gave them grace in Christ before the world began, and for that reason Paul could say, The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Now what concerns me most is, Am I one of those embraced in this wonderful plan of salvation? Forever, O Lord, thy word is settled in heaven. So there is nothing left undone or wanting by our precious Jesus, and Shepherd of his flock, for he hath perfected forever them that are sanctified and set apart by God the Father to this end, that they should be holy and without blame before him in love, having predestinated them unto the adoption of children according to the good pleasure of his will.

Now, my precious brother, we are both getting old; our voices will be heard no more on earth when we have finished the race set before us. We often retrace our steps carefully, hoping it will be ours to hear that blessed voice saying, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. I am so feeble that I cannot gather my wandering mind together to write you as I had thought. I sit here feeling very lonely at times, and at other times there are many sweet crumbs of comfort drop from my Master's table that revive my weary soul. I would love to

see you again, but am not likely to this side of eternity.

From one who loves you for the truth's sake,

J. W. McCLANAHAN.

### ZACCHEUS.

(LUKE XIX.)

ZACCHEUS was a Jew, and chief among the publicans. A publican was a tax collector for the Roman government, to which Palestine was tributary. Those publicans often imposed unjust taxes, for which they were hated of the Jews, and therefore called sinners. Hence the frequent phrase in the New Testament, "publicans and sinners." But Zaccheus, although rich, was not an exactor of unjust taxes, as most of them were, and thereby as a class were rich. God had put a desire in Zaccheus' heart, a great desire, to see Jesus. After that happened Jesus was to pass by the home of this little fellow. Never yet was there a desire to see Jesus but Jesus must be seen. God in his providence so ordered that Jesus must pass that way. In John v. 17, Jesus says, "My Father worketh hitherto, and I work." Agreeable to his Father's order, he passes by that Zaccheus may see him. But to Zaccheus a sight of Jesus seemed, at first, impossible, for he sought to see him, but those big fellows who surrounded Jesus hid him from his view. Oh yes, and he was so small of stature. It was thus with him before Jesus came his way, and in your experience you were made to feel less than the least of all saints before you got a sight of Jesus as your Savior; you

were stripped of all your greatness first, so you would be a worthy host to entertain such a guest, the equal for royalty the world never knew. But notwithstanding Zaccheus' known littleness and the big fellows who thronged Jesus he must see him. He now runs and climbs that sycamore tree, so he would be sure and get a view of Jesus. That little fellow may have been laughed at by those big men as they watched him run. Old School Baptists have been laughed at for putting forth extra efforts, as brother Zaccheus did, in running fifty or a hundred miles to a meeting to see Jesus. That sycamore tree was as much in God's providence, on the spot, as was Zaccheus, or Jesus himself. Zaccheus made an extra effort to see Jesus, and he saw him by getting into the top of that predestined tree. God gave him knowledge that it was the right tree, for Jesus was to pass that way. We often run in vain after this ever-successful one has been seen. As it was with brother Zaccheus, we never get too small to lose that desire, and when we get as small as brother Zaccheus we are going to make an extra effort to see him, and then Jesus passes our way. Zaccheus did not climb that tree to be seen of that great company, nor to be seen of Jesus, but only to see Jesus, and what a glorious personage. Joy filled his heart at the sight of him. By faith he knew before he climbed the tree that Jesus' majesty as the blessed Son of God would manifest him in the midst of that marching company. But, wonderful surprise, that Jesus should give



him attention. What unexpected joy was yours when Jesus took favorable notice of you. Still greater grows the glory when Jesus calls him by name, Zaccheus. We are taught in John x. 3, that Jesus calls his own sheep by name and leads them out. Zaccheus, for joy, answers not a word. Rhoda knew Peter's voice, but for gladness opened not the gate to let him in, but left him out in her haste to let the praying saints know of Peter's presence. (Acts xii. 13, 14.) Zaccheus! No answer for joyful surprise. Make haste and come down, for to-day I must abide at thy house. Every child of grace has been up in Zaccheus' tree once in their lives: when Jesus was first seen by them. As with Zaccheus, just that personal did Jesus appear in your individual case, called you by name and led you out of darkness into his marvelous light. He calls Zaccheus down in haste from that eminent point of view. He did not lodge there long, neither did you when you had your first sight of Jesus. Zaccheus could not travel with Jesus while in that sycamore tree; neither could you while you were at the zenith of your glory as it is in Christ. Having received the command to come down he came down in haste, and so did you. Zaccheus never was in that tree again. Neither was you ever ushered into such celestial glory but once. This is the highest heaven in life, and for once only, when for a brief moment joy is not mixed with doubts and fears. Zaccheus being on earth again, can now walk with Jesus, so they walk on together. Zaccheus could not get near Jesus; no, not so much as get a look at him for the press, but now Jesus makes room for him in the throng, the company is not in his way now. So with you, when you came down from your tree your previous hindrances were gone. The first thing Zaccheus did when out of the tree was to receive Jesus joyfully. Zaccheus was not a conditionalist; he did not believe that Jesus was offering him the blessing of his companionship and royal hostage as a reward or pay for Zaccheus' extra effort and great interest in him, for those joyfully received are freely entertained. Jesus did not come to board with his saints, nor to barter or trade grace for obedience and good works. But let us notice how a small beginning of God's grace and favor grew in the case of Zaccheus. At first but a desire to see Jesus. This prompted a seeking, action, running and climbing the tree. Next a command to come down. Then walking and talking with Jesus, followed by entertaining Jesus as a royal guest in his house, and then Jesus' announcement that salvation was come to his house. Perhaps Zaccheus thought that the gift of half of his goods to the poor, and having not taken anything by false accusation would commend him to Jesus in the way of righteousness. Zaccheus in the mention of this did not do it boastfully, but in the gladness of his heart. Here we stop a moment to consider that the act of giving is prompted, first, to receive praise of men. (Matt. vi. 2.) Such is giving selfishly. Then from a moral, unselfish principle, as in the case

of Publius and his islanders. (Acts xxviii.) Again, by the grace and Spirit of God, as when the bounty was raised for the poor saints at Jerusalem. (Rom. xv. 26.) No doubt Zaccheus' liberal and continuous giving was of God, yet Jesus would have him understand that the salvation of his house was not for his unusual liberality, but because he was a son of Abraham, having the faith of Abraham and walking in his steps. (Rom. iv. 12.) Jesus then tells him that the Son of man is come to seek and to save that which was lost. Zaccheus seeks Jesus at first, but it so turned out that Jesus was seeking him. Their meeting was not accidental, but a special appointment of God. Zaccheus was one of the "lost." But Jesus abides at Zaccheus' house. In spirit he ever remained there. So Zaccheus had the inexpressible joy of entertaining Jesus at his house ever afterward. You may not have a house literally, as Zaccheus had, in which he entertained Jesus. As Jesus is here no longer as a man, those of Abraham's sons who have houses cannot entertain Jesus literally. So all must entertain Jesus alike. How? By administering the necessities of life to the least of Christ's brethren. (Matt. xxv. 40.) But of all who have not those things to bestow, in whom a willing heart and spirit is found, Christ reckons them his entertainers, as though they possessed and bestowed their goods thus. Here is the way to entertain Jesus, and he taught us to so do in this text. It is hard to realize that a kind feeling and desire to administer to the necessities of the saints by those

of us who are destitute of those necessities to give to those in need are the same as the ministration of them by those of us who possess these goods. I say, it being thus done it is hard to realize that it is as if you were doing the same to Jesus were he here as a man. It must be so that our service be as acceptable as that of our happy little brother Zaccheus' was. It is a most happy thought that we bear the same relationship to Jesus as Zaccheus. Christ is not less kind to us than he was to Zaccheus. Then let us look to God in earnest prayer that we receive Jesus joyfully when he comes in to sup with us as he did with Zaccheus. Zaccheus' case is our case, not literally, of course, as his was, but in the spirit. This narrative is not to be read and laid aside as though it did not concern us. It concerns us as often as we have occasion to minister to the needy brethren, actually, or in the spirit of the case if we have not this world's goods. This is service to God and the brethren. O, brother Zaccheus, what a shining example Jesus has made of thee, shining down through the centuries. By thee Jesus has lighted our pathway in a great measure, as the Holy Ghost takes of the truth and essence of thy story and shows it unto us.

As the limited ability of this writer forbids more than just a hint of what this story of Zaccheus contains, I hope some one with more extended views on the subject may write, if the Lord so directs.

J. I. FOSTER.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

IN the attempt to comply with the request of a brother living in Indiana, and knowing at the same time that any effort of ours will be useless and to no point except the Lord be in the matter, we take up the above tremendous subject, which would require a volume to do it justice and which can be but barely outlined in the space we have before us. The Lord commanded the prophet Hosea to take unto himself an adulterous woman for a wife, so he married Gomer the daughter of Diblaim. This is one of the bitterest things the Lord ever told a prophet to do, but in so doing the Lord intended to give Israel an object-lesson whereby they

should know just in what position they were before the Lord. Of this marriage of Hosea with Gomer, were born three children: the first a son whom he named Jezreel, signifying the Lord will scatter; the second a daughter whom he named Lo-ruhamah, signifying without mercy or unpitied; the third, another son named Lo-ammi, signifying not my people. Thus, the fruit of Hosea's marriage to Gomer meant scattered, unpitied and forsaken. Thus Israel had a picture set before their nation, in this marriage of the prophet, showing clearly that Israel was an adulterous nation and had departed from the Lord who had redeemed them out of Egypt, and had gone whoring after false gods and false ways, attributing to lovers the thanks and praise rightly due unto the true God. The blessings which Israel had received at the hands of the Lord, she thought came to her from her lovers. Therefore, the Lord said he would take these blessings from her, that he would scatter Israel, show her no mercy, and treat her as if she were not his people at all. As the fruit of Hosea's marriage with Gomer was Jezreel, Lo-ruhamah and Lo-ammi, so would the fruit of Israel's strayings from the Lord result in their being scattered mercilessly into forsakenness and desolation. Yet, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." There is, therefore, no escaping the conclusion that the chastisement of Israel is to bear fruit in restoration. Where it was said to them, "Lo-ammi," it shall be said "ammi" and "Lo-ruhamah" is to be changed to "ruhamah." Instead of no mercy, she shall obtain mercy. The object of the Lord in the chastisement of his people is never to cast them utterly away from him, but to discipline them for their safety and instruction. Chastisement has for its object the good of the one chastised. This good effect, it always has in the case of the people of God. When God chastises the nations outside of Israel it is for the casting down of those nations, and is often for their destruction. For instance, time and again throughout the New Testament, the Lord destroys whole peoples in order to do his own Israel good and to deliver them from their troubles and their captivities. The Lord did not hesitate, when it became necessary, to give Egypt for the redemption of Israel out of Egypt. "I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee."—Isaiah xliii. 3, 4. The Lord uses wars, famines, pestilences, deaths, distresses of every sort in order to wear down the nations very much as water continually dropping wears even stones. This he does in order to debase the nations of the earth to bring about the exaltation of his own everlasting kingdom. It is true that the Lord did at one time greatly prosper Babylon and did give Judah into captivity thereunder, but how did it end? It ended by Babylon herself going into captivity, not for a few years only as had Israel, but permanently. The Tigris and Euphrates rivers which once watered Babylon and made it exceedingly fertile, began to steadily dwindle; and as they dwindled, the Babylon they watered also dwindled until Babylon passed into the limbo of dead nations. Just as surely as ancient Babylon died, it is just as true that the Babylon of the modern world will also, and is now, dwindling never to rise again. As the Lord dried up the ancient river Euphrates, so does he now employ the four horsemen to afflict modern Babylon; just so does he dry up the modern Euphrates which waters and nourishes modern Babylon. This river Euphrates represents the resources of the nations' wealth without which they will surely die. When their gold and their silver are gone, their river is dried up and they must perish. As this Euphrates dries up, the nations find themselves unable to resist the coming of the kings out of the east to overwhelm them. Thus, we see distresses, famines, pestilences, wars and all their train wearing down the nations to make way for their overthrow by portentous things out of the east. (Revelation xvi.

12.) My main object in speaking of these things now is to show that while God's chastisement of the nations of the earth means death and destruction to them, his chastisement of his chosen people means life and salvation to them. In the case of God's Israel, his fatherly chastisements bring restoration; in the case of the world, the fierce fire of his anger consumes it. "Behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." What a blessing it is that we cannot find our own paths. If we could succeed in walking in our paths, those ways of our own devising, we would wander utterly away from the truth and salvation. However, the Lord so hedges us about with his chastisements that we cannot find our false lovers though we seek earnestly for them, and each time we try to force through this hedge of his care we run ourselves through with thorns. Thus, does he prove to us that we are his people and that we cannot direct our own steps, cannot find our own way. Each time we are determined to have our own way we run against his "wall" which shuts us in. Chastisement, therefore, to the children of God is disciplinary and is for their instruction in righteousness and for their growth in grace. Chastisement is one of the inevitable marks of the Lord's people. Could we rid ourselves of it, we would prove ourselves to be bastards and not sons. To successfully avoid chastisement, would be to rob ourselves of our spiritual birthright. In a recent SIGNS we published an article of the late Elder

L. H. Hardy on this subject in which he showed so aptly that the righteous (not the wicked) have many afflictions, but the Lord delivers him out of them all. So many people associate affliction with disobedience. Some falsely reason that the way to get rid of affliction is to be obedient unto the Lord. This is spurious teaching and cannot stand against the truth of revelation. The Lord chastens all whom he loves, he scourges each and every son whom he receives. To be without chastening is to be a bastard, an illegitimate child. If the church in the days of the apostles, and if the apostles themselves, could have adapted themselves and their teachings to the world in which they then lived, they would have avoided persecution. To have bought exemption from persecution at such a price would have been to deny the faith and the blood of the Lord Jesus. Such was utterly impossible. The church at Rome, if it could have conformed to the pagan Roman world of its day, would have secured peace from martyrdom. It could not be. The followers of Christ can no more conform to the world, no matter in what age they live, than they can blot the sun from the sky or create another world. This inability to conform to the world is a lively mark of the true church and is proof that she is indeed the body of Christ; that as her Head was hated by the world of his day to which he would not yield allegiance, so his body the church is hated by the world to which it cannot yield obedience. Chastisement, therefore, is a mark of righteousness, not of unright-

eousness; of obedience, not of disobedience. In the church at Laodicea, there were mostly those who thought themselves rich when they were, in the Lord's eyes, wretchedly poor; they were increased with goods, needing nothing. Nevertheless, even in Laodicea were a few the Lord loved. These he rebuked and chastised. He did not rebuke and chasten the self-sufficient, proudful ones, but only those he loved. Was not this rebuking and chastening, then, a sign from the Lord that he loved them? Indeed, yes. This Laodicean church aptly describes modern christendom, both Catholic and Protestant. Never at any time before in the world's history has the so-called church been as fat, as prosperous, as wealthy in lands, houses and church edifices as to-day; never has she been as self-sufficient, self-righteous, wanting nothing, as now. Yet, in the midst of even modern christendom are a few whose names are unsullied with idolatries: these elect names are the Lord's. As proof that they are his, he chastens and rebukes them. (Revelation iii. 19.) To these the Lord says, "Repent," and indeed his elect ones are even now repenting of the modern conditions prevailing all about us, these chosen ones are turning away in horror and disgust from all the pridefulness of the modern world and its religiosity.

In conclusion, it is an awful error to say that chastisement is a mark of the Lord's displeasure. When visited upon the reprobate wicked, it is a mark of his anger; but upon his elect, it proves to them his fatherly watchcare over his

people whom he loves. Just suppose that chastisement is a sign of disobedience in the one chastised, then it would follow that the way to avoid chastisement would be to obey and to stop disobeying. If correct, the chastisement would cease the very moment the child obeyed. If the chastisement ceased, then that child would be a bastard and not a son. Do you not see what a terrible conclusion such false reasoning would bring us? It cannot be. If disobedience brings chastisement, then the very worst thing we can do is to obey; since obedience would then bring exemption from chastisement, it would also prove our illegitimacy and not our right to the promise as real sons of God.

H. H. L.

---

ISAIAH LX. 13.

"AND I will make the place of my feet glorious."

Some time ago, having spoken upon the above text, we were asked to write the substance of our discourse as an article for the SIGNS OF THE TIMES, but owing to our pressing duties we were not able to do so at that time, and now feel we have very little of the sweetness left that we then felt, to simulate us in our endeavor. While we shall fail to present the same matter, yet we hope to present some views of the glorious travel of Immanuel, which being interpreted, means God with us.

The work of the eternal Son of God, and the glory of his kingdom, has been testified to by the writers of the Old Testament, and was set forth in types and shadows in the legal covenant.

Moses in blessing the children of Israel, gave glory unto the Son of God, for he saith, "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." It was in David's heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and we find in several of the Psalms reference to the place where the ark rested, as the footstool of God. It was there at set times that the people were gathered, and their sacrifices were offered and the atonement made, and there they learned God was Judge himself. It was there judgment began. Within the temple the woodwork was from the finest trees of Lebanon. These had grown on the mountain of Lebanon for generations, but when converted into timber for the temple their life was gone, and they, like all types and shadows, were doomed, sooner or later, to perish and vanish away, but Isaiah in prophesying of the true temple of God that shall never perish, and true to type, the glory of Lebanon shall come unto it, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary. The trees of Lebanon were of God's planting, man had no hand in placing them there, they dated beyond the memory of living man, and towered above the high places of the earth, and were ever fresh and green. One meaning of the name Lebanon is "incense," and what is more wonderful than trees that have weathered the wind and storms of centuries, towering majestically towards heaven with the roots

deeply entwined in the earth and rocks beneath them? Israel was to grow as the lily, and strike forth his roots as Lebanon, and with Lebanon's fresh mountain air filled with fragrance of the budding vine and rich odors from trees and shrubs it wonderfully agrees with the words of Solomon: "The smell of thy garments is like the smell of Lebanon." The glory of Lebanon was to be given unto her, and as the days of a tree so are the days of my people, saith the Lord. The trees of righteousness, the planting of the Lord, glorify him in the church of our God, the temple of his holiness, their everlasting testimony to the life of God in their souls and the motions of supplication and praise under the moving influences of the Holy Spirit, rise as sweet incense to perfume the place of God's sanctuary. This sanctuary to which we refer is the true tabernacle, which the Lord pitched and not man, and here it is well for us to consider the person of Christ, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who had builded the house hath more honor than the house, and he that buildeth all things is God. Jesus of Nazareth was Lord of all, and was before David, while he was David's son, David in spirit said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." In the fullness of time the eternal Son of God came, took upon him a body, became the Son of man, made an atonement for the sins of his

people, died the Just for the unjust, was delivered for our offenses, and raised again for our justification. It is this blessed person who declared, "I will make the place of my feet glorious." Malachi declares, "The Lord, whom ye seek, shall suddenly come to his temple. \* \* \* But who may abide the day of his coming? and who shall stand when he appeareth?" His coming meant sweeping away of the types and shadows, the fulfillment of the law and the bringing in of an everlasting righteousness. As the Sun of righteousness his brightness was to eclipse the glory of Moses and the prophets, and, contrary to our natural sun, he, the Sun of Righteousness, would not withdraw his light. He came as a man of sorrow and acquainted with grief, he trod the winepress alone, and of the people there was none with him. He gave his back to the smiter and his face to them that plucked off the beard. He prayed his Father and declared that he was glorified in his church, prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world [Jew and Gentile] may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John tells us, "We beheld his glory as of the only begotten of the Father, full of grace and truth." "This man, 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." None knew him but those to whom he was revealed by the Spirit of God. That which the apostles testified and wrote of him, was all by revelation. It was a revelation of Jesus Christ and his glory, which glory was to fill the temple, and they testify unto us that the church of God is his husbandry, his building. To-day this truth must be revealed to us, it is not a matter of speculation, but of revelation. The Spirit of truth, which proceeds from the Father, testifies of Jesus, and that same Spirit which also convinceth of sin, stops men, women and children in their mad career as he did Saul of Tarsus. It is the Spirit that makes one, even though he be a Pharisee by nature, to pray the publican's prayer, and before ever we aspire to the name of christian we do well to examine ourselves by the Word of God, and not by the standard of morals that other men have set, even though they be called good by the world. Are we convinced of sin? Hath sin become unto us exceeding sinful? Do we still cling to the law of Moses, or have we learned that by the deeds of the law no flesh can be justified in God's sight? Thousands cling to the law, but if ever the Lord lays judgment to the line and righteousness to the plummet, they will, like the king of old, find that they are weighed in the balances and found wanting. Wanting of him who is the Alpha and Omega of true religion, Jesus Christ. Not long ago, one who called himself a minister, invited a child of God to hear him preach; after his



talk he asked how she liked his sermon. She replied, "You built quite a fine house, but you left out the foundation." How many are leaving out this blessed and only foundation to-day? They are innumerable, yet every plant which my heavenly Father hath not planted shall be rooted up, but those that he planted in the house of the Lord shall flourish in the courts of our God.

To return, it is a wonderful mercy if we can say that the law has brought us to the footstool of the Judge of all. We believe that all flesh will be brought before him, either now or hereafter. Looking back, some of us remember the distress of soul we were suffering when awakened by Sinai's awful sound, when the commandment came with conviction from the Almighty. "We felt the arrow of distress, and found we had no hiding-place." It was Sinai's awful sound that made the earth to tremble and made sin exceeding sinful. The way many act, even those who talk of sin, show by their fruits that sin to them is not exceeding sinful, for they roll sin under their tongues as a sweet morsel. Dear brethren and friends, if we cannot do that the reason is plain, we have learned the bitterness of sin, and have seen Jesus die. The world cannot come in here, the Egyptians all went out when Joseph made himself known to his brethren. We can never weep for the afflictions of Joseph if we do not learn by his Spirit that we have sold and slain him. This is the place of his feet, at his cross, and they shall look on him whom they have pierced and mourn for him. The wounds of Jesus are very

tender to the living in Zion, and we are certain of this: we cannot have sweet fellowship with Mary in washing her Savior's feet with her tears, if we think lightly of sin. Dear Joseph Hart sings:

"Behold that pale, that languid face,  
That drooping head, those cold, dead eyes!  
Behold in sorrow and disgrace,  
Our conquering Hero hangs and dies!  
Ye that assume his sacred name,  
Now tell me, what can all this mean?  
What was it bruised God's harmless Lamb?  
What was it pierced his soul, but sin?  
Blush, christian, blush, let shame abound;  
If sin affects thee not with woe;  
Whatever spirit be in thee found,  
The Spirit of Christ thou dost not know."

All under the condemnation of sin are bound as in prison, and blind to any way of salvation for them, and it is the Spirit that reveals to them Jesus journeying that way. Mary washed his feet, because she had seen her own vileness, and by that could realize in her measure what his sufferings were and the rough road his feet had traveled to come to where she was. What an awful place for the feet of God's darling Son, yet he traveled in the greatness of his strength glorious in his apparel, "clothed in a body like our own." Think of it, he was marred more than any man, it was there he had to come, the almighty God, in the likeness of sinful flesh. This is where the greatness of redeeming love comes in, and it is here the Father by his eternal Spirit must bring us, the promised seed (just as Abraham brought Isaac up the mount to the place of sacrifice that God showed unto him), before ever we see the cruelty of sin, and the depth of the sufferings of Christ. It is there, and there only, we learn

rightly, that it is through Jesus we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. Although the halt, the maimed, the lame, the blind and the Gentile outcast, had no way of access to the altar in the temple of old, yet these are the very ones Jesus came to seek and to save. They are enabled by his Spirit to come boldly unto a throne of grace, and through the flesh of our glorious High Priest have entrance into the Holy of holies, which is heaven itself. There is not a place where his people go but he is with them, and the place of his feet is glorious. His presence, a fourth like unto the Son of God, was that which turned the furnace into a glorious place. We find Peter on the sea, sinking, but Jesus walked on the sea, and it was Jesus' hand alone that enabled Peter to walk with him there. He stands in the covenant of grace as our Surety, our Prophet, our Priest and our King. As our Priest, by one offering, even of himself, he hath perfected forever them that are sanctified, forever doing away with Jewish offerings, and now there remains no more sacrifice for sin, so this man, because he continueth for ever, hath an unchangeable priesthood. As a Prophet, his testimony swallows up all the testimony of the legal covenant, as Aaron's rod swallowed up the rods of Pharaoh's servants, and so wonderful is he that his word is forever settled in the heavens. As a King, he is firmly seated on the right hand of God, and shall reign till all his enemies be made his footstool. Now it is his presence in his

people that makes the place of his feet (the church) glorious. Paul says, "I live; yet not I, but Christ liveth in me." Again, he saith, "Christ in us the hope of glory." All his elect are glorified by his presence in them. In the ordinances which he hath commanded them to observe, when they come telling their hopes and fears, what do the brethren look for? They desire to see if Jesus, the Shepherd of Israel, has brought his lambs to the fold. If he has, then the place of his feet will be glorious, the testimony will be of Jesus and his love. Jacob of old and Jacob to-day will both say, The Lord found me in a waste howling wilderness, and they will both bless the Lord because he journeyed that way. His sheep cannot be deceived by the crooked tracks of man, they know not the voice of a stranger, neither is there any track like His track, it is marked with blood, not like that of Abel's, which cried from the ground for vengeance, but his blood speaketh peace with God to all those for whom he died. Are his children thinking of baptism? Why are they troubled about that? Is it not a despised ordinance? Has not the devil introduced a more accommodating substitute? It is because he has walked that way, and many times his saints have felt that place, for it was where his feet went, glorious. In his church there are those who by nature are like wolves, bears, lions or leopards, yet his presence walking their way makes them to be easily managed, so that a little child shall lead them. Yes, it is his presence that makes brethren tender-hearted; forgiving one

another, as God for Christ's sake hath forgiven them. As he trod the wine-press alone, so it is when we are alone that he comes, and what a blessed place that is. If we never go through the deep waters how can we possibly know of his glorious feet coming that way? Mountains are wonderful to behold, but the feet of man may stumble on the dark mountains, but not so with Jesus, for it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings." Doctrine is good, but how beautiful to see the feet of the Lord there and to feel that he trod that way for us. No wonder at times one can sing,

"If on my face, for thy dear name,  
Shame and reproaches be;  
All hail reproach, and welcome shame,  
If thou'lt remember me."

Every time he appears prisons will palaces prove, and poor perishing sinners are lifted up and set among princes. In the den of lions, he stops their mouths, and such a place is glorious.

In conclusion, the church, because of what the Lord Jesus has done, sends forth a sweeter fragrance than Lebanon ever did, in the humility, meekness, gentleness, forbearance, brotherly love, faith, hope and charity, which proclaims, even in this dark day, that Jesus has made the place of his feet glorious.

G. R.

## MARRIAGES.

By Elder George Ruston, January 23rd, 1931, at the home of Miss Mabel Stoakley, Toronto, Ontario, Mr. Edwin Henry Genge, of Denver, Colorado, U. S. A., and Miss Nancy Kennedy, of Duart, Ontario.

## OBITUARY NOTICES.

**MRS. MARY ELIZABETH WRIGHT**, our sister in Christ, departed this earthly life April 16th, 1930, at the home of her daughter, Mrs. George Everett, Hollywood, California. She was born in Fairfax County, Virginia, August 16th, 1847, the daughter of William Thomas and Mariana Summers. Her mother, sister Mariana Summers, was long a member of the Bethlehem Old School Baptist Church and her memory is still revered and loved by all who were blessed to know her. Sister Wright was twice married. Her first husband was Trueman S. Jones, whom she married February 4th, 1867. Of this union there was one child, Estelle, who died a few years ago, before her mother. The shock of this daughter's death and the sadness due thereto were a severe trial to sister Wright from which she never fully recovered. A son, Harry, contracted pneumonia at this sister's funeral, and died. Sister Wright married Jacob L. Wright in 1870. Of this marriage there are two children living: Mrs. George Everett, at whose home sister Wright passed away, and Leslie Wright, of San Jose, California. She is survived also by a sister, Mrs. Wilbur F. Clark, of Merced, California, and by a brother, W. W. Summers, of Chicago, Illinois. Another sister, Mrs. Belle J. Holden, of Herndon, Virginia, was living at the time of sister Wright's death, but died a month and one-half afterward. Sister Wright was buried at Santa Cruz, California, where she resided many years, and where her husband, Jacob L. Wright, had been City Clerk for a long period. She had no grandchildren, although until a few years ago she had four married children. She was baptized by Elder J. N. Badger into the Bethlehem Old School Baptist Church, Prince William County, Virginia, November 3rd, 1901. Her last visit to the church of her eastern membership was in October, 1911, when the Virginia Corresponding Meeting met with the Bethlehem Church. Those who attended that meeting and who were entertained over night at the home of the late Joseph Johnson and family, near the meetinghouse, will never forget sister Wright's conversation on that occasion and the wonderful liberty afforded her at that time to relate her christian experience and the wonderful dealings of the Lord with her. She was blessed with an alert and fruitful mind in the things of God and had the gift to put in expressive language the exercises of her mind and heart in the things of the truth of God. In 1912 she was dismissed by letter from the Bethlehem Church to unite with the church in Los Angeles, California. She was a cousin of sister Mary Murphy, whose obituary appeared in the February Signs. The readers of the SIGNS will doubtless remember reading sister Wright's able letters in past issues of the paper. She had a facile pen and was a ready writer on spiritual matters. Her letters were always comforting and edifying, and proved

that she had been taught of Jesus to know the doctrine of God. To her Jesus was all. All to him she owed, and she never seemed to tire of glorifying his great name which had saved her from sin and death. For such a life and godly character we praise and thank the Lord. May we, like her, endure to the end true to the faith which the Lord has revealed in us.

ALSO,

**JOSHUA M. HUTCHISON**, a friend of the truth of the Lord Jesus Christ, died at the home of his daughter, Mrs. Lawrence Michael, Lyon Park, Clarendon, Virginia, January 29th, 1931. He was born September 23rd, 1842. He had been ill about a week. At the beginning of the Civil War he enlisted in the Eighth Virginia Regiment of the Army of the Confederacy, was afterward transferred to Mosby's command. He was wounded at the battle of Balls Bluff, and at the time of his death was a member of Camp Marr, of Fairfax, Virginia. He is survived by his widow, Mrs. Martha Mankin Hutchison, and by three daughters and three sons: Mrs. B. G. Benton and Mrs. Frank Hammond, both of Herndon, Virginia, and Mrs. Michael, at whose home he passed away; Paul D. Hutchison, of Charlotte, N. C., George Hutchison, of Clarendon, Virginia, and Silas Hutchison, of Herndon, Virginia. Funeral services were held at his daughter's home in Clarendon, interment in the cemetery at Herndon, Virginia. Previous to his death Mr. Hutchison had made all arrangements for his funeral and gave explicit directions for carrying them out. He selected two hymns to be used at the services: How Firm a Foundation and Jesus Lover of My Soul. He requested the reading of the fourteenth chapter of the gospel of John. Also, he had written out in his own hand a farewell message for his sorrowing family and friends and handed it to me in May, 1930, requesting me to have it read at his funeral. This was done. It reads as follows: "Sometimes God's judgments seem severe. Sometimes his decrees crush our hearts and leave them bleeding when our loved ones are taken away from us, and we ask why these things are so. The answer is, God's ways are past finding out. The Bible says weeping may endure for a season, but joy cometh in the morning. Sometimes we feel like the seasons of darkness and gloom will never end and the brightness of the morning will never come. But when we truly believe in our hearts and souls that he who rules our lives is One that doeth all things well and that he will do the things that are best for us in his own good time and in his own way, we can look forward with gladness to that joy which cometh in the morning, for out of the greatest sorrow and gloom God is able to bring trust and abiding happiness."

Mr. Hutchison shows in the above words what he believed. Any further words of mine are superfluous. He never united with the Old Baptist Church, but that is where his heart was, and he,

too, was always at the meeting until of late years, when deafness prevented his hearing the preaching. We have a blessed assurance that he has entered into that rest that remains for the people of God. May the Spirit of the Lord comfort the sorrowing widow and children and make them all resigned to his holy will.

ALSO,

**MRS. MARY JANE WRENN**, our sister in Christ, departed this earthly life January 19th, 1931, at the Primitive Baptist Home, Salisbury, Md., where she had been a resident since April 18th, 1930. She was the daughter of David B. and Cecilia James, also the widow of C. A. Wrenn, of near Chantilly, Fairfax County, Virginia. Sister Wrenn's age was 71 years, 6 months and 6 days. For over nine years she had not been able to walk a single step, owing to her being so terribly crippled with rheumatism of the joints of her body. At times she suffered excruciating pain. Her husband had been the very soul of devotion to her and had waited on her like a baby up to the time of his death a few years ago. He was attacked as he was walking along the road, by a vicious man and killed. No words of mine could possibly describe what sister Wrenn, in her helpless condition, went through at that time. Following his death, she stayed at the old home with attendants to wait on her, until she was removed to the home of her niece, Mrs. Ruby Sloper, near Vienna, Va. In December, 1929, she begged to be brought back to her old home, which was done. Here she was waited on by Mrs. Sloper's niece, of whom she was very fond, until March 19th, 1930, when the home burned down. One by one every earthly prop on which she depended was taken from her. At the time of the fire, she was taken to the home of a kind neighbor, Mr. Oden Hutchison, himself and wife giving her every care and comfort possible. From this home, Mrs. Leferts and myself took her, at her own request, to the Primitive Baptist Home, Salisbury, Maryland, where she remained until she passed away. At the Home, she found rest from earthly care and anxiety, but not from physical and mental pain and suffering. All that kind hands and loving hearts could do, all that the skill of a physician and nurse could do, was done; but her end drew near, and at last permanent relief came at the Hands of him who heals all his people's diseases and who gives his beloved eternal rest and peace. She was baptized by the writer, assisted by one of our Deacons, into the membership of the Frying Pan Church, Fairfax County, Virginia, on the second Sunday in September, 1929. Not being able to walk, or even to stand on her feet, she was carried into and out of the water sitting in a chair. She often afterwards spoke to me of this baptism and of what a heavenly day it had been for her, a day she never once regretted, she said. She leaves one brother, Mr. Charles James, of Washington, D. C., and one sister, Mrs. George

McVeigh, of Charlottesville, Va. For years her hope had been in Jesus Christ and she had long been a lover of the church and a firm believer in the doctrine set forth by the Old School Baptists, but owing to her crippled condition she had given up all thought of being baptized. The day she came to the church she had no thought of being baptized, but it was our communion season and something gripped her soul and made her feel she could not leave the meetinghouse without expressing to the church her desire for baptism. The church had long felt satisfied she was a subject of grace and unanimously received her when they saw that her mind was fixed steadfastly on the ordinance.

The funeral was held in the meetinghouse at Frying Pan, the writer using the words, "Ye have heard of the patience of Job, and have seen the end of the Lord."—James v. 11. Interment by the side of her husband in the family burying-ground at Mt. Rocky, near the ruins of the old home she loved so well. We loved her, and the proof that we did is that we do rejoice that she has gone to her Father.

ALSO,

**WILLIAM A. ADAMS**, our brother in Christ, died at his home, Covington, Georgia, after an illness of several weeks. He was the fifth child of Susan Frances Hurst and Elder William Adams, and was one in a family of sixteen children. He was born in Newton County, Georgia, August 6th, 1856. There are three sisters and seven brothers surviving him: Mrs. Betty Lunsford and Mrs. William Davis, of Mansfield, Georgia, and Mrs. H. H. Lefferts, of Leesburg, Virginia; Elder James M. Adams, of Monroe, Georgia, John H. Adams, Social Circle, Georgia, D. J., G. C. and S. H., all of Covington, Georgia, and L. D. and H. B., of Decatur, Georgia. He was married December 16th, 1888, to Miss Elizabeth Almond, daughter of James Almond and Maggie Davis. Of this marriage there were born six children, two daughters and four sons, all living, as follows: Mrs. Dewey Hicks, of Covington, Georgia, Miss Mildred Adams, of Washington, D. C., Alva D. Adams, Washington, D. C., Otis H. and Iverson D. Adams, of Atlanta, Georgia, and Jesse R. Adams, of Dallas, Texas. In his early manhood he united with the Harris Springs Primitive Baptist Church, being baptized by his father, Elder William Adams, who was then pastor of the church. He faithfully attended all the meetings of the church, absenting himself only when ill or away from home. The county paper gave the following tribute to him: "He had a remarkable intellect and was one of the State's most profound thinkers. He was the most learned man in mathematics and the sciences that the county has ever produced. He was always happy in solving the most abstruse problems. It was cause and effect with him in all of God's universe. In a sense he was schoolmaster to the people of New-

ton County. He was full of humility, frankness and faith."

Funeral services were conducted by Elder R. L. Cook, his pastor. Interment in the family burying-ground, near Dixie, Georgia. Brother Adams was a faithful friend and reader of the SIGNS OF THE TIMES for many years, and he ardently believed the doctrine set forth in its pages. Many who read these lines will remember having met him when visiting the meeting and associations in the North. He had the spirit of a little child, the mind of a sage and the character of a true follower of Jesus Christ. May the church of which he was a member continue loyal to the faith even as he did, may his children long cherish his memory in their hearts and seek to emulate his fine example, and may all of us, both in the family and in the church, realize with resignation that God has taken but his own.

ALSO,

**MRS. MOLLIE WALTZ**, our sister in Christ, died suddenly of valvular heart trouble at her home, near Needmore, Fulton County, Pennsylvania, January 23rd, 1931. She was born April 7th, 1870, thus making her stay on earth 60 years, 9 months and 16 days. She was the daughter of Samson and Rebecca Mellott, and leaves behind her three sisters and four brothers: sister Elizabeth Mellott, of Pleasant Ridge, Fulton County, Pa., sister Louise Godfrey, of Niagara Falls, N. Y., Mrs. Sadie Turner, of Vienna, Va., Ephraim Mellott, of Carversville, Bucks Co., Pa., Andrew, living in Ohio, Harvey, in Canada, Gilbert, in Fulton County, Pennsylvania. About thirty-four or thirty-five years ago she was married to Wilson Waltz, who is left to survive her. Of this marriage there are three daughters and two sons living: Mrs. Etta Clark, Mrs. Macie Gordon, Mrs. Bessie Keefer, Earl and Gale Waltz, all living in homes of their own not far from the old home place in Fulton County. Also five grandchildren survive. Over forty years ago she was baptized by Elder E. V. White into the Sideling Hill Baptist Church. All her life in the church her walk has been irreproachable, an example to the rest of us. She was meek and quiet in spirit, never given to say a harsh word against any one; a faithful wife, a devoted, unselfish and loving mother; a good neighbor and a kind friend to everybody. She was always at her place at the meetings of the church unless hindered by sickness or other providential incidents. Loved the place where God's honor dwells, cared nothing for the pleasures of the world. Others of the family might come and go at their pleasure, but mother was always at home, except on her meeting days. Both in the home and in the church sister Mollie will be greatly missed.

Her funeral was held at Antioch, and burial was in the family plot there. May the Lord comfort the sorrowing ones.

H. H. L.

**DAVID H. JENKINS**, aged 71 years, of Conowingo, Maryland, died March 27th, 1930, at the home of his son, George H. Jenkins, Elkton, Md. He leaves his wife and the following children: Mrs. Orel Crumley, San Francisco, California; Geoger H. and Ralph, Elkton; Rolla, Downingtown; Clare, Baltimore; Royse W. and Ethel, Conowingo.

Funeral services were held at the home of George H. Jenkins, Elkton, Sunday, at 12:30 o'clock, with further services at Rock Springs meetinghouse at 2 o'clock.

Our friend, Mr. Jenkins, was a member of the well-known family of that name of Fulton township. Of a family of thirteen children but three remain upon the shores of time; our dear sister in Christ, Mrs. Sue R. Dance, Miss Lillie Jenkins and our friend, Mrs. Maggie Day. Mr. Jenkins had been a regular attendant at Rock Springs Church for several years, which was evidence to us that he loved the truth, and if this is so, he was free from the law of sin and death. "Blessed is he, whosoever shall not be offended in me."

His funeral was said to be one of the largest ever held in that community, about five hundred being present, thus showing the high esteem in which he was held in that section. He had been a great sufferer for more than a year. Cancer of the stomach was that which the Lord used in bringing to decay all that was mortal of our friend David. He is sadly missed in his family, especially by his heart-broken widow, also by the Rock Springs Church, and the community as well. The writer tried to speak to the comfort of the sorrowing ones, using as a basis for his remarks the words found in Proverbs iii. 4: "So shalt thou find favor and good understanding in the sight of God and man." I feel to be deeply associated with those who mourn.

Written by request.

ALSO,

**WILLIAM J. WILSON**, aged 72 years, died at his home, near Forest Hill, Maryland, Sunday, September 7th, after an illness of a few weeks. Mr. Wilson was a widower, and was a son of Mr. and Mrs. Humphrey Wilson, whose ancestors had settled in that community one hundred and fifty years ago. His entire life had been engaged in farming in the neighborhood where he died. Mr. Wilson, while a gentleman of retiring disposition, was of kindly and courteous nature, took a deep interest in his family, and his community, and was regarded as one of the county's most highly respected citizens. Engaged in farming nearly all his life, he retired a few years ago to his comfortable home in Forest Hill. He is the third of the family to die within the last six months, his brother, Mr. Abel D. Wilson, and his sister, Mrs. Charles W. Whitaker, having predeceased him in that period. He is survived by one son, Mr. Edgar Wilson, of Forest Hill, and one brother, Mr. J. P. Wilson, of Bel Air.

His funeral took place on Tuesday with services

at his home, conducted by Elders D. L. Topping and Joshua Rowe, of Baltimore, Md., with interment at the Old Brick Meetinghouse, near Jarrettsville.

Our dear brother was baptized into the fellowship of the Harford Church many years ago by Elder J. T. Rowe, and lived a faithful, loving brother until death took him from the church, which feels its loss most deeply. Brother Wilson was one who always could be depended upon. A more loveable man I have never met. He was our friend as well as a brother in the church, and we never expect his place to be filled in our hearts again in this life, but we are hopeful of meeting him again where sorrow is unknown. It is a lasting regret with me that I was unable to see him during his last illness, as was his request. I did not know of his sickness until the day before I was leaving to attend the Maine Association, and upon my return a message was awaiting for me to attend his funeral. Only those who have suffered such shocks can appreciate my sadness of heart upon hearing that brother Will is no more. He was ordained Deacon many years ago, into which office he purchased to himself a good degree, and great boldness in Christ, and we feel to thank God for such gifts to the church. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. Just how sadly the church misses him is beyond us to express, yet since we are assured by his manner of life in and out of the church, that which he had so longed for is now a blessed realization, and we desire to say, Lord, thy will be done. His funeral was largely attended, as he was widely known and highly esteemed in the community. May the Lord comfort those who mourn.

Written by request.

D. L. TOPPING.

**MAY E. CARMICHAEL** was born in Lobo Township March 1st, 1868, and died at St. Joseph's Hospital, London, Ontario, December 24th, 1930. She was the youngest daughter of the late Duncan and Catherine Carmichael, of Lobo, both of whom were members of the Covenanted Baptist Church at Poplar Hill, Ontario. May was a resident of London for about sixteen years, and was in failing health for several months; she went to the hospital October 31st. She leaves to mourn their loss two brothers, Archie A., of Strathroy, Ontario, and Eddie D., of Eyart, Michigan, also one sister, Elizabeth Moore, of Hersey, Michigan, and twelve nephews and nieces. She was not a member of the church, but she was a believer in Jesus Christ. The writer was favored to have a number of visits with her, when she felt free to talk of her hopes and fears. She is much missed from our assembly, but we feel she has entered into rest. The writer conducted the funeral services at the Logan undertaking parlor, in London, and the interment was at the Ilderton Cemetery. May God reconcile her relatives and friends to his will.

G. R.

**Miss C. LILLY BUCK** died at Hartford, Conn., October 6th, 1930. She was born in Hartford, Conn., and, as far as I know, always made that city her home. She attended the meetings of the Woburn Church, in Woburn, Mass., seldom missing an appointment. She also attended, now and then, the Ebenezer Church of New York City. She was a firm believer in the doctrine of the Old School Baptists. The SIGNS OF THE TIMES was of great comfort to her. She had decided to unite with the Woburn Church this coming spring. We miss her very much in our meetings and deeply regret her passing before uniting with us there, knowing it would have been of great comfort to her and joy to us. She visited our home last August, in company with her brother and wife, Mr. and Mrs. Percy G. Buck, and by her attractive manner made many friends, all of whom were saddened by the news of her passing away. Her illness was severe and of short duration. She is survived by one brother and two sisters: Mr. Percy G. Buck, Miss Edith Buck and Mrs. Henry McLean, all of Hartford, Conn.

The writer was called for the funeral service, which was held in her home, where many friends had gathered to pay their last tribute of respect. The floral offerings were many and beautiful, in keeping with the beautiful character which Miss Buck possessed. The interment was in Hartford's beautiful cemetery. Nothing short of the grace of God can reconcile us to such a loss.

H. C. KER.

**JAMES LUTHER POWELL** was born in Rusk County, Texas, May 4th, 1858, and died November 9th, 1930, aged 72 years, 6 months and 5 days. He was left an orphan at the age of two years and was raised by his aunt. He was married to Missouri Ann Archer in Henderson County, Texas, March 10th, 1880. To that union fourteen children were born, eight boys and six girls, eight of whom are still living, four boys and four girls. Brother Powell was subdued by the grace of God and given a good hope in Christ as the all-sufficient Savior some years after he was married. He united with the Old School Baptist Church at Hopewell, Ellis County, Texas, and was baptized by Elder Selon Gipson. Brother Powell was given a zeal for the cause of Christ that is found in but few private members. This interest seemed rather to increase as he neared the end of his journey in this world. He was always mindful of his pastor and ready to bear the burdens of the church and minister to the needs of the poor. His faithful wife always shared with him in these kindly deeds, and they kept an open house to their brethren. Infirmities came with age and the last few years of his life were accompanied with considerable suffering, though he was confined to his bed only short seasons at a time, and was up and able to walk about in the house the day of his death. He died suddenly and without suffering when the end came. He walked into the kitchen

and dropped into a chair and was dead before they could get him in his bed. He was a kind husband and father, a zealous, faithful member of his church, and will be greatly missed in the home, in the church and in the community. His faithful wife, eight children and a host of friends are left to mourn his absence.

The funeral services were conducted by his pastor, Elder W. N. Green, of Altus, Oklahoma, from Brother Powell's late home, in Wichita Falls, Texas, in the presence of the family and a large concourse of friends. Interment was made in the Rosemont Cemetery. May it be the portion of his bereaved wife and children to find comfort in a firm trust in the God in whose service brother Powell so delighted here, and, we feel confident, will praise eternally.

Written by request.

J. R. HARDY.

**ALBERTA A. SMITH**, wife of James Smith, was born October 14th, 1896, and departed this life January 16th, 1931, making her stay on earth 34 years, 3 months and 2 days. She was the daughter of W. P. and N. J. Thornton. She was united in marriage to James Smith December 27th, 1914, and to this union were born five children; four boys and one girl: Dennis, Earl, Nile, Donald and Verna. Alberta was a devoted wife, a loving and tender mother, a good friend and neighbor, ever thoughtful of others, and with willing hands ministering to the needs of friends and loved ones. She was of a meek and quiet disposition, treating all with respect, and when friends and loved ones visited in her home her every endeavor was spent for their comfort. She loved the company and conversation of God's humble poor. She evidenced a sweet hope in Christ, and although through a felt sense of unworthiness she never united with the church, yet she had expressed to her mother a desire to do so and be buried with Christ in baptism, and had spoken of her hope and fears. Her walk manifested that she had been with him who is meek and lowly and had learned of him. The ground of her hope was Jesus' blood and righteousness. While she had been in failing health for some time, yet she had been seriously ill but a few days, and the end came as a great shock to her loved ones. The cause of her death was inward cancer and heart failure. All that loving hands could do for her was done, but our God was pleased to call her from the shores of time. Oh may we be given to bow in humble submission to him who doeth all things well. Weep not for her.

The funeral services were conducted at her home, in St. Albans, Kanawha County, West Virginia. Interment in Teays Hill Cemetery, St. Albans, West Virginia. The floral offering was lovely. A large concourse of friends and loved ones gathered to pay their last tribute of respect to one they loved. She leaves to mourn their loss the heart-broken husband and children, father,

mother, four brothers: Aluin, Millard, Clyde and Roscoe Thornton; five sisters: Mrs. R. L. Meadows, Mrs. Lance Dolin, Mrs. Frank Hill, Alma and Agnes Thornton, with a host of near relatives and friends. Our God, who is rich in mercy, alone is able to heal our bleeding hearts and reconcile us to his holy will. Oh may his gracious presence soothe the sorrows of the sad and bereft husband and family.

Written by request by her uncle,

H. J. BIRD.

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

Mrs. H. J. Hasbrouck, N. Y., \$1; Mrs. T. L. Carey, Ontario, \$1; Mrs. A. T. Jones, Mich., \$2; Mrs. J. E. Chadwick, Texas, \$1; H. M. Bowden, Minn., \$1; Alfred E. Titus, N. J., \$4; Elder J. C. Chester, Ky., \$4; Elder G. E. Coulbourn, Va., \$1; Mrs. Unetta Hamilton, Mo., \$2; E. G. Morse, N. Y., \$1; Mrs. Grace V. Crosier, Mo., \$2.

**NOTICE.**

ANY one having a copy of Elder Wilson Thompson's Autobiography, that is in good condition, and is willing to dispose of the same, will please communicate with H. M. Bowden, 106 Lincoln Avenue, Fergus Falls, Minnesota, stating price wanted.

**MEETINGS.**

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

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows to meet with them the fifth Sunday in March (29th), 1931. Services to be held at the home of brother J. E. Livingston, 64 East Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All welcome.

(MRS.) ADDIE LIVINGSTON, Church Clerk.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes.

(MRS.) EMMA E. BRUNOW, Clerk.

**EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH,**

IN

**NEW YORK CITY.**

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

11:00 A. M.

2:00 P. M.

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

**OLIVE & HURLEY OLD SCHOOL  
BAPTIST CHURCH**

**ASHOKAN, N. Y.**

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, PA.**

Meeting First and Third Sundays

At 10:30 A. M.

**ALL WELCOME**

The 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.

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

E. B. AULT, Church Clerk.



# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 99.

MIDDLETOWN, N. Y., APRIL, 1931.

NO. 4.

## CORRESPONDENCE.

### THE PROMISED KINGDOM.

“HEARKEN, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—James ii. 5.

*(Concluded from last number.)*

One of the exceeding great and precious promises made to God's little children is the promise Jesus made just before he ascended to go to his Father, viz.: “I will come again, and receive you unto myself; that where I am, there ye may be also.” Where will Jesus, the King of his kingdom, be when he comes again and receives his people unto himself? He will be in his kingdom with the children of his kingdom, and that kingdom will God set up in the land which God promised to Abraham and Christ, his seed, for an everlasting possession. So it is written, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”—Rev. xi. 15. The beloved John

upon the isle of Patmos was given to see the redeemed as they shall be after the appearing of Christ, and he heard them singing, “Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.”—Rev. v. 9, 10. This is in perfect agreement with Matthew v. 5: “Blessed are the meek: for they shall inherit the earth.” If the meek shall inherit the earth, the “earth” mentioned in the above Scripture was that which God promised to them that love him; the land which God promised to Abraham and his seed (Christ) for an everlasting possession. The heirs of promise shall inherit the earth as joint-heirs with Christ of the same inheritance. The promise made to Abraham and his seed (Christ) was that he (Christ) should be the heir of the world. It is written of Christ that “The earth is the Lord's, and the fullness thereof.” Peter said, “We, according to his [God's] promise, look

for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13. God, speaking by the mouth of his prophet Isaiah, said, "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind."—Isaiah lxxv. 17. It is written, "Blessed are the pure in heart: for they shall see God."—Matt. v. 8. When shall the pure in heart see God? When God shall dwell with them in the new heavens and the new earth. So it is written, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I 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."—Rev. xxi. 2, 3. This "holy city" must be the same "city" for which Abraham looked, "whose builder and maker is God." It is written of Abraham and all the patriarchs, "These all died in faith, not having received the promises, but having seen them [by faith] 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 [the land of the Chaldeans], they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly [not a country in the heavens, but a country supremely excellent]: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. xi. 13-16. So, when the Lord's children are ransomed from the power of the grave and redeemed from death at the second personal appearing of Christ, instead of their being taken to a land and a city somewhere above this earth in infinite space, they shall live with God and his Christ in the promised land which God promised unto Abraham and Christ and all them who shall inherit that land through Jesus Christ, and in the city which God hath prepared for them. I have not the remotest idea, nor is it any part of my hope, that I shall live after death and the resurrection in a world of disembodied spirits somewhere in the heavens above, but I do entertain the precious hope that through the all-abounding grace, mercy and love of God I shall sit down with Abraham, Isaac and Jacob and all the redeemed of the Lord in the kingdom of heaven and in the land God promised all them that love him; that I shall see the King in his beauty and be like him; that I shall see God, who will dwell with me and be my God, and who will wipe away all tears from my eyes in the new heaven and new earth which he will create when he has finally set up his kingdom in its full kingdom-power and glory, after that it hath broken in pieces and consumed all these (Gentile) kingdoms and has become a great mountain and fills the whole earth. Evidently poor, old, afflicted Job possessed such faith and entertained such hope, for he said, "I know

that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix. 25-27. Upon reading these words which fell from the lips of Job we cannot be mistaken as to what his faith and hope embraced as coming to him after the resurrection of the dead; he hoped and believed that Jesus, his Redeemer, would come to this earth, and that upon this earth he should see him with his own eyes; not only see Jesus, but that, in his flesh, he should also see God upon the same "earth" where Jesus will stand at the latter day. Oh how wonderful the thought and thrice wonderful the precious hope of the reality of the kingdom of God which he hath promised to them that love him! No wonder that the very fervent prayer of God's little children has been, and is yet, "Thy kingdom come." Thank God, his kingdom is coming even now, and its soul-cheering shafts of light are now, to the eye of faith, piercing the darkness of this hideous Gentile night, so that God's children who are given to see its light can say, The night is far spent, and the day is at hand. Since that God, in his mercy, unfettered my mind from the vain delusions and traditions of men and I ceased to spiritualize away the literal facts concerning the second personal appearing of Christ and kingdom of God, I have experienced a measure of joy when thinking upon these things that I could never

feel before, and now, like poor old Job, I can joy in the thought, hope and expectation through grace that I myself shall see Jesus in the kingdom to come, and sit down with God's redeemed people in that kingdom, and that I shall receive the eternal life which is in Jesus when he shall appear and appear with him in the glory of God's kingdom, and that my eternal happy home is going to be in the promised land that God promised unto Abraham and Christ.

If prudence did not forbid it, I would like to go on and express my thoughts relative to the prophecies of the Scriptures now being fulfilled before our very eyes, and how that Christ, as I believe, has already begun fulfilling his promise to make all things new; and how that God, as I am given to see it, has already begun, in some of the phases of the work, to set up his promised kingdom, and how that, as he sets it up, it begins to break in pieces and consume the present Gentile kingdoms and the established order of this present evil world; how that his hand is now stretched out upon all the Gentile nations, and that while all the powers that be, of the Gentile world, are trying to turn back, that every move they make to avert what God hath decreed shall be, they only serve God's purpose to end the Gentile reign and set up and establish the kingdom he has promised to them that love him.

A few more thoughts and I will close this article. "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him,

saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 36-43. When we come to study this parable and the explanation Jesus gave of it, we should keep in mind the fact that the promise made to Abraham and his seed, which is Christ, was that he (Christ) should be the heir of the world; and that the kingdom that shall be given to the people of the saints of the Most High is to be "under the whole heaven." According to the parable and its proper interpretation as given by Jesus, both the wheat and the tares are in the same "field," which is the world; that both the elect and the nonelect are, according to Christ's explanation of the parable, now together, in the same world, which world is his; and he calls the world "his kingdom," in that he says, "And they shall gather out of the kingdom all things that offend, and them which do iniquity."

The tares of the parable represent the wicked, nonelect, which are to be separated from the righteous, and they are to be gathered out of the "field" where they grow together with the wheat until the time of harvest, which "field" is the world; and inasmuch as Jesus said "they shall be gathered out of his kingdom," it follows that in this world, this present, Gentile world, is where the kingdom under the whole heaven shall be when the "kingdoms of this world are become the kingdoms of our Lord and his Christ, and he takes unto himself his great power and reigns for ever and ever." That this "kingdom of heaven," which is likened unto a man which sowed good seed in his field, is not the visible church of Christ here on earth, is very evident from the fact that the righteous and the wicked are not both in the church of Christ as the wheat and tares of the parable were both growing together in the same field. In view of the fact that the kingdom of God is to be set up on this earth, as I believe the Scriptures teach, the words of Solomon make the matter very plain. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. ii. 22. This shall be done when the Son of man shall send his angels, in the end of this present, Gentile world, and they shall gather out of his kingdom all things that offend, and them that do iniquity. This shall be necessary in preparing this earth and the land God promised to Abraham and his seed, for the habitation of God's children, and when such preparation is made Christ will have put down all rule and

all authority of the Gentiles; the Gentile kingdoms, all of them, shall be broken in pieces and consumed; the kingdom and dominion and greatness of the kingdom under the whole heaven shall be set up and given to the people of the saints of the Most High; "then shall the righteous shine forth in the kingdom of their Father." How comforting is the gospel or good news of the kingdom that Jesus brings to us in the language heading this article: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Faith answers, Yes. The Scriptures of eternal truth answer, Yes; and the poor and afflicted people of God who are given to see the signs of the coming of the Son of man as they now bulk large against the beclouded horizon of this present evil world rejoice in the happy thought that their redemption draweth nigh; that the promised kingdom is nigh at hand and that the new heaven and the new earth shall soon be revealed and there shall be no more curse, and the former things be passed away and they shall be at home to die no more. Oh wonderful, wonderful love! The love God hath bestowed upon us that we should be called the sons of God, "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," and so unto our Father in heaven we pray still, "Thy kingdom come."

C. M. WEAVER.

JOHNSTON CITY, Illinois.

HOLLYWOOD, California, Feb. 16, 1931.

DEAR EDITORS:—We come now to chronicle the account of the last days of brother W. D. Ball, who stated to the unworthy writer that he had returned from Richmond, California, after an extended visit of over two years, thus demonstrating again the fact that it is not in man that walketh to direct his steps, for he said he meant to remain about two weeks. After his return he seemed thankful to be thrown in with those of like precious faith, and I must say that I did not feel worthy to come under his roof, and could not feel to deserve his hospitality. I was introduced to him by Elder G. O. Walker, of Oregon, and seemed to lament my want of foresight, for I did not feel the importance of inquiring into the records of the past, and, somewhat like my friend and brother who introduced them, we were given a measure of assurance that not he who commends himself is approved, but him the Lord commendeth, and I hope I can say in sincerity that his conversation was commended to my conscience, and he and sister Ball and brother and sister Miller had the marks of the Lord's peculiar people. On the twenty-eighth day of May, 1928, sister Ball was removed by death. Our days, like the days of the patriarch Job, are swifter than a weaver's shuttle, and when the time comes to bear the wrench that sets us free, that God, who seeth under the whole heavens, controls all things and works all things after the counsel of his own will, calls us from the walks of men, and we conclude that things are well or-

dered, even though sometimes we doubt, and find no rest until Jesus breaks through the gloom, saying, "Be not faithless, but believing." "What, if some did not believe? shall their unbelief make the faith of God without effect? God forbid." What God hath promised he is able to perform, and I doubt not for a moment that brother Ball had heard and learned and been assured of these things, and had received grace to hold them fast, knowing from whom, or by whom, he had been taught. Sister Miller wrote me in January, I think, that brother Ball was to return soon to Riverside, and I, like the other friends, hoped to meet him, and on the third Sunday, while we were together at sister Miller's, where we had met, thinking mostly of an humble social visit, the Lord seemed to manifest himself as a God at hand and turned our little meeting for our spiritual good and manifested the riches of his goodness and mercy, making our faith strong in the once meek and lowly but now highly exalted Redeemer, and stooping, as it were, to make our hope abound. We were exercised, we trust not for the worse, but for the better, rejoicing with a measure of joy in the fact that hope is not only a good hope given by the grace of God, but that we live by hope, and that it is as an anchor to the soul, both sure and steadfast, and will firmly abide and all the storms of time outride. Brother Ball stepped in while we were talking and took his place in our little assembly, and the friends arranged to keep up the fourth Sunday meeting. It is evident that actions

speaking louder than words, for brother Ball was enabled to meet with us, and it proved to be the last time given him to listen to the singing and engage in quiet though interesting conversation on spiritual things. It is plainly evident, and needs no argument to prove, that brother Ball was kept from going with a multitude to do iniquity, and felt thankful that he was kept from places where Satan wages his most successful wars. One thing more may be said, not to exclude the many marks of grace shown in him, which marks he acknowledged he could not show, and that one thing you may know, he did not believe divine grace needed human works to embellish or perfect; to him salvation was of the Lord, and not in part or degree by works of the creature. So he received no comfort from those who by the creeping-in process seem bent on sowing mixed seeds in the gospel field. He was kept from seeking the praise or flattery of men by the covenant-keeping God, who declares, I will put my trust in their hearts, and cause them to approach unto me, who gave him the assurance of faith and enabled him to rest in the One he had learned to trust, feeling that "He is able to keep that which I have committed unto him against that day."

I will not write much more, as I fear my letter is already too lengthy. We, if not deceived, desire grace to enable us to rest in the assurance that nothing is too hard for God, so if it be his will he will enable brother Ball's children and friends to hold his memory sacred, and enable them to emulate his life, and

honor Jesus, and for Jesus' sake he will receive them in glory at his right hand, where there are pleasures for evermore, where the chosen, called, predestinated, justified and glorified find an abundant entrance into everlasting joy.

Your brother in the common faith,

T. D. WALKER.

(See obituary of W. D. Ball in this number.)

FORDYCE, Ark., Jan. 11, 1931.

DEAR BROTHER LIEFFERTS:—I feel a desire to write you, and, if possible, encourage you in your editorial work on the SIGNS OF THE TIMES. I want you to know, dear brother, that I fully indorse your position as expressed in this "New Year's Greeting." I have been a reader of the SIGNS for about thirty-three years and have never missed a copy since subscribing. I have been a close observer of its principles and doctrine and all the editors connected with it from that time until this last issue, and I am glad and I hope thankful to our heavenly Father that he has seen fit in his infinite wisdom to continue such men at the helm as editors who do not fail or refuse to declare the whole counsel of God. I think so much of this article of yours, the humble manner in which you present your feelings, yet the boldness in which you affirm that the SIGNS shall continue setting forth the doctrine as founded upon the absolute predestination of God in all things, that I am sending this copy to my son at De Sota, Missouri. He cannot find any Primitive Baptists in that city, but he is a lover of these grand old truths of God's rich mercy and grace to poor helpless sin-

ners and would like to meet some of these people, but as there are none around there, I feel that your good editorial and the letter of Elder Hardy's will be of great cheer and encouragement to him. Ever since I have had a hope, and especially since I have been trying to preach, it has been my uppermost thought and chief delight to preach a God over all worlds and beings, and that he is an absolute God in every respect; that he saw from the beginning to the very end of all things, and that they (all things) must come to pass just as he saw them, and that we should not refrain or refuse to reprove and rebuke with all long-suffering and doctrine, and this long-suffering and doctrine covers everything, and in refusing to declare them just to keep from hurting some one's feelings we are found lacking in our duty as servants of God and are seeking to please men, which I must confess, or rather declare, that for some reason I cannot do. We must expose spiritual wickedness, we must fight Arminianism and give the alarm when the enemies are approaching, and, God being my helper, brother Liefferts, I am going to do it; ever stand there and give the alarm, reprove them, yes, wrestle with and show their cunning craftiness and their works through legislative movements and religious organizations wherewith they lie in wait to deceive. Yes, expose them and sound the alarm as good and faithful soldiers of the cross.

Yes, dear brother, I approve of your course, and hope God will continue to

put it into your mind to so keep on, and if need be he will, for what his soul desireth that he doeth.

Well, this is all for this time. I just felt that if it could be the Lord's will I would love to be a contributor to your encouragement, which I feel you deserve and need to further promote your grand and good work. May God's rich grace and unerring Spirit be your guide through the new year.

Yours in bonds,

V. R. HARRIS.

BENTON, Ky., Feb. 8, 1931

DEAR EDITORS:—This second Sunday is the Sunday in the month that we, a few of God's humble poor, as we hope, have been meeting together at the Old Soldier Cheek Church, in Marshall County, Kentucky. To-day the God of hosts has seen fit to so arrange it in his divine plan as to cause us to be without our pastor, Elder J. C. Chester. He has been serving the church for a number of years; since he has been enabled to speak in the name of our Lord he has been going in and out before us. This winter, during the Christmas holidays, he was taken sick with bladder trouble, had an operation performed and is still in a very weakened condition, and is still in the hospital at Mayfield, Kentucky. We desire the prayers of God's children everywhere in this his affliction and ours. Knowing that God is too wise to err and too good to be unkind, we desire to be reconciled to his most holy will, and be enabled by his grace to say, God's will be done, not ours. Brother Chester has so many acquaintances and

friends scattered abroad throughout this land of ours who perhaps do not know of his affliction, that I felt they would learn of it through the columns of the SIGNS, and some would have a mind possibly to write to him and in that way be a great comfort to him. It has always been his way to speak comforting words to those in trouble and despair. Oftentimes when my hope seemed so little that I was ready of myself to cast it away, his letters would come to me and encourage me to fight on as the battle would not last long and the clouds that had hung so heavy over my head for years would some day burst with brightness and I would be made to rejoice in the Savior's love and in the knowledge that all these things cometh to us while sojourning here in time, for our good and God's glory, if we are his children. I hope all who read of his sickness and affliction will be impressed to send him a word or two, at least, to let him know his labor of love has indeed been remembered.

A sister in hope,

EFFIE BLOGG.

HARDING, W. Va., Feb. 11, 1931.

DEAR BROTHER LEFFERTS:—I have a desire to tell you that I have enjoyed your editorials in the SIGNS more than I can express. They have been wonderful, deep and instructive. What seemed impossible to you was possible with God. When you felt your inability to perform your editorial duties the Lord became your strength, removed the barriers and gave you a deeper insight into his word and into



the things transpiring around us in fulfillment of his word as written by the prophets and apostles. You have discerned clearly the hand of the Lord in the temporal blessings which he has through providence provided for all people. As the apostle Paul says, he is the Savior of all men, especially those who believe. I believe God's people desire an expression from some of our ministering brethren on those things which we must pass through, as they transpire around us and which in some measure enter into our daily lives. In all of those things you have given God all the praise, honor and glory.

The writings of the associate editors have also been wonderful. For all those blessings we desire to thank God and take courage, praying that you and all the other ministers of our God may receive strength to stand firmly on the walls of Zion and cry aloud and spare not; warn, admonish, reprove, rebuke and comfort as the Spirit may direct, laboring in your several gifts for the perfecting of the saints, for the edifying of the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, that we may no more be 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. That as you see the day approaching you may exhort God's children to watch and be ready, for he will come again without sin unto salvation to raise our sleeping dust in the likeness of his own body to enter into the fullness of eternal bliss. May the

Lord continue to strengthen and bless you in all your labors for Jesus' sake.

Yours in fellowship,

(MRS.) E. E. WORKMAN.

MATTOON, ILL., Jan. 22, 1931.

DEAR BROTHER LEFFERTS:—I have intended writing you ever since I read your editorial in the January issue of the SIGNS, but my continued physical weakness prevents me from writing much at a time. I wanted to congratulate, in that the Lord enabled you to come out so clearly and interestingly on the subject of predestination. It was almost sixty years ago I wrote quite a long article on the subject and finally concluded to submit it to the founders of the SIGNS. The late Elder Gilbert Beebe accepted it for publication, and gave it notice editorially, and in all the years of my ministry I have contended and preached accordingly, and as you yourself and others are doing.

I am sorry I can write but a few lines at a time. I am still confined to my room, but feel I am a little stronger and that perhaps after a time I may be able to get out in the open once more. However, my days are in the Lord's hand, and when they are numbered the summons will be here for me. May his mercy and grace abound with and enable you to contend earnestly for the faith once delivered unto the saints, and thus make your calling and election sure, is my earnest wish and prayer.

In the bonds of christian fellowship and love, your brother,

J. G. SAWIN.

WEST FRANKFORT, ILL., Dec. 21, 1930.

DEAR EDITORS:—As this is the close of the year, and I have not lost a paper during the year, I want to thank you for your kindness in sending me the dear SIGNS OF THE TIMES. I wrote about this time last year and told you that my husband was sick and my health was so poorly that I could not pay for the paper, and after you wrote me a card, and said that I would still receive the paper I kept thinking we would get better, or it might be that God would see and call us out of our suffering, but he has blessed us and we are still here. Our city has a population of about twenty thousand, and I am the only Old Primitive Baptist I know of here. My husband is a Northern Baptist. I have been able to go to meeting but once during the past year. We have an Old Baptist Church about six miles north of us, and another about the same distance south of us. I used to attend at both places as long as my health would permit, but now all the church comfort I get is from the dear old paper. I have enjoyed them much, but I can read my old ones and get comfort from them, for I cannot expect you to keep sending the paper to me without my paying for it. I believe that as good a paper as the SIGNS is should be paid for, and I do not want to burden you and help bring about its downfall. My grandfather was a subscriber years ago. He has been dead sixty-three years. He was an Old Baptist preacher.

Again thanking you for your kindness, and if ever I get the money I

surely will send some to help send it to "the poor of the flock," as well as to pay for those sent me during the past year.

I will close by wishing you a Merry Christmas and a Happy New Year.

MAGGIE N. ANDERSON.

[THE foregoing is a sample of the many letters we receive from those who are reading the SIGNS through the generosity of those who send donations to help us furnish the paper to "the poor of the flock," and we are herewith printing it so the doners may know how much comfort is derived through their kindness. Were it not for such help we could not send the paper to so many free of charge, and we do indeed sincerely thank them for their generosity and much needed assistance.—J. E. B. & CO.]

POCA, W. Va., Feb. 3, 1931.

DEAR BRETHREN:—I want to thank all who read the SIGNS OF THE TIMES and have learned of the low state of health of my wife, also of my broken down condition in my old age, for the respect that has been shown me by the precious brethren and sisters of the Primitive faith. I want to thank them all as one body of true believers in the Lord Jesus Christ. I will say that we are some better in health, and do hope to never be a burden to our dearly beloved brethren and sisters. We are old; this we cannot help. We are fast ripening for the grave; and this we cannot help. Our hope and future prospects for heaven and immortal glory are resting in Jesus and his atoning blood that cleanseth from all sin.

With love to all, I remain your unworthy brother in hope of eternal life,  
J. W. McCLANAHAN.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

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

Middletown, Orange Co., N. Y.

**RESTITUTION.**

(ACTS III. 21.)

A SISTER whose address is Harding, West Virginia, wrote, asking as follows: "In the restitution of all things, what will be the 'all things' that are to be restored? I have never heard any views on this neither have I been enabled to grasp its full meaning."

We cannot tell why our ministers of late years have been silent on this subject of "restitution," unless it has been simply because their minds have not been exercised to speak and to write of it. In looking back over the writings of Old School Baptists years ago, one occasionally comes across references to this subject, which shows that our

people of former generations accepted and believed the doctrine of "restitution." Nowadays, however, when this subject comes up, it seems to strike many as something they never heard of before. Thus, it may be good for us to be reminded of those things which we have let slip through not having been taught them. Restitution simply means restoration, the act of giving back what had at some former time been taken away. In this connection, it means restoring to the Jews what God had deprived them of. It means restoring the Jews to their own land and giving back to them the land taken from them. Not only, however, does restitution apply to giving back to the Jews their former land, but it means restoring the Jewish nation to covenant relationship with the Almighty through his Son Jesus Christ whom they rejected and crucified; but whom at his appearing again they will believe in as their Messiah and Redeemer. This can take place only when the Gentile church has been brought unto completion; and from the signs now among us, we believe this is about at hand. Religious organizations, that is the form of religion, may continue on for some time to come, but the true body of Christ, which is his church, seems to be about finished. Already, and for some years past, the world has been witnessing the steady movement of the Jews toward their own land. The World War of 1914 to 1918 gave this movement a great impetus, and since then it has been growing by leaps and bounds. "He shall send Jesus Christ, which

before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Just exactly as the word here says, God the Father will send to the Jews his Son Jesus Christ. This Jesus was before preached unto them in all the types and shadows of the Mosaic covenant. He was declared by all the prophets unto them. It is perfectly true that the Mosaic covenant was disobeyed by the Jewish nation, wherefore they were cast out; and since their being cast out, God through Christ by his grace has brought the Gentile church in. When this body of Christ is completed from among the Gentiles, then will be brought to light the kingdom of heaven among the restored Jewish remnant in the land of promise. The covenant made by God with Abraham was before the law four hundred and thirty years, and the law which was afterward cannot by any means disannul the promise which preceded the law. But the Jews, as well as the Gentiles, cannot come in by the works of the law; they cannot possibly come into the kingdom by flesh and blood: it must be by promise and wholly by God's grace. It will not and cannot be by their own might and power, but by the Spirit of the Lord. This is why the present world-movement of Zionism has about come to a standstill on account of England's refusal to execute vigorously the mandate over the land of Palestine assigned to England by the League of Nations. England is afraid to antagonize the

Arabs which are opposed to the Jews coming back to Palestine. Thus, the movement of Jews in that direction has been slowed down, but it is with almost breathless interest that we look for the next development in world affairs which will speed it up again. Jesus Christ is at the present time in the heaven and has been in the heaven ever since his disciples with their own eyes beheld him ascend up out of their sight; he will appear again at the fullness of the times of restitution, will appear to the Jews, and when they see him next time they will not say, "Away with him, crucify him. We will not have him to rule over us." No, they will say, "Blessed is he that cometh in the name of the Lord." They will gladly hail him as their King and Messiah. There is no spirituality in them as yet, and will not be until they are circumcised in heart, and that will not take place until they are back in the land, as Moses says in Deuteronomy xxx. 6. There is not a single one of the prophets but who declares this restoration of the Jews to their own land. As Acts iii. 21, says, "the mouth of all his holy prophets" has spoken it. Moses, Ezekiel, Daniel, Hosea, Amos, Jeremiah and Isaiah all say so. Had we space, we would quote them all. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."—Hosea i. 11. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will

gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all."—Ezek. xxxvii. 21, 22. Ezekiel's vision of the valley of dry bones refers entirely to this time of restitution, and not to the Gentile church at all, though it is often made to apply that way. You will note in this vision of the valley of dry bones, that the bones came together while there was still no life in them; flesh and sinews came upon the bones and yet there was no life there. What an amazing picture is this of the coming together of Israel which we are witnessing to-day! In all this world-union of Jews everywhere for the purpose of returning to their own beloved land, there is no spiritual life from God yet. Nevertheless, the bones are coming together and the flesh and sinews are coming upon the bones. Never since the destruction of Jerusalem by the Romans under Titus in 70 A. D. has there been such a world movement of Israel toward their own land as in this present time. We are to-day seeing the verification of Ezekiel's vision, and the breath of spiritual life will be breathed into this restored remnant some time following their restoration to the land; just when, God alone knows. They are coming up out of their graves now, and the "graves" in this instance mean the different nations of the earth where the Jews have been scattered

during their dispersion from their land. These graves are now opening and the dry bones are coming up out of them and are coming to their fellow-bones and are receiving flesh and sinews, yet are still spiritually dead. The time of their awakening, which will take place when the Lord from heaven appears to them, may be much nearer than we think. Remember, it comes as a thief in the night and none of us will know of it until it is a matter of full realization. Read Amos ix. 14, 15; also Jeremiah xxxi. 10-14. Indeed, search through all the prophets and then stand amazed at the declared wonders of prophecy you see revealed there. The marvelous workings of God's eternal plan and purpose are nothing short of stupendous. The present distresses among the nations of the Gentile world are plainly of the Lord, are plainly the fulfillment of his written word. Economic depressions, droughts, famines, wars, pestilences, earthquakes, floods and all their kindred ills are vials of the seven last plagues being poured out from heaven, all to wear down the political and world supremacy of the Gentiles to prepare the way for the kings of the east, to usher in the kingdom of heaven among the restored Jews, and when that is done the whole world will realize such a blessing flowing to all nations because of the kingdom of heaven, such an age as the world has never yet seen. Then, that which missionaries have been trying to do for one hundred and fifty years by proselyting and money raising will be done instantly, because it is expressly de-

clared in the prophets that even the heathen shall know that God is the Lord and that Israel is his people, when the Lord shall set up his kingdom to reign; in that day when he shall take unto himself his great power and shall reign. Prior to this coming in of the kingdom, there will be some kind of world-federation, a last and most desperate effort on the part of Gentile world-power to retain their hegemony over the world which they already feel slipping from their grasp. When this world-federation is an established fact, we shall expect to see the "man of sin" at the head of it. But it will all go for naught. The final act of this "man of sin" with the world league backing him up, will be to move against the helpless restored Jews in the holy land; and that move will be the last desperate act of the Gentiles to retain their hold on world power. It will be nothing short of suicide for them. In confirmation of this fact revealed in Holy Writ, read Ezekiel thirty-eighth and thirty-ninth chapters. There you will find, just exactly as God has predestinated it, the assault of allied powers against the restored Jews, which will not only be fruitless, but absolutely fatal to Gentile supremacy: they shall die by thousands upon the mountains of Israel and be buried there, not because the Jews will be able to defeat them by themselves but because the Lord will himself appear and fight against them with the fire of his own wrath and indignation. This "day of the Lord" shall not come

until the world shall first witness the rise and supremacy of the "man of sin" whose number is 666. So Paul says in 2 Thessalonians ii. 3, 4.

Strange as it may seem, the very day we received the request from this sister in West Virginia for information upon this subject, we received the February number of the *Gospel Standard* from London. To our amazement, we found in that number an article written by Mr. J. C. Philpot in 1854, over three-quarters of a century ago. We cannot forbear letting you have part of it, but wish you could read all of it. It comes from out the past as a startling confirmation of what we believe, but which we find few people at the present time do believe. Here it is:

"The restoration of the Jews to their own land seems to us as clearly revealed as their dispersion. (Deut. xxx. 1-5.) It seems evident from the words, 'that the way of the kings of the east may be prepared,' that there will be a gradual preparation for their return, and that it will come to pass, not as a sudden miracle or unexpected event, but will take place as a matter long anticipated."

Now, this is amazing when you consider that when Mr. Philpot wrote these lines Zionism was not heard of as yet, and there was not yet any world-organization of the Jews in 1854. Mr. Philpot bases his assertions entirely on the Bible and not on the events of his time: a most wonderful proof of the spiritual insight of Mr. Philpot into these hidden things. Not one single word of what Mr. Philpot has written needs changing in the light of what we know to-day: events as they have come to pass show clearly that Mr. Philpot was entirely

right. Let us quote him a little further:

"Most clear and distinct are the promises that the ten tribes thus carried into captivity, called in the Word of God from their leading tribe, 'Ephraim,' and sometimes termed 'Israel,' as distinct from the tribe called 'Judah,' will be restored to their own land. We will not multiply quotations. It will be sufficient to refer our readers to the following passages: Isaiah xi. 11-14; Ezek. xxxvii. 19-28; and to one which, from its distinct mention of the 'house of Joseph,' that is, the ten tribes (Joseph being the father of Ephraim), we can hardly forbear quoting: 'And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them.' 'I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilcad and Lebanon; and the place shall not be found for them.' (Zech. x. 6, 10.) The drying up of the river merely prepares the way for the return; but years may intervene before the event is accomplished, and there appears every reason to believe that Babylon will be destroyed before it takes place. See Isaiah 14th chapter."

So wrote the able Mr. Philpot seventy-seven years ago. All that has transpired in these seventy-seven years does not make necessary the change of a single word of his prediction. "Years may intervene before the event is accomplished," he says. Well, years have intervened and it is being accomplished under our very eyes. As events come to pass day by day, they reveal what has been in the Divine Mind from eternity; history is nothing more or less than the unrolling of predestination. The Bible will interpret these events as they come to pass, if only we are given to understand them in the light of the Spirit. It is good for us to watch, and to pray as we watch. May the Lord give us ever more and more of his light and not leave us to sleep on in darkness; that is, in ignorance of his wonderful purpose.

H. H. L.

### ISAIAH IX. 6, 7.

"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, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

We again in addressing you call your attention to the prophecy of Isaiah in the above quotation. In the first of this quotation the prophet speaks as though he was addressing the entire household of faith, which we contend he was, and the expression goes forth as though the manifested event of the birth of Jesus had already taken place. We then must admit that the Spirit of the Trinity was inspiring the prophet when he uttered these sacred declarations. The word "child" applies to either an unborn or recently born human being. As this was the expression of Divinity, the child that was born is of divine or supreme parentage, and the relation of the expression this child is declared to be a son, and in the two phrases unto us he was born and given. This Son was born for a certain fixed end and given to be the executor of his Father's will, for he came not to do his own will, but the will of the Father that sent him, and this is the will of the Father, That of all he has given me I shall lose nothing, but raise it up at the last day. (John vi. 38, 39.) We have the word of this Son recorded by the apostle John that was declared unto us by the prophet, and he speaks in the execution of his Father's will that was spoken by the prophet 740 years previous to the deliverance of this

child from the virgin, and we see in this that the virgin only bore that which was, and she stands in a wonderful sense a type of the manifestation of the power of God in mortal flesh, and we know according to nature the impossibility of a virgin to bear a son of herself, and for her to bear a son it must be by the power of the Most High. So we read she was speaking unto the angel, saying, How shall this be? The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 34, 35. The government shall be upon his shoulder. As we consider the government we must note it was not a mere rule or practice of carnal men, nor such government as the rule of nations of the earth, and in enforcing the law of natural government it is not vested to a child or to one individual. The Son referred to in our text is the alpha and omega, the beginning and the end, the first and the last, and one that is without beginning of days or end of time. So none could rule in the wisdom of him, nor understand the will of the Father and know all the purposes of the Father in the controlling and working all things after the counsel of his own will. This government rests upon his shoulder. The shoulder is the constructed form of the body bearing the upper limbs called the arms, and the shoulder is so constructed as to give strength and freedom of action to the arms. His government resting upon his shoulder declares his re-

sponsibility to the Father for its execution, and according to the position of its resting-place typifies the strength and power to carry forth to its full execution. We also note the position as being between wisdom and the vital organs of the chest, and is a weight and burden upon the whole body of the Son. The head bears the intelligence to discern the goal to be reached and the laying down of this burden, and we hear the Son declaring, How am I to be straitened until this be accomplished? The arm takes the burden from the shoulder and lays it down, so we hear the prophet Isaiah saying, "His arm brought salvation unto him; and his righteousness, it sustained him."—Isaiah lix. 16. And, "Mine own arm brought salvation unto me."—Isaiah lxiii. 5. This arm under consideration moves objects, places them, carries them to the place where the whole body would have them, and the performance of all workmanship is done by the arm and its terminal members. The power and supremacy of this Son is so wonderful that he works and none can hinder, hinders and none can work. The prophet records that his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. The Son leadeth his people in paths of righteousness for his name's sake, and his leading is in paths not known and ways past finding out, and at the same time instructs them. Jesus says, As many as hear and learneth of the Father cometh unto me, and he that cometh unto me I will in no wise cast out. He teaches them by his Spirit,



for we read that when he was up in the mountain his disciples came unto him and he taught them, and in his questioning his disciples said, Will you also go away? Their answer was, Lord, to whom shall we go? Thou only hath the word of eternal life. So his teaching is far superior to that of men, for his words are spirit and life and come with demonstration of the Spirit and power, so we can declare of a truth that he is Wonderful, Counsellor, and he is in us; his Spirit teaches us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world.

The mighty God. The word "God" implies supreme deity and self-existing Creator, and it is he that upholds all things by the word of his power, and the powers that be are ordained of God, and it was declared by the Son of God, All power is given unto me in heaven and in earth. The arm that brought salvation unto him destroyed him that had the power of death, delivered his people from bondage and conquered death, hell and the grave, and gave eternal life to every elect vessel of God's love and mercy, which was the salvation that his arm brought him. When poor sinners behold the Sun of righteousness arising with such healing, love and tender compassion, and driving out strong enemies and all manner of uncleanness, they affirm that he is the mighty God, and when they realize his abundant mercy and grace failing not, and that he is always a present help in time of trouble, they declare his fatherly care, then they can

testify that he is the everlasting Father and reigns in peace and righteousness. His peace far surpasses all carnal reasoning. He rules as having authority, working in direct accord with the Father as he affirms, My Father worketh and I work hitherto. He is declared to be the Prince of Peace, and of the increase of his government and peace there shall be no end. The prophet prophesied of his coming, and he was looked for with eager expectations, and they waited for him as the promised Messiah that should come and lead God's people, Israel, which was not considered in a spiritual interpretation. He was expected to sit upon the throne of David as king of Israel, to rule in natural government, but God sent him to sit upon the throne of the righteousness that was in David and to deliver his people from the bondage of iniquity. David was not only king of Israel nationally, but a worshiper of God. The child in our text brings us to the time he was named Jesus, who was the end of the law for righteousness to them that believe and is the spirit in which all worship of God is done and not in the oldness of the letter, for the letter killeth, but the Spirit giveth life. As the law was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin to condemn sin in the flesh. He performs his work by his Spirit to the fulfilling of his Father's will. The zeal of the Lord of hosts will perform this. All according to God's will, and the government of his people shall be manifested by their lives that they are children of his king-

dom. The Son said, Search the Scriptures, for in them ye think ye have eternal life, but they are they that testify of me. When we look for blessings because of some act performed by this natural creature we are not trusting the living God for our salvation, and also declare against the words of the prophet in our text, and we fully realize we cannot add to nor take from it, for his zeal performs this, working in us both to will and to do of his good pleasure, bringing the blind by ways they knew not and in ways past finding out. This Son triumphed in the work his Father gave him to do, and in his divine character declared it finished, then bowed his head and gave up the ghost. He died and rose from the dead, and he declared that he was dead but was alive and alive for evermore, and, as he declared, of the increase of his government and peace there shall be no end. The manifestation of the government of God among the sons of men by the manifested spirit of the fruits of their faith, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. (Gal. v. 22-24.) All that bear this fruit are called the sheep of his pasture and he is their Shepherd, and he calleth them by name and leadeth them out and they follow him, and he says, I give to them eternal life and they shall never perish. These are members of the church of God and he is the Maker and Builder, and the gates of hell shall not prevail against

him, and as one goes in and out of the door they are given to discern between the servants and they which serve him not, and to be cast out from the church they know there would be weeping and gnashing of teeth. This poor creature to be cast out from the church would weep for the inhabitants of Zion and long to be at rest with his flock. The gnashing of teeth is by those who thirst for the blood of the sheep, for naturally speaking, there are many animals by nature thirsting after the blood of its helpless prey. All such referred to in the Scriptures are in the flesh, and when we are led of the flesh we are as raving wolves, and such that are in the church of God we know that they are wolves in sheep's clothing. This Son's kingdom shall know no end, and every subject shall be willing because of the power of the Most High. The Jewish nation was not obedient unto the Son of God, nor could they keep and fulfill a righteous law, so we hear by the mouth of the prophet, "I will utterly pluck up and destroy that nation, saith the Lord."—Jer. xii. 17. What the Lord does is forever, and we have the fulfillment of this prophecy manifested in the Jewish nation as they are scattered throughout the whole world and are no more recognized as a nation, and the Jewish nation, and every other nation, kindred, tongue and people, shall be blessed according to the grace given in Christ Jesus, which shall compose a holy nation, a royal priesthood, zealous of good works, and he is their fullness, for he filleth all in all. This is the fullness of the Gentiles, for they were

without the law until they were given the law of God by his Son, so they are embraced in the law of the Spirit of life that is in Christ Jesus and are not idle worshipers, and neither are the sheep of God that are of the Jewish fold, for Jesus has broken down that middle wall or partition between Jew and Gentile, so making peace, making them inhabitants of his holy nation, and they enter in to the kingdom prepared for them from the foundation of the world. May we examine ourselves for the generality of our relationship in this nation, and it only can be done as his Spirit taketh of the things of him and showeth them unto us. When a Jew returns to the land of promise he comes only as he is led by the Spirit, and he comes to Jesus, and he is turned by the Son and drawn by the Father. As God finished his work on the sixth day and rested on the seventh, so Jesus declared his work finished, the redemption price paid and he will gather them and say, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, then there will be a holy nation. To our understanding, this is the return of the Jews to the land of promise.

C. W. V.

---

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

---

Elizabeth Rittenhouse, N. J., \$4; Nellie M. Palmer, Maine, \$1; Mrs. J. W. Garrison, N. J., \$1; Mrs. Sarah J. Clegg, Pa., \$1; Mrs. A. J. Crenshaw, Okla., \$1; Mrs. Louis Koeler, Ontario, \$2; Mrs. H. A. Smith, Texas, \$2.

**OBITUARY NOTICES.**

**THOMAS W. RECORDS**, son of William D. and Eunice J. Records, was born in Sussex County, Delaware, May 13th, 1841, and died at his home, 411 N. Delaware, Independence, Missouri, February 28th, 1931, having attained the age of 89 years, 9 months and 15 days. He received his education in the common schools of the county and at the Academy of Laurel, Delaware. He left home in 1865 and came to Kansas City, where he remained one year, then removed to Old Blue Springs and established the first general store in that locality. He was largely connected in a business way in the life of Blue Springs, serving as postmaster for some time. He helped to form and incorporate the Blue Springs Mercantile Company, with a capital of \$15,000. Later he and others incorporated the Bank of Blue Springs for \$16,000. He served as president of the bank until March, 1918, when he resigned, having previously sold his interest in the store. He was married April 16th, 1868, to Miss Stella Ellington, of Platt County, Missouri, who died January, 1919. He removed to Independence in August, 1918, and after the death of his wife made his home with his daughter-in-law, Mrs. Bertha Records, a highly cultured and estimable woman, who, with her two children and step-daughter were most kind and considerate of every pleasure and comfort for his happiness. To brother Records and wife were born three children: William P., a daughter who died in infancy, and Thomas H., who died September 10th, 1914. There were five grandchildren: Mrs. Helen Estelle Duff, Chicago, May M. Johnson, who died February 15th, 1930, Lavina, Thomas Herbert and Dorothy, of the home, and one niece, Mrs. D. M. Dillingham, of Blue Springs, Missouri. Brother Records professed a hope in the saving grace of the Lord Jesus Christ more than fifty years ago, but from a deep feeling sense of his unworthiness did not unite with the church until the third Sunday in June, 1919, when he came before the church at Pleasant Grove, related his experience and was gladly received. He requested to be baptized just as soon as we could get to it, and that afternoon the unworthy writer had the pleasure of burying him in baptism, raising him up to walk in newness of life, so venerable looking and with such a satisfied expression on his face that caused rejoicing in the hearts of all present. Brother Records was a firm believer in the doctrine of predestination and election as taught in the SIGNS OF THE TIMES and "Lone Pilgrim," endeavoring wherever he went among the Baptists to secure subscribers to these papers, and some of his writings may be found in their columns. He was well versed in the Scriptures and was the most earnest contender for the faith that I ever have been associated with. He made no compromise with error, and had no sympathy or fellowship for the modern systems of the day, yet he was most considerate of other men's belief, never saying harsh

things of them, saying that none of them could help believing as they did. He contended for peace, saying that the doctrine of predestination never had divided churches, and that an evidence of an experience of salvation by grace should be sufficient for christian fellowship. Brother Records loved to hear sound preaching, and loved to have his brethren about him and in his home. He would go far and near to meetings and associations, and was well known and beloved by many Baptists and preachers in the west. By strict economy and good business management he was able to accumulate considerable wealth, and was liberal in helping preachers on their way, good to the poor, considerate of the needy and left a well balanced estate for his grandchildren. He had made funeral arrangements, suggesting that the hymns, "There is a spot to me more clear" and "How firm a foundation" be sung, and that a comforting Scripture to him, the first clause of Revelation xx. 6, be used. He also requested that as I had baptized him I also preach his funeral, and that no merit of his be preached, as he had none, but that Christ be preached, who was delivered for our offences and raised for our justification. Assisted by Elder T. E. Attebery in the services, I tried to comply with his request, using the above mentioned Scripture as a text, at the M. E. church-house in Blue Springs, Sunday afternoon, March 1st. A large assembly of friends and neighbors were in attendance to pay respect and tribute to a citizen whose memory and life will linger long with those who knew and loved him so well. His body was laid to rest in the beautiful cemetery at Blue Springs, and truly can we say that a great man in Israel has fallen. I wish to commend all of his kindred, the brethren of his church and all who believe in a living God, to him who is able and will raise our sleeping dust in the likeness of our Savior, to see him and praise him forever and forever.

W. L. HALL.

**WILL HUBBELL** passed away at his late home, at Kelly Corners, N. Y., February 7th, 1931. He was the elder son of the late Elder John D. Hubbell and Eliza (Jaquish) Hubbell, born to them in the home in which he always lived, and where he died after a life full of usefulness. On September 26th, 1888, he married Eva Taylor, to which union were born four children: Fannie, Harry, John and Ralph, all of Kelly Corners. Mr. Hubbell suffered a shock on November 25th, 1929, from which he partly recovered, so that he was able to continue his active interest in the various business enterprises in which he had spent the greater part of his life. On Tuesday before his death he suffered another stroke, from which he never rallied. Surviving him are his wife and their four children before mentioned, also one brother, Burr, of Kelly Corners, also one grandson. Mr. Hubbell will be

greatly missed in the community where he always lived. He was a good father, neighbor and friend. In business, he was considered by all who knew him to be strictly honest and upright. He had a host of friends and was widely respected and loved, which was shown by the large gathering from far and near that attended his funeral. He was a faithful friend to the church of which his father, Elder J. D. Hubbell, was for so long their much esteemed Elder and pastor, and was always ready to aid them with his presence and support. We believe his trust was in God, who he felt had the right to do with him and his as seemed best in his sight. He is greatly missed and mourned by his dear family, to whom he was very devoted, and while it is hard for them to say, "Thy will be done," they know that God only can enable them to be reconciled to him.

The writer was called to the funeral, which was held in Mr. Hubbell's late home, with interment in the Kelly Corners Cemetery.

ALSO,

**MRS. CHRISTENA LILLY**, our dear sister in Christ, departed this life at her home in Dutton, Ontario, February 23rd, 1931, after an illness of about three weeks. She was the daughter of John McIntyre and Janet (Kerr) McIntyre, and was born at Iona Station February 20th, 1852. Over fifty-two years ago she married Thomas E. Lilly, when they immediately moved to Dutton, where they have since resided. Besides her husband, she leaves one brother, Andrew McIntyre, Wallace town, and several nephews and nieces to mourn their loss. She united with the Covenanted Baptist Church about forty-three years ago, and was baptized by the late Elder William Pollard. She was a very highly esteemed citizen, having a host of friends, who will greatly mourn their loss. In the church she was a faithful member, humble and kind, and it was her delight to honor her brethren, and the best she had in her home was reserved for them, in which kindness and hospitality her dear and bereaved husband gladly participated. Since it has been our lot to be her pastor it has been our privilege to often call in to see her, and she was always happy when we entered into spiritual conversation. In her last sickness we rejoice to say that her mouth was filled with the praise of the Lord. We miss her much, for she loved the habitation of God's house, and the place where his honor dwelleth. Her companion of over half a century is almost crushed by his loss, yet would calmly say, "Thy will be done."

The writer officiated at the funeral, the service was at her late home, and interment was in Fairview Cemetery. May God, the Holy Spirit, comfort her dear companion, and may our end be like hers.

G. R.

**FRANKLIN S. TERRY**, son of the late Isaac and Martha Terry, of Southampton, Pennsylvania, was born December 17th, 1846, and died February 14th, 1931, making his stay on earth 84 years, 1 month and 27 days. He was married three times. The first was to Miss Anna Addis, October 14th, 1874, and to this union was born one son, Howard Addis Terry, now of Philadelphia, Pa. She departed this life December 10th, 1880, at the age of twenty-nine years. The second marriage was to Miss Susie E. Francis, of Virginia, a sister of the late Elder A. B. Francis, of Delmar, Delaware. She departed this life February 14th, 1898, at the age of forty-five years. The third marriage was to Miss Mary S. Hill, April 27th, 1899. She departed this life July 7th, 1921, at the age of sixty-six years, leaving her husband and his only son to mourn until death called him. Brother Terry united with the Old School Baptist Church at Southampton, Pa., and was baptized by the late Elder William J. Purington while he was pastor of that church. After several years he united by letter with the Salem Old School Baptist Church in Philadelphia, Pa. Several years later he moved to Hopewell, N. J., and he and his last wife brought letters and united with the First Hopewell Church, where his membership remained to the end of his pilgrimage. He was a kind, faithful and generous member, an ardent supporter of the cause and defender of the gospel. He served the churches of Southampton and Salem as Deacon, and in his faithfulness purchased to himself a good degree and great boldness in the faith. We shall miss brother Terry, but feel our loss is his eternal gain and he now rests from his labors. He was a great reader, having read the Bible through about three times, and he often spoke of the wonderful deep mysteries, and viewed more than he could command language to express, and often wondered if he could realize as it is written in Zechariah fourteenth chapter and seventh verse, "That at evening time it shall be light," which was the text used by the writer at his funeral. We feel to say that truly light was with him, for just previous to his death, in the early hours of the morning, he was heard singing, "There will be no more sorrow there," &c.

ALSO,

**Mr. JEREMIAH VAN DYKE** was born March 26th, 1844, and departed this life December 5th, 1930, making his stay on this earth 86 years, 8 months and 9 days. He was married to Miss Esther Blackwell December 4th, 1867, by the late Elder Hartwell, and to this union two daughters, Alice and Anna, were born. Alice, deceased, was the wife of Walter Smith; Anna is the wife of Mr. Martin Kintner, of Pennington, N. J. His wife and daughter, Mrs. Smith, died several years ago. Brother Van Dyke joined the Hopewell Old School Baptist Church in the latter part of his life, only about ten years prior to his death. He was baptized by the writer. Brother Van Dyke was a devoted member and traveled quite exten-

sively visiting the brethren from Maine to Virginia. His last illness was of short duration. He was stricken with dizziness, fell and broke his hip. Paralysis resulted and his death occurred shortly afterward. He leaves to mourn his death one daughter, Mrs. Martin Kintner; three grandchildren, Mrs. Marian K. Seidel, Mrs. Stella S. Millard and Edgar Kintner; two great-grandchildren, Walter Millard and Richard H. Kintner. Besides his immediate family and the church, he leaves a great many relatives and friends to mourn, and we feel, as is often rehearsed, we should not mourn for him as though he had no hope. We hope and feel that our loss is his eternal gain. May the God of peace comfort all who mourn.

C. W. V.

**MRS. HATTIE KELLEY**, our sister in Christ, passed away from this earthly life February 11th, 1931, at the home of her brother-in-law, Mr. C. C. Roller, at Ft. Myer Heights, Virginia. She was the daughter of James B. and Hortensia Havener, of Leesburg, Virginia, and she was one of a family of nine children. Now, two of these are left: the oldest and the youngest, sister Sallie Havener and sister Martha Roller, both of Ft. Myer Heights, Virginia. Sister Kelley was born September 7th, 1860. On the third Sunday of November, 1887, she was baptized by Elder E. V. White into the New Valley Church, Loudoun County, Virginia. She was married October 31st, 1889, to Daniel A. Kelley, who died December 17th the same year, living only forty-seven days after their marriage. In July, 1890, her only son, Charles, was born. This boy was a great comfort to his mother and lived to manhood, but died when about twenty-four years of age. Thus it will be noted that our dear sister was called to know a great deal of sorrow and bereavement in her life. Yet, in all her trials, she accepted uncomplainingly whatever came to her as the will of God, who has an unquestioned right to do as he will with all of us. Not only did she firmly believe in the absolute predestination of all things, but she practiced it, and would often say when troubles came, It is God's will to have it so. About two and one-half years ago, she started to meeting one Sunday morning, intending to go to Frying Pan. While getting on the electric car, the car suddenly gave a start and threw her down and broke her hip. She lay helpless with this injury for a long time, but after several months got so she could get around by using one crutch to support her. She was subject to attacks of severe neuritis in her uninjured hip which laid her low for days at a time. The immediate cause of her death was a clot on the brain which produced paralysis. After many years of sorrow and trials, she has at last gone home. We cannot mourn for her, but for ourselves. The three sisters lived together in the same home for many years and were so devoted to each other's interest and welfare that the break

comes very hard on the two who are left, yet they have a blessed assurance that all is well with sister Hattie. The burial took place at Leesburg, services held only at the grave, no funeral was preached, as it had been her wish not to have any funeral sermon. May the Lord comfort the sorrowing family and the bereaved church.

ALSO,

**LOU GREEN**, our sister in Christ, only colored member of the New Valley Church, Loudoun County, Virginia, died at the home of Miss R. L. Norman, Clarkes Gap, Virginia, February 12th, 1931, aged 55 years and 28 days. She is survived by one son. Her death was due to paralysis followed by pneumonia. When she was but an infant, she was taken into the home of sister Emma Young and brought up by her. When sister Young died, in 1916, she then went to live with Miss Norman, a niece of sister Young's, and at whose home she died. She was baptized by the writer in April, 1929. She could neither read nor write, but would often ask others to read to her, and desired above all things to have the Scriptures read to her. She faithfully attended the meetings, both at New Valley and Mt. Zion, and loved the truth as it is in Jesus, desiring to do good to all about her. There were more white people at her funeral than colored, and many were the expressions of sorrow and regret at her passing. Burial was at Mt. Zion.

H. H. L.

**WILLIAM D. BALL** was born in Kentucky, in the year 1857, and departed this life January 27th, 1931. He possessed the marks, or characteristics, of the Lord's peculiar people, and was at one time numbered with the Sugar Creek Old School Baptist Church. I have not access to the church records, so must of necessity be brief. I transcribe the following from the pen of his youngest daughter: "Father leaves behind to mourn their loss (which is his gain) six children: Charles H., of Riverside, Calif., Rolin E., of Moravia, Calif., Alva A., of Bakersfield, Calif., Mrs. Virginia Pouncey, of Crockett, Calif., Mrs. Viola Williams, of Riverside, Calif., and Mrs. Mary Darby, of Oroville, Calif. Three children of Mother Wien Ball: a daughter, Mrs. Bessie Peterson, residing in Talapoosa, Missouri, and two sons, whose whereabouts we do not know at this time. Father also leaves one sister, Mrs. Viola Pugh, of Dupon, Illinois, and one brother, John Ball, of Kentucky."

The third Sunday in last January brother Ball came quietly into our little assembly, and seemed so much better, physically, that we hoped he was to be spared for some time to come. On the fourth Sunday when we met for worship he manifested real interest, and before dismissal, while we were singing a hymn, he gave us the parting hand, which was the last expression, so far as we know, of his love and fellowship for the Old School or Primitive Baptists. I was shocked when I received word that brother Ball had passed away

and the family and friends wished me to come to Riverside to attend the funeral. After arriving at his home I learned that his son, who about a week before had kept a horse from hurting or maybe from killing him, had backed a heavy truck over him, not knowing that his father had stepped behind the truck to pick up something that was in the way. I little thought the Sunday before that brother Ball was so soon to be set free from the things of time. After a brief service held in Mr. Preston's funeral parlor we repaired to the Evergreen Cemetery, where all that was mortal of our beloved father, brother and friend was committed to the ground, and in the presence of the sorrowing ones and a goodly number of bereaved friends we consigned him to the tomb, sorrowing not as those who have no hope, but believing that God, who showed his power over death and the grave, and who raised Lazarus after he had been dead four days, will raise us up also, and we shall be made like him and see him as he is and be forever with him. May he comfort all who mourn and give them the spirit of submission and reconciliation.

T. D. WALKER.

**SISTER NANCY ELIZABETH RUDD** was born January 8th, 1854, and departed this life October 15th, 1930, at her home, near Benton, Kentucky, where she had lived all during her lifetime. She was the daughter of George Dowdy, and was one of a large family, having five brothers and two sisters deceased. Their names were, Albert, Willie, Jasper and Richard Dowdy, Mrs. Melvina Jones and Mrs. Sally Martin. She leaves one surviving brother, G. D. Dowdy, whose home is five miles below Paducah, Kentucky. We do not call it dying, but just falling "asleep in Jesus," to awake to die no more. She was the wife of Simon J. Rudd, who is now left without her to walk by his side. Her health began to fail about a year ago last September, and she grew gradually weaker until the end. All that loved ones and doctors could do for her was done, but all was in vain, for the Lord called her home and human hands and hearts could not detain her here. She left no children, but there are many nieces and nephews, all of whom dearly loved "Auntie," and all of whom were present at her funeral, except one niece in Detroit, Michigan. Sister Rudd was always longing for the day for her to attend the meeting of her church to arrive. In the spring of 1889 she was given a hope in Christ, and upon the relation of her experience to the Old School Baptist Church (November 11th, 1922,) she was received, and baptized in their fellowship by Elder Oliver Sunday, November 12th, 1922. She was well established in the doctrine of the Bible, and loved to hear singing, especially her favorite hymn, "Amazing grace, how sweet the sound." Every day, all the time, she was always the same, manifesting to us she had been born of that incorruptible seed that liveth forever. She was laid

to rest in the Dowdy Cemetery, near her home, amid a profusion of flowers in the presence of sympathizing relatives and friends, where brother James Chester, of Brewers, Kentucky, spoke words of comfort to a large and attentive audience.

Her niece,

OUIDA MAE RUDD.

**MRS. SULA CREECH**, wife of Mr. Irvine Creech, and daughter of brother and sister Alice Culpepper, of Falls City, Texas, was born September 29th, 1898, and died January 10th, 1931, making her stay on earth 32 years, 3 months and 11 days. She was married to Mr. Irvine Creech September 1st, 1915. She leaves to mourn her departure her father, mother, husband, six children, two sisters and one brother, together with many friends and relatives, to mourn her absence. Sula was of a kind and affectionate nature, a loving mother and affectionate companion and a good neighbor. She was honest and sincere in all her dealings, and won the friendship of all who knew her. Sula never made a public profession of hope, but was a firm believer in the doctrine as held by the old order of Primitive Baptists, and had no patience with the so-called religious orders of the day, showing the work of the Spirit in her heart. As the apostle said, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. 1. 6. The evidence of the work of grace in the heart was manifested by her ever being ready to defend the doctrine so much loved by the dear saints of God, the Primitive Baptists, and her love for the doctrine of grace is very comforting to those who were related to her by the ties of nature, as well as to the Old Baptists, which strengthens our hope that she is at perfect peace in the presence of Jesus, the only Savior of sinners. Although parting with her is hard, and leaves a vacancy that none can fill, we should not weep for her as one who had 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."—1 Thess. iv. 14. As the poet said, "Asleep in Jesus, blessed sleep." Yes, asleep in undisturbed repose until the voice of Jesus shall awaken the dead. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Yes, rise no more to suffer pain, trials, disappointments, tribulations and death; no more partings, but enter into the immediate presence of the Lord who died on the cross to redeem us from the curse of the law and deliver us into the presence of the Father without spot, wrinkle or any such thing, to dwell with the Father in that blissful paradise of endless bliss. We who are left behind must yet go down through the dark valley of death before we, too, shall enter into the beautiful and shining courts of eternal bliss, into those mansions which Jesus hath gone on before to prepare. We really should

rejoice in the fact that Sula has entered that peaceful rest, in company with the redeemed host, singing the song of Moses and the Lamb that John heard them sing, giving God all the glory, power, honor and praise.

Written by one who loved her with that love which cometh down from above.

J. B. BOWDEN.

**MRS. SARAH S. TATUM**, wife of Elder W. H. Tatum, was born August 22nd, 1858, and departed this life October 4th, 1930, making her stay on earth 72 years, 1 month and 12 days. She was married April 7th, 1880, and was the mother of seven children, four of them living. Her husband, four children, eighteen grandchildren, three great-grandchildren and a host of friends are left to mourn their loss. She joined the Primitive Baptist Church in the year 1880, and was a faithful member until her death. She believed in an all-wise God and salvation by grace alone, and would contend for what she believed at all times and anywhere.

Written by her broken-hearted companion,

W. H. TATUM.

**SISTER ELIZABETH JANE HOLMES** on December 18th, 1930, departed from this changing world of trial and care to be with the Lord. She was born in Iowa December 20th, 1850, and was married to brother J. W. Holmes March 6th, 1873. They lived in the middle west several years, and have since lived in Lane County, Oregon. She is survived by her husband, who lives in Eugene, Ore., four sons, Fred J., Spokane, Wash., J. C., Eugene, Ore., Isaac, Wendling, Ore., Henry, Springfield, Ore., one brother, James R. Harmon, of Nebraska, fourteen grandchildren and three great-grandchildren. Her Savior's redeeming love was manifested to her at an early age. She was a faithful member of the Primitive Baptist Church, a splendid singer, singing of Jesus' love much of the time. She sang, and we have no doubt now verifies, "When this poor, lisping, stammering tongue lies silent in the grave, then in a nobler, sweeter song I'll sing thy power to save." The writer preached the Savior she loved, and her body was laid to rest in the Rest Haven Cemetery, at Eugene, Oregon, in full confidence that by the power of Jesus in the resurrection it will come forth immortal, incorruptible, in the likeness of his glorious body.

G. O. WALKER.

NOTICE.

Any one having a copy of Hassell's Church History they are willing to part with will please communicate with W. J. Berry, 2807 Pearl Street, Santa Monica, California, as he is anxious to procure one of these books.

## MEETINGS.

The Baltimore Old School Baptist Association is expected to meet in May, between the 20th and 24th, 1931. Exact date and place will be published in May issue of the SIGNS OF THE TIMES.

A. S. ROWE.

The Delaware Old School Baptist Association will be held (the Lord willing) with the Welsh Tract Church, Newark, Delaware, May 27th, 28th and 29th, 1931. Both railroad trunk lines are available, the Baltimore and Ohio and the Pennsylvania, to those coming by rail. Consult the time tables as changes are due in April. Ministers of our faith and order, and all those who desire to hear the truth as it is in the Lord Jesus Christ, are cordially invited to be present, and all will be welcome in our homes.

JOHN B. MILLER, Church Clerk.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

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

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

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are cordially invited.

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

**1315 Columbia Avenue**

(Park Avenue Hall)

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

**Meeting First and Third Sundays**

**At 10:30 A. M.**

**ALL WELCOME**

**S E L F - P R O N O U N C I N G B I B L E**

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8½x5½ inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,

MIDDLETOWN, Orange Co., N. Y.

**"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 23, 1832," at which time the division ("or split") took place between the Old School and the New School Baptists. Second, The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England. Third, "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry. Fourth, "Fatalism." By Elder H. M. Curry. Fifth, "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion of the same title. Sixth, "A Riddle." By the late Elder Gilbert Beebe. All the above six articles are bound in one pamphlet of 128 pages, in handsomely colored paper covers, and cloth binding.

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.,

MIDDLETOWN, Orange Co., N. Y.



# 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. 99.

MIDDLETOWN, N. Y., MAY, 1931.

NO. 5.

## CORRESPONDENCE.

### “MY KINGDOM IS NOT OF THIS WORLD.”

TO THE READERS OF THE SIGNS:—In this morning's mail comes a request to me from one of our Elders, saying, “Why can't you give your views on some important subject through the columns of our paper?” My first answer to this would be, Because I have not been impressed to write, although I enjoy reading the articles in the SIGNS which I seem to understand and fellowship, but soon forget them, as I do something I enjoy eating, easily digested. But the things I do not understand seem to bother me and are hard to forget. Again I compare to things that I eat and cannot digest, and cannot forget the indigestion as soon as I would. Therefore I hesitate to write for publication lest my writing may not be enjoyed or understood by others.

My mind has seemed much exercised as to the kingdom referred to above in John xviii. 36. The words of the Lord

Jesus, before the judgment-seat of Pilate, just before his crucifixion. I write this not feeling it necessary on my part to go into detail on the wonderful subject, but with the hope that our minds may at least pause to reflect that these are the words of the Lord shortly before leaving this world, after finishing his work that the Father gave him to do on earth. It was the answer of Jesus to Pilate, saying, “My kingdom is *not* of this *world*: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence [this world].” These being the words of the Lord Jesus, cannot be contradicted, and are not, by himself, or any other Scripture, but all are in harmony with it, that were taught of God, in the Scriptures. Again, he said to the Jews or Pharisees, “Ye are from beneath; I am from above: ye are of this world; I am not of this world.” How does one see this kingdom? Not until that one has been “born of the Spirit,” for said he, “That

which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Much is said about spiritualizing the Scriptures. I think the Lord did the spiritualizing, for they are indited by him. Paul in his wisdom did not know anything of the Spirit, by carnal wisdom, and did not understand the Scriptures that way, but when the Spirit of God converted Paul, and quickened him, and made him speak as the Spirit gave him understanding, it was then Paul could say in truth, The letter killeth, but the Spirit maketh alive, or giveth life. Paul did not do the spiritualizing, but the Lord did it for him and *in* him.

Now after the work of the Lord in Paul, by the Spirit, he realized that he was under a new power, and under a new King, too. To set straight some in confusion about material meat and drink, in his letter to the Romans he wrote, The kingdom of God is *not* meat and drink, not natural food or things of nature. So here we find what the kingdom of God is *not*. Let Paul's words remind us what it *was* to him, and we hope is to us. In the same verse he wrote *it is* "righteousness, and peace, and joy *in* the Holy Ghost." Neither of these three things are material or natural, for nothing of nature partakes of the Holy Ghost, but righteousness, peace and joy are blessed conditions of and *in* the Holy Ghost. This condition, or peace and joy in the heart, we have even hoped we have felt, and have not words to describe. We do recall that Paul in speaking to the brethren at Corinth, or rather writing to them,

said, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." Here we have the words of the Lord Jesus that his kingdom is not of this world, that he is from above, not below; that he came from God, and was going back to him, the Father. The apostle by the Spirit telling us what the kingdom is *not*, and what it *is*, and we have the word of God in Jeremiah that his new covenant was not like the old one he made with Abraham or the fathers, when he took them by the hand to lead them out of the wilderness, &c., and therein the record that *they*, the fathers, broke the covenant, for it reads, Which my covenant *they* did break. But the new was sure, for says the word, I will write it in their *inward* parts, and in their hearts; and when God writes it there it cannot be erased by men or devils.

Now, again about the Spirit of the Lord. Let us see what the Lord Jesus said to the woman at the well in Samaria, who told the Lord the fathers worshipped in this mountain, but ye say in Jerusalem is the place to worship, &c. No record there that the Lord said that to her, but she, seeing he was a Jew, thought that was the place he would worship. We have no record that the Lord was concerned about any territory, or spot of land, at that time, or at any future time on this earth, before or after death, for let us be reminded of his blessed doctrine there and then, which applied then and now, when he said unto her, "Woman, believe me,

the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father."—John iv. 21. Again, in the twenty-third verse, "But the hour cometh, and *now is*, when the *true* worshippers *shall* worship the Father in spirit and in truth." And further, "God is a Spirit: and they that worship him *must* worship him in spirit and in truth." Therefore, there is now no more any special country or nation, as the land of the Jews, or any special place, material, as the temple, but wherever a child of grace, one who is born of the Spirit, may be, if the Spirit of the Lord is there, there is liberty. We feel to thank the Lord that it is even so. Hearing of the Lord is one thing; hearing the Lord or feeling his power is another thing, as his servant Job learned, for while he was yet alive in the flesh, after men failed to comfort or teach him, yet at times he had faith to believe he would see the Lord, and his words were, after the Lord appeared in the great power mentioned as the whirlwind, "I have heard of thee by the hearing of the *ear*: but now mine eye *seeth* thee. Wherefore I abhor myself, and repent in dust and ashes." Job had not died a natural death and come back to earth to say this, but before he died the Lord showed him the wonderful sight by faith, that he worked in Job, to hear not now by the natural ear, but by the Spirit opening his understanding.

I will conclude by reminding you that the Lord answered the Pharisees, and said, The kingdom of heaven cometh not with observation (not to be

seen by the natural eye). Behold, the kingdom is within you. Within who? Let us read the following verses and remember the disciples, whom the Pharisees beheld outwardly, but the Lord inwardly, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." When they say, Lo here, or lo there, go not after them, &c. Why not go after them? Because the Lord said not, therefore they did not know about the matter. Then how be his coming? Jesus said, As the lightning shineth from one part under heaven unto the other part under heaven, so shall the coming of the Son of man be. Very fast is lightning, from one part to the other part under heaven, cannot be measured by man, so we hope we trust in this God who works his will in the army of heaven and among the inhabitants of the earth; who works in his subjects both to will and to do of his good pleasure; a God not confined to boundary limits set by man, but is omnipotent, gave his Son for our sins, bought us with that price, his blood, took him up above again in glory, the only Mediator between God and man, who is our Advocate, Prince of Peace, Lord of lords and King over all, and *in* all his people for whom he died. Blessed be his holy name forever. Whose kingdom is not of this world, for while on earth, when his friends would have made him a king on earth, he would not permit them to do so, knowing that his was a pure kingdom, and he the pure King, and so now Paul writes to the church at Ephesus in ref-

erence to their standing and their foundation, saying to them who were Gentiles by nature or blood and heirs by the spirit of adoption, that they were no longer foreigners and strangers, but fellow-citizens with the saints, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. This building (spiritually) fitly framed together groweth into an holy temple in the Lord. Now to explain the matter as to where this building was going on, the apostle in the same letter to the Ephesians tells them, and us if we are in it as we hope, by saying to them, In whom ye also are builded together for an *habitation of God*, through the Spirit. Wonder of wonders that God so loves, and it is because of love that he makes his abode in his people through his Spirit, for the question was asked the Lord why he made himself manifest to them (his disciples) and not to others. The answer was, If any man love me and keep my words my Father and I will come and make our abode with him, and also said, My Father will love him. Why do we love the Lord? Because he first loved us.

May the Lord bless us to praise God for his indwelling Spirit of love, and look to our glorious King of his kingdom that the Father *gave* him (not going to), which begins in the hearts of his people, he working in them to "believe," and if they believe they have eternal life, For this is life eternal, that you believe on him whom God hath sent. *Eternal life* does not die, but goes on in the great beyond, about

which we can only say, "In the realms of eternal glory." For said the King of glory, "My kingdom is not of this world."

G. E. COULBOURN.

CAPE CHARLES, Virginia.

ATLANTIC, N. C., Sept. 29, 1927.

MY DEAR WIFE:—I will begin to talk to you and finish in the morning. It is now 6:30 and I have nothing to do but write to you, and my mind is not in exercise. Thus, you see I am living by hope. The people who know things live by sight. One thing I do know is, I am a sinner and in constant need of the mercies of God. I believe on his word that he will be merciful to me, for I am full of unrighteousness. Those who know their unrighteousness have his promises and I am one who knows I am a poor, needy sinner. Only in his word do I have any hope. He has said, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Is not that good enough for poor sinners like me? It is true in both the old dispensation (Jer. iii. 12) and in the new in which we now live. (Heb. viii. 12). The promise in the gospel is the fuller, as Christ is more sure than the law. The law of God is often violated in the fulfillment of his promises, his purposes; but in the gospel every word of his is sure and must come to pass. Had not the Lord Jesus fulfilled the law in every jot and tittle, it would remain against his people and they could have no hope, no anchor; but would be like the rough and restless sea on which we are. Having this hope, we are both

sure and steadfast; and as we are assured of the fact that we have this hope and that it is both sure and steadfast, it becomes assurance doubly sure: sure and steadfast. How much more can be said than this? It is sure and steadfast. That is enough for me. Now we have received the grace of God in receiving life from the dead, spiritually, so we are not hoping for that, that we have by faith in our Lord Jesus Christ. But there is more to it than that; we have that and therefore we are not hoping for it. To me this came when the Lord manifested the forgiveness of sins to me. There the body and spirit became Jacob and Israel and entered into warfare. That warfare has continued to this day. But the flesh, or old man, is weakening, the new man, or spiritual, is coming more and more prominent. Like the babe learns its dependence on the mother, so this spiritual learns more and more of its dependence on God who has all power; and the more he learns of God's power the more he learns of his own weakness. We see more of God to be loved and the more of ourselves to be hated. But what are we hoping for? We have this teaching, we are but pupils in the school of grace, we are not graduates; there is so much for us to learn that we feel to know nothing. What we have learned only leads us to our hope. There is something we are hoping for, we have this hope, etc. What is it we are hoping for? The hope is both sure and steadfast, what and how can that be for which we are hoping? Must it not be most glorious to receive and to

look upon? It is the fact that this body which dies *must rise* from the dead and be like Jesus who rose from the dead, overcame death and the grave and ascended to heaven in the presence of witnesses and is forever set down at the right hand of the Father with satisfied justice looking him in his glorified face. Oh, my dear, this is our hope: we shall be raised as he arose, shall ascend as he ascended, shall see the Father all glorious and satisfied. Where is the carnal mind or old man? He is swallowed up in victory as it is given us in Christ Jesus our Lord and God. Then where is our hope, for we shall have received that for which we have been hoping? Ah, we shall hope no more, for we shall be full as our God is full. We shall be like him. That is that for which I hunger now, but will have received it then and shall be satisfied. There can be nothing more, we can want nothing more, we shall be satisfied. Such has been the musing of my mind to-day and I wanted you, dear, to know it. This, dear one, is my hope, our God will not disappoint me. He gave me this hope and I have it both sure and steadfast. It is as sure and as good as I am a sinner and vile. Then faith is a twin to hope. We are given to believe in Christ as our Savior. We read these things in the Bible, but that is not direct evidence. The children of God want direct evidence and then all other as he may see fit to give to them. I love to think back to June, 1873, when the Lord took away my burden of fear of condemnation. My whole being was filled with praise to God and he gave

me to believe that the Jesus who died to save poor sinners, was MY Savior. This was June 3rd, and I was so full of praise to God that I did not question any of his promises. I felt to know that he would do all things as he would. I was as one asleep, and had no questions about his ability to save. I am satisfied that at that time faith was given me to believe on him as my Savior. Then the 9th of that same month, I saw him on the cross. I was plowing and not asleep. I saw him dying *for me*. I believed on him and was preaching him as the Savior of poor sinners, to all such poor sinners as I saw myself to be. When the vision passed I was a happy poor sinner. I had no doubts in my mind. Faith in him had driven these away so that all the world could not have shaken my faith in God who lived and died and rose again for me. Since then I have believed in this God and his power to cause me to rise from the dead. It is my hope and my faith to this day.

Your brother in this hope, and loving husband,

LEMUEL H. HARDY.

DANVILLE, Va., Feb. 26, 1931.

ELDER R. LESTER DODSON—MY DEAR SON:—As I am thinking of you will pen you a few thoughts that occurred to me last night when I should have been asleep. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We notice in the garden of Eden, it seems the Lord God and Satan were face to face and talked

with each other in reference to our parents' transgression and sins that brought death to mankind. Then, again, Satan seemed to meet and tempt Jesus, and we find also in Job, when the sons of God assembled the devil also appeared, and the Lord said, Whence comest thou? Satan seemed to have power to go to and fro. The Lord also said to him, Thou movedst me against him (Job), to destroy him without cause. It seems to me here Job is a type of Jesus. Did not some great power move the Lord God against Jesus the only begotten of God and cause him to die, he the just and holy one, that we poor sinners might live? Last Friday night at the hour of midnight I was enabled to see some of the greatness, goodness and mercy of God, and the exceeding sinfulness of the devil. Language, as I know it, utterly fails to express the greatness and goodness of God, and also the wickedness of Satan. What a brazen image to tempt Jesus, trying to dethrone him, if possible. But, son, I have no fear of this, for I believe, as powerful as the devil is shown to be, yet he is subject to the power of almighty God. The powers that be are ordained of God. Not that I believe God hath pleasure in the death of the wicked, or causes them to so act, but that wicked principle in them is manifested by their delight in doing wickedly shows the power and influence of Satan in them, ruling to their destruction. At the hour of midnight, as I stated, I thought of Paul and Silas in prison, their feet made fast in stocks, with chains and shackles to

hold them safe, but when they were enabled to pray the prison opened, their chains and shackles fell off and they were set free, but said to the jailer, Do thyself no harm, we are here. Did not run away. So we see when the power of Jesus is made manifest prisons open, chains fall off and the Lord is glorified, and the children of the kingdom give God the praise.

Not long ago I wrote some about the children and the children's bread. You know there is the natural loaf and the spiritual, both spoken of; also two kinds of water, natural and the water of life, as Jesus told the woman at Jacob's well. So many good things spoken of in the Scriptures, and all for the children of God, to whom they belong. Now, son, I feel like a fool, not for Christ's sake, but for want of sense to mention all these things, but I simply want to ask you and your able editor of the SIGNS OF THE TIMES to continue to lift up your voices like a trumpet that we poor ones might hear the joyful sound, for I believe you are on the walls to declare glad tidings, which is the glorious gospel which we want undiluted. I often think of a little song I learned in Sunday School, "Revive us again," and wonder if the Lord will truly revive us again. Sometimes I feel there are good people among them who would join us but they fear we will all soon be dead and they would have no home, while some leave us for the same reason and want to be progressive, but our God is not confused.

I must stop, for I cannot tell the

half. I feel, son, it will soon be midnight with me and at the right time the Bridegroom cometh, but then, son, if we have the oil of grace in our hearts all will be well. Somehow of late when I read of the trials and troubles of the children of God, oh how I do, above all things, desire to be one of them.

Now, son, what I have touched upon I hope may induce you and others to write about in a way that I may with others really know something about them. Amen.

Your papa,

R. L. DODSON.

[ONLY those who have such earthly fathers can understand the joy that was mine upon receiving the above letter, which I feel to praise God for and to share it with my dear kindred in Christ.—R. LESTER DODSON.]

MOWEAQUA, Ill., March 10, 1931.

DEAR EDITORS:—I have intended for some time to write you a few lines, but have neglected doing it. I was reading last Sunday in the book on predestination, which Elder R. Lester Dodson had printed some time ago, and I felt I would like to address a few lines to you who publish and write for the SIGNS OF THE TIMES. Not that I am able to write anything which would be of any comfort to God's dear people, but to let you know I am in agreement on the doctrine of predestination as you preach and write it, for if I understand anything in regard to the teaching of God's word it teaches me that God worketh all things after the counsel of his own will. We, who are only worms of the

dust, should not be found replying against God, for we read in his holy writ, Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? The God I worship does not need any of his weak creatures here below to come along and try to make some excuses for some of his work which does not look just right to them. We have some people who feel they must plead God's cause for him and explain to the people just why it is this way, as though God wanted it different but had not the power to bring it about. These belong to the same class as did King Saul when he was waiting for Samuel the prophet to come and offer an offering unto God for him and his people before they went into battle. Saul grew tired of waiting, or, in other words, he lost faith in God and went ahead and offered an offering himself. Then when Samuel came he said unto Saul, What have you done? Saul answered, I have forced myself therefore and offered a burnt offering. Samuel replied, Thou hast done foolishly. Is it not that way to-day with many people who profess to have faith in God and believe his wonderful works? They profess to believe that God has all power both in heaven and earth, and that whatsoever his soul desireth even that he doeth, yet we find those who cannot leave the destiny of this world and all things therein to the hand of God, but they must force themselves to offer offerings and excuses for

God and try to shield him from blame for these things which come about. Well, dear brethren, the God I worship is perfectly able to shoulder all the blame for the conditions of all these pros and cons and to answer a world of fault-finders in this way: I work and who can hinder? and it all shall turn about to the abasement of men and to the glory of God, for the wrath of man shall praise him and the remainder of wrath will he restrain.

Now I must close by informing you that the church where I hold my membership, in Coles County, Illinois, said church being named Zoar, met on Saturday before the second Sunday in December and ordained brother C. A. Hunt to the full work of the gospel ministry. Elder Hunt is now located in Eureka, Kansas. I am sure he would be glad to hear from any of the household of faith.

May the editors and writers and all who are interested in the SIGNS be spared and given the heart to keep the standard of faith in its place. May God give you strength to carry on, and when it is well with you please pray for a poor unworthy sinner who believes in salvation by the grace of God and not by works of man.

If you wish, you may publish this letter, but I do not want it to crowd out better matter.

I remain your brother in hope of eternal life,

HAROLD T. JAYNES.



MATTOON, Ill., March 27, 1931.

DEAR EDITORS:—Kindly allow me space in your columns to acknowledge the receipt of letters and thank the scores of brethren and sisters who so generously responded to my suggestion in the January issue of the SIGNS that I would be glad to hear from them in my close confinement. It is, I trust, with deep heart-felt gratitude to the Lord God omnipotent for putting it in the hearts of these dear friends to send their messages of love to one who feels deeply his unworthiness, coming from many States, I could and did say, "Praise God, from whom all blessings flow;" and at the same time realize that "Thy mercy, O God, is in the heavens, and thy faithfulness reacheth unto the clouds." And, again, the psalmist would add, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." A most wonderful resting-place indeed! No harm can befall them there. Having fought a good fight and kept the faith, a crown of righteousness is their rightful inheritance. The blessed Lord says, "I give unto them eternal life, and they shall never perish."

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

I now feel that if I am spared until the weather becomes settled I will be able to get out in the open again. I feel myself to be in the Lord's hand and his gracious love and mercy endureth forever.

Your brother in hope of a blessed immortality,  
J. G. SAWIN.

## CORRESPONDING LETTERS.

*The Maine Old School Baptist Association, in session with the churches composing the same, convening at Bowdoinham, Maine, September 5th, 6th and 7th, 1930, sends christian greetings to our sister associations and meetings of our correspondence.*

DEAR BRETHREN:—We have once more enjoyed the blessed privilege of receiving your messengers and Minutes in our midst, and we feel that God was with us and blessed us with the truth preached as it is in Jesus. Elders R. Lester Dodson and D. L. Topping were with us and declared unto us some of the mercies of grace and wisdom of a risen Savior.

Our next session will be announced later through the SIGNS OF THE TIMES, when we hope to meet your messengers again.

R. LESTER DODSON, Mod.  
GEORGE R. TEDFORD, Clerk.

## NOTICE.

ANY one possessing a copy of "Hassell's Church History; "An Ex. on the Rev. of St. John," by Jesse Cox; "The Two Witnesses," by T. W. Stewart; "The Primitive Baptist Preacher," by Thompson; "Baptism," by John Gadsby; or any other articles written in defense of the truth, regardless of condition, who is willing to dispose of the same, please communicate with W. J. Berry, 2807 Pearl St., Santa Monica, California.

Brother T. C. Compton, Live Oak, California, would also like to procure a copy of Hassell's Church History.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY  
**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leeburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

A BROTHER living in Mississippi has asked us to give our views on the resurrection of the dead. We have written on this subject some years ago, but it may be good to consider it again. We are not infallible: as men, we are weak and liable to err and certainly do not set up ourselves as being authorities in spiritual matters. We are willing to submit what we have to the judgment of our brethren, asking them to test our views by the Scriptures. The doctrine of the resurrection of the dead is a most important feature of the whole work of salvation; it cannot be minimized in any of its essentials if one wishes to be considered sound in the faith. If the

dead rise not, then our faith is vain and we are still in our sins and redemption has not taken place. Jesus Christ himself is the resurrection and the life; whether, therefore, we consider the subject from its experimental standpoint or with regard to its future aspect in the bringing forth of the bodies of the saints from the dead, Jesus is the resurrection. Resurrection is not restoration nor resuscitation. A person may faint or lose consciousness for a time, afterward come to one's self again; individuals have been known to go into a state of coma and remain so for days, no signs of life being evident except to the expert, afterward have come back to normal again. Plant life becomes dormant in winter and blossoms forth again in spring, some animals sleep through winter and awake in spring, some insects disappear as worms in autumn and come out as moths months later; but none of these things are resurrections. Resurrection means the dead coming forth into life; not simply coming out from the dead, but the dead itself coming to life and being raised alive out of death. Nature knows no such thing as this; it is a supernatural, miraculous transaction, above nature and contrary to natural laws.

The Bible doctrine of resurrection may be treated upon from three standpoints, viz: (1) that which has been done, (2) that which is being done now, (3) that which is yet to be done. It would not do to teach that the resurrection of the dead is a thing of the past, over and done with; such would place us in company with Hymenaeus

and Philetus, who declared the resurrection to be past already and so overthrew the faith of some; it would not do either to teach the resurrection as a matter of present gospel experience ignoring the past or future; or it would not do to teach the doctrine of the resurrection as referring only to the future resurrection of the bodies of the saints from the dead. The subject must be considered in all three of these phases if it is to be done with respect and in reverence to what the Scriptures teach.

(1) That which has been done.

Jesus Christ himself has through death destroyed him that had the power of death, that is, the devil, and has delivered them who through fear of death were all their lifetime subject to bondage: the bondage of corruption. The work of Jesus Christ in suffering, dying and in rising from the dead is a complete finished work. He finished once and forever the redemption of his people from under the law and the curse of sin, he perfectly justified them from all blame in the presence of the eternal God his Father, he effectually quickened them together with himself and brought them forth from the dead: for the people of God were themselves all dead and in death on account of sin which ruined them while in their first estate in Adam even before any of them individually had come into conscious being. Even so, in Jesus Christ all his people were in his resurrection quickened together with him from the dead and raised in him: they the body, he their Head, even before any one of

them had yet experienced it consciously for themselves or before it yet had been revealed to them individually. Such is the finished work of Christ the Son of God. Words fail to adequately tell it or to do it justice. John said that if all the things which Jesus did should have been written every one, the world itself could not contain the books that should be written. Therefore, nothing short of eternity will suffice to make known to the children of God the fullness of the infinite consequences of this finished work of Christ. The work of revelation to the saints begins here on earth to be consummated in the full glory of eternity. This brings us to the second phase of the resurrection.

(2) That which is being done now.

This is the work of the Holy Ghost, not of the Son, who takes the things of Jesus and interprets them to those who believe, whose work it is to lead the church in the way of all truth during this present gospel age, which age is the term of the administration of the Holy Ghost: the third Person in the trinity of the Godhead. This Teacher and Revealer comes not in his own name, but in the name of the Father and of the Son to make known to the heirs of God what the Father and the Son have done for them. Had it not been for the finished and perfect work of the Son, there would be and could be no revealing work by the Holy Ghost. Hence, the work of the Holy Ghost in this present gospel period reaching from Pentecost to the coming again of the Lord himself from heaven is consequent upon Jesus having done all the work

which the Father committed unto him to do: which was to do not his own will but his Father's in losing nothing of all the Father had given him, and to raise it up again at the last day. The gospel church and all who believe are living now in the life of the Spirit. It is this Spirit that quickens the sinner dead in trespasses and in sins and which brings him out of nature's darkness into the glorious light and liberty of the children of God. The same power which brought again Jesus from the dead is that by which the children of God are given to believe on him as well as to suffer for his sake, for the very fact of suffering is proof that one is alive from the dead. The sinner's being born again, or from above, is the Holy Ghost's work and is the work now being done for and in all those who believe, all because of the finished and perfect work of the Son of God who also, after the flesh, is the Son of man. The life and walk of the church and of all who believe, their warfares and victories, their prayers and the answers, are all embraced in this present life which they live, though in the flesh, by the faith of the Son of God who loved them and gave himself for them. It is, therefore, the resurrection life; for the evidence that one is risen with Christ from under the law is that he does seek earnestly those things which are above. The preaching of the gospel, as well as the believing it; all the ordinances of the visible church, its order and its doctrine: these are what are being done for us now by the revealing and the teach-

ing of the Holy Ghost; for while the work of Jesus Christ the Son of God has for nearly two thousand years been done, the work of the Holy Ghost in revealing that work is not done, but is going on and will continue to go on until concluded in the third phase of this subject.

(3) That which is yet to be done.

Man is the sinner, not some part of man. Man is made body, soul and spirit. This man is the subject of the resurrection. The people of God are to be raised in body also. This is guaranteed and assured in that Jesus Christ himself arose from the dead, not part of him, but all of him; the same Jesus who suffered and died for our sins was raised from the dead by the power of God. This same Jesus ascended up unto God, and this same blessed Person is now at the right hand of the Father in heaven, whence he shall come again to raise the dead, both the just and the unjust; the justified unto life eternal, the unjust unto judgment and condemnation. There is nothing new about this declaration of our faith, it has been the faith of God's people in all ages. The bodies of believers, as well as their souls and spirits, are bought with a price, that is, with the blood of Jesus Christ. Being thus bought, nothing of them can be lost; neither their souls, their spirits nor their bodies. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Both the body and the spirit of the saint are God's. The

sinner himself, his sins excepted, is saved; and each and every sinner thus redeemed shall be finally housed in eternity, not as a disembodied spirit but clothed in a spiritual body, which spiritual body is the redemption of this mortal body. The whole work of salvation was completed when Jesus died and rose again, but the revelation of the finished work is not ended. The resurrection of the body, when it takes place, will be but a further proof and manifestation of what Christ did for his people when he died for them. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." To sanctify means to set apart unto a holy use. Thus, it is seen in the word that even our bodies have a part in being set apart unto the day of Christ's coming, when they shall be changed and fashioned like unto Christ's own glorious body. "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 raised incorruptible, and we shall be changed." Further it is written, "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Jesus, in discoursing to Nicodemus, plainly told him that except a man be born again, he cannot see the kingdom of God. Man, the whole man, not part of him, is the subject of this "born again." Man is, therefore,

the subject of redemption; being redeemed, the whole man is therefore the subject resurrected. Man is body, soul and spirit: he will therefore be raised from the dead bodily as well as in spirit and soul. If not, why not? Who shall lay anything to the charge of God's redeemed? If not, then Christ must have failed in some part of his work. Perish such a thought! The Spirit that raised up Christ from the dead is the very same Spirit that now dwells in them that believe: thus, their mortal bodies are the temples of the living God. This indwelling Spirit in the believer is God's own pledge to his saints that their mortal bodies shall be quickened, and it is further declared that this quickening of these mortal bodies shall be accomplished by this same Spirit which now dwells in them. The mortal body of the saint is not quickened at this present time, it is to be done in the future. If not, the writer would have said, "is quickened;" but he says, "shall also quicken." (Rom. viii. 11.) The verb "shall" refers to that which is to be done in the future. Let us quote here from an article written many years ago on this same subject by Elder Gilbert Beebe, founder of the SIGNS:

"The body in its present state is mortal, or subject to disease and death, but it shall be perfectly freed in the resurrection from mortality; this will be a glorious change, but this is not all: the body in its time state is weak, it is sown in weakness, but it shall be raised in power. Now it is corrupt, but it shall be raised in an incorruptible state, and death shall be swallowed up in victory. It is now in a state of dishonor, but it shall be robed in immortal honor; it is now a natural, earthly, Adamic body, but in the resurrection it shall be a spiritual, heavenly body, standing in the same relation to Christ as it now stands to the old Adam."

In the SIGNS of March 13th, 1889, is an article on this same subject by Elder Wm. J. Purington. We cannot forbear giving you a part of it:

"The glorious doctrine of the resurrection of the dead and from the dead, is just as broad as redemption is; and although to us it is an incomprehensible subject, it is true. When Israel was about to leave Egypt, and no longer serve the tyrant Pharaoh, The declaration was, 'There shall not an hoof be left behind.' So in the resurrection at the last day, the redeemed bodies of the saints will not be left out, for said the apostle, '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.' Was not the body in that divine purchase? The apostle says it was. Therefore, is it not very rash talk, to say the least of it, when persons say, 'I don't care anything about this old sinful body?'"

Many more confirmations of this belief could be given from the pens of many writers, but enough for this time.

H. H. L.

#### HEBREWS IV. 9.

"THERE remaineth therefore a rest to the people of God."

A sister, formerly of Virginia and New York, but now residing in Florida, requested several years ago that we write on the above text. In making the request she said, "No need to tell you I have my own opinion, but I would like for you to write if you feel you have any light on it." We cannot lay claim at this time to having any special light on the text. The text itself has come into our mind and we hope to examine and treat upon it in a manner that will harmonize with the teaching of the Scripture and the experience of the Lord's people. We do not know what opinion our sister holds. She and many of our readers may differ with us. We hope all will take the written word of God as the man of their counsel

and disregard anything that any man may write that will not stand the acid test of truth. We owe our first allegiance to God, and desire not to indulge in pleasant sayings by way of catering even to our brethren. The important thing is that the truth should be presented in its purity. If to be on the side of truth causes us to stand alone, alone we will have to stand. We are always glad, however, after having presented the truth as we understand it, to find that the brethren are with us.

The apostle Paul in this epistle to the Hebrews is dealing with the two covenants. The first, or law covenant, demanding *work*, contained "ordinances of divine service," but, at best, they were only shadows of better things to come. The second, or grace covenant, supplying *rest*, contained the substance of all that was foreshadowed in the first. He told them in the outset that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." In the ninth and tenth chapters more or less of a summing up appears. The description of the rites and sacri-

lices of the law in the ninth chapter are found to be far inferior to the dignity and perfection of the blood and sacrifices of Christ set forth in the tenth chapter. He takes, as it were, the very cream of the legal covenant and shows it to be totally inadequate for the requirement. He speaks of the tabernacle wherein was the candlestick, and the tables, and the shewbread, and the tabernacle which was called the Holiest of all, "which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat," and shows them to be only figurative. He tells us that into the first tabernacle, or outer court, the priests went, accomplishing the service of God. But into the second, or inner court, went the high priest alone once a year, not without blood, which he offered for himself and for the errors of the people. We see here that even the high priest needed to make an offering of blood in his own behalf, which showed not only his own vileness and corruption, but pointed to the need of a better sacrifice than the law could furnish. The reading is, "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with

blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." The prophets all down through the ages of the legal dispensation, by faith, foresaw the day of Christ, and that he would in the end of that world put away sin by the sacrifice of himself; they prophesied of the passing of the night and of the dawning of the day, when the Sun of righteousness would arise with healing in his wings. Night preceded day, death precedes life, therefore, it was "appointed unto men once to die, but after this the judgment." There is no judgment until one passes from death unto life. One must first be killed to the law before he is

made alive to grace. Such are the characters who are looking for the Savior, "and unto them that look for him shall he appear the second time without sin unto salvation." Jesus came first, made of a woman, made under the law, to redeem them that were under the law. His first appearance was as a man, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. But, the apostle Paul plainly declares that "though we have known Christ after the flesh, yet now henceforth know we him no more." His second appearing, therefore, is not in the form of human flesh, but "without sin" (or without the likeness of sinful flesh) "unto salvation." God was manifest in the flesh, but justified in the Spirit, and he is now every inch a Savior, mighty to save, even unto the uttermost. Having conquered death and the grave, the strongest enemy and last foe, he now appears as a victorious King, "glorious in his apparel, travelling in the greatness of his strength." By faith, he is seen as such by the saints on earth, who speak of the glory of his kingdom, and talk of his power, and to those who thus behold him, old things have passed away and, behold, all things have become new, and all things are of God. Paul writes to the church at Colosse regarding this most wonderful personage, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us



from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: 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 by him all things consist." He also tells them that they were "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," and then says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Paul was addressing his epistle to believers in the Lord Jesus Christ here in this world. The word "church" means "called out," or separated from the world. "Baptism" implies death, burial and resurrection. It is a violation of the law of the land to bury one who is not corporally dead, and it is equally against the law of God to bury in baptism one who is not dead to the law and the love of sin and alive to Christ and the love of righteousness. It is because they are already risen with Christ that they should and do seek those things which are above. The reason they set

their affections on things above, and not on things on earth, is that they are dead to the law and to the things of the world, and their life is hid with Christ in God. We are aware of the fact that some very able interpreters construe the words, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," to apply only to what they term the second bodily coming of our Lord to earth again, but Christ, "who is our life," most certainly does and shall appear to his saints on earth, and when he does they also appear with him in glory. Without this life, they are dead and know not anything, but when he comes, quickening them, raising them up to walk in newness of life, then they behold him, and to be with him is to be in glory. The poet said,

"'Twas a heaven below the Redeemer to know,  
And the angels could do nothing more  
Than to fall at his feet, and the story repeat,  
And the Savior of sinners adore."

Certainly, they see nothing about him to suggest weakness, but everything that is seen and known of him is indicative of might, dominion, power and glory. Wonder of wonders, then, that the poor and needy should hear the voice of such an one, saying unto them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Only those who have ceased from their labors enter into that rest which the gospel of the Son of God affords. What a mercy that he should appear without sin unto salvation to them, that they should see him bearing away into the land of forgetfulness the burden of their sins and have the assur-

ance that all their iniquity was laid upon him and that it was by his stripes they are healed. Can eternity be long enough to render adequate praise to him that loved them and gave himself for them? The tenth chapter of Hebrews declares plainly that he took away the first covenant that he might establish the second, and that because it was not possible for the blood of bulls and goats to take away sin, "by one offering [even himself, the spotless Lamb of God] he hath perfected for ever them that are sanctified." To this he calls the Holy Ghost to witness, and then sets forth that under this new covenant he would put his laws into the hearts of his people, and in their minds would he write them; and their sins and iniquities would he remember no more. This, then, is called the "new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." In the chapter in which our text is found the apostle says, For we which believe *do* enter into rest. Legal worshippers like Martha was, are still cumbered with much serving, but all true gospel believers, like Mary, who chose the good part, have ceased from their labors and entered into the rest that remaineth to the people of God. If not deceived, by faith, we have seen Jesus as the Captain of our salvation. It was he who spake as never man spake, who gave us beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. In the world the Lord's people shall have tribulation and life to most of them is one continual struggle. We

doubt not but that many of our readers are looking forward to the time of their release from the turmoil and strife of this life, when they can lay their armor by and go to their home above and enter into that eternal rest, where there will be no interruptions, but one endless day of joy and peace. Glorious faith is that which no longer dreads the monster, death. Such faith penetrates into the unknown and assures us, "It is not death to die." Death will close our eyes upon the shifting scenes of the vanities of this world, but it will also open to us the portals to immortal glory and rest. Here we experience, little by little, something of this glorious rest, but there nothing shall be able to disturb that peace which passeth understanding. When we enter into that which is beyond, we shall enjoy to the full that rest, and Christ will be our song. There comes to our mind as we write these lines the remembrance of dear ones whose faces we shall never look upon again, and there are many others of whom we are now thinking who father time and his sickle will soon reap into the harvest, and the places that know them now shall know them no more forever. While our heart strings are touched and our eyes are filled with tears of sadness at the thought of such parting, yet we are not as those who have no hope, for we believe and are sure that all for whom Christ died and rose again shall be with him where he is and be like him, and be satisfied with his likeness, and that will be enough. None but true believers can understand the ecstasy of the soul

which anticipates the joy of that rest that remaineth to the people of God. And "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

R. L. D.

---

### MARRIAGES.

---

By Elder G. E. Coulbourn, January 31st, 1931, at the home of the bride's parents, Mr. and Mrs. Joshua S. Adkins, Parsonsburg, Maryland, Mr. Cecil F. Tull, Salisbury, Maryland, and Miss Mary Helen Adkins.

---

### OBITUARY NOTICES.

---

**ELDER JAMES M. ADAMS**, our brother-servant in Christ, departed this earthly life at his home, Monroe, Georgia, March 28th, 1931, after a long disability due to Bright's disease, with which he had been afflicted for over three years, not having been able to walk for over two years; however, his mind and spirit continued awake and alert almost to the end, his interest in and devotion to the cause of Jesus Christ never wavering. He would often say, "I am not sick, just afflicted." He was blessed throughout his illness not to have to suffer much pain. He was the son of Elder William Adams and Susan Frances Hurst, was born in Jasper County, Georgia, December 9th, 1849, being one of sixteen children. He is survived by brothers and sisters as follows: Mrs. Bettie Lunsford, Mansfield, Ga., John H. Adams, Social Circle, Ga., Diillard J., of Covington, Ga., Lee D., of Decatur, Ga., G. Claude, of Social Circle, Homer B., of Decatur, Mrs. Willie Davis, of Mansfield, Mrs. Horace H. Lefferts, of Leesburg, Va., and Sylvester H. Adams, of Covington, Ga. His first wife was Miss Ella Tucker, who lived but a short while after their marriage. His present wife, who survives him, was Miss Nancy Euphrates Malcom, to whom he was wedded January 13th, 1870. To them were born the following children, all of whom are living and all having now families of their own: George Lee and John Quincy Adams, of Atlanta, Ga., William F., of Mansfield, J. Preston and Benjamin G. Adams, of Monroe, Mrs. W. L. Breedlove, Mrs. James H. Peters and Mrs. G. W. Peters, of Monroe, Mrs. J. W. Hicks and Mrs. Mary Brack Chandler, an adopted daughter, of Commerce, Ga. There are also forty-one grandchildren and fifty great-grandchildren, making a

total of one hundred living descendants. Brother Adams and his wife were both baptized the same day, April 12th, 1873, by Elder F. M. McElroy, into membership with Jack's Creek Church, Walton County, Georgia. He was ordained to the gospel ministry in 1911, and during his ministry had served four churches as pastor. Owing to his declining health, he relinquished the care of three of these; but his home church at Monroe would not give him up and retained him as pastor until his death. This church at Monroe he had himself helped to organize in 1901 and was one of its constituent members. The Lord had blessed him in temporal things as well as spiritually; and while he was not financially rich by any means, he was able to give himself without reserve to the service of the churches with no thought or care as to whether he was remunerated by them or not. He was firm and uncompromising in his stand on doctrine and order which caused him to be greatly beloved by those believing and loving the truth, but also won him the enmity of those who cannot stand for soundness in faith and practice. Many indeed will mourn his passing because of his unswerving devotion to truth as he saw it; others, we hope not many, will breathe a sigh of relief because they will no longer have to reckon with his opposition when they endeavor to bring in innovations into our ranks. A great and unflinching soul has gone to its reward. The past three years of his life has been most precious to his family, because, while cut off more or less from serving the churches, he ministered continually in the truth of God to his family, thus bringing them all to know his worth as a man of God much more intimately than would have been the case had the Lord taken him away as soon as he became disabled. The impression made upon the minds and hearts of those about him during the time of his indisposition will never be erased. The young who have come under his word and influence during these latter years have a blessed heritage to cherish within them which they shall not ever forget. Few families on this earth have ever had the christian example of true godliness set before them as has been the case here. The best of it all is that it was not of our brother's own self, but altogether of God's grace. The Signs and the Old School Baptists in the north have lost, in his passing, a true and faithful brother and supporter. In all, he made seven visits to the meetings and churches within the bounds of the Baltimore, Delaware, Delaware River and Warwick Associations. He believed steadfastly in the absolute predestination of all things and salvation wholly by grace and grace alone. It was estimated that one thousand people attended the funeral services which were held in the church-building of the First Baptists of Monroe, loaned for our use upon this occasion because of its large seating capacity. Besides the writer, remarks were made by Elders Nash, Allen and others. The following hymns were sung:

"Keep silence, all created things," and "Grace, 'tis a charming sound." Interment in the Adams family burying-ground near Dixie, Newton County. May the Lord raise up others to labor in His vineyard as faithfully as he did. May the bereft church, our sister Adams and all the sorrowing ones be comforted by the Holy Spirit of him who has taken away from us that which was his own gift to us.

ALSO,

**GEORGE JOHNSON**, the last colored member of the Mt. Zion Church, Loudoun County, Virginia, passed away from earth April 6th, 1931, at the Afro-American Old Folks' Home, Richmond, Va., where he had been a resident for the past few years. He was about 82 years of age. He was baptized in some Old Baptist Church out in Indiana or Illinois many years ago, uniting with Mt. Zion Church here during the pastorate of the late Elder J. N. Badger, upon his moving here from the west and after finding the people of his faith in this section. He is survived by one brother and one sister. Brother George was an humble, God-fearing man, a lover of good men and of the truth of Jesus Christ. He has always borne a good reputation for industry and honesty among the white people in this section. His remains were brought from Richmond and interred in the burying-grounds near Mt. Zion.

H. H. L.

**ADDIE E. WOIRHAYE**, our sister in Christ, and daughter of Benjamin and Lucy Barnett, was born April 2nd, 1868, and died March 11th, 1931, aged 62 years, 11 months and 9 days. November, 1887, she was married to Mr. John Woirhaye, and to this union were born four children: J. B., Lucy, Mona and Mager. All preceded her in death. Left to mourn are the husband and one granddaughter, Miss Mona Celest Duncan, whose mother, a daughter of the deceased, died when she was three years old, and she knew no mother but "Grandma," who raised her as her own child. Our sister leaves two sisters: Mrs. Berdie Chilton and Mrs. Ethel Owen, and four brothers: John, Frank, Mager and George Barnett. Our sister received a hope in her Savior in the year 1911, and in May of that year was received and baptized in the fellowship of the Old School Predestinarian Baptist Church called Cane Run, at Turners Station, Kentucky, being baptized by Elder P. W. Sawin, and always lived a life in keeping with the profession she first declared, an honor to the church. Her love for the brethren, her quiet manner and her godly conversation endeared her to all her friends. Her home was a haven for the brethren, and many were the pleasant hours spent in the company of brother and sister Woirhaye. She will be sadly missed by all who knew her. Her voice is stilled in the home, in the church, in the neighborhood. The appointed time had come. God has spoken. He gave, and he hath taken away; blessed be his name, and may he reconcile

us all in our bereavement and enable us to say, Thy will, O Lord, be done. Our loss is her gain.

I was called for the funeral, and tried to comfort the friends with the thought that Christ is risen and that all his redeemed will hear his voice and enter in the place which he has prepared for them, in his likeness, and be satisfied. She was laid to rest in the cemetery at New Castle. May the Lord bless the relatives and friends.

ALSO,

**MARY J. FIELDS**, our sister in Christ, was born October 18th, 1842, and died January 31st, 1931, aged almost 90 years. Her hope was strong and for years she had been looking forward to the time when it would be realized and sin would be no more. One of her expressions was, Why I am left in this world so long none but the Lord knows. She and her husband both were taken in the Old School Baptist Church called Elk Lick the same day, July, 1883, and baptized by Elder J. M. Theobald, then pastor of the church. Sister Mary had been in failing health for some years, but was tenderly cared for in the home of Mrs. Leonard Mulberry, in Sadieville. I called to see her in December, 1930, and found her cheerful, and she expressed a desire to hear me preach once more, so we gathered about a dozen of the brethren and had a pleasant time, and true, it was the last time we saw each other. Our sister was very much impressed with Elder Durand, and would often speak of his visits to Kentucky, and she gave me a photograph of the Elder he had given her forty years ago. Like a sheaf of wheat fully ripe she was gathered home to the place prepared for her. May the Lord bless those who mourn.

Written by request.

ALSO,

**JENNIE M. CROSS** (Tamssett), beloved wife of brother Cyrus Cross, was born in the town of Kortright, Delaware County, New York, December 22nd, 1871, and died March 19th, 1931, at the home of her sister, Mrs. Emily Solloway, Oneonta, N. Y. Left to mourn are her husband, her aged mother, Mrs. Ann Mills, two sisters, Mrs. Emily Solloway, of Oneonta, N. Y., and Mrs. Rosa B. Leonard, of Otego, N. Y., three brothers, Walter F. and Clifford, of Oneonta, N. Y., and James E., of Hawthorne, Alabama. June 4th, 1899, she was married to Mr. Joseph Gwynn, and to this union one daughter was born, who only lived two years. Her husband died in 1905. After the death of her husband and child she took a nurse's training course and followed that profession for ten years, coming to Cleveland to live. She was married to Mr. Cyrus Cross June 2nd, 1915, and resided in Cleveland until her health failed, when, because of her failing health, brother Cross sold his Cleveland possessions and moved to Oneonta, N. Y., with her sister Emily. That was four years ago. While residing in Cleveland Jennie endeared herself to the brethren of the Old School Baptist Church, and when not able to leave home the meetings were held at her house. While she never

had the courage to unite with the church, it was her chief joy to be with the brethren and sing the songs of Zion.

I was called from Cleveland to attend the funeral, which was held from the home Monday, March 23rd. I tried to comfort the relatives and friends with the thought that Christ is risen, and with much sorrow we laid her to rest in the cemetery in Onconta. May the blessings of the Lord be with all who mourn, and enable us to say, Thy will, O Lord, be done. Elder Arnold Bellows assisted me with the services.

GEORGE L. WEAVER.

**CATHERINE A. MILLETT** was born July 5th, 1839, and departed this life February 14th, 1929, making her stay on this earth 89 years, 7 months and 9 days. She was married to Stockton H. Millett September, 1864, and to this union two daughters were born: Josie, who died while in her youth, and Emma, who grew to womanhood and was married to Mr. William H. Slugg. Mr. Slugg is indeed a good husband to Emma and was devoted to her parents. Had he been sister Millett's son he could not have been more faithful. Mr. and Mrs. Slugg now reside in Lansdale, Pa. For the comfort and welfare of both his father-in-law and his mother-in-law Mr. Slugg consented that Mrs. Slugg stay and care for her parents. Mr. Slugg made two trips every week for seven years or more from Lansdale to see them and cheer them all he could. Sister Millett spoke of him as one of her children. Sister Millett left her husband, together with Mr. and Mrs. Slugg to realize the desolation that is brought about by death and to mourn for a devoted wife and mother. Sister Millett also leaves a host of relatives and friends to mourn, but we should not mourn for her as though she had no hope, for she professed a hope in Christ and united with the Hopewell Old School Baptist Church in June, 1861, and lived in reverence and love of that faith, and the doctrine of salvation by grace was a joyful sound to her. She loved her brethren and pastors, having witnessed the pastorates of Elders Hartwell, Purington, Chick and Vaughn. She expressed her love for the truth, and after she was unable to assemble at the place of meeting she would say, "I know I have missed much." We feel to say that she was a good ensample of true womanhood and has been gathered unto the fathers as the salt of the earth. All we can do now is to bow in humble submission to the God of the whole earth and repeat, Rest on, dear one, from all thy labors.

Written by one who cherishes the memory of such a character.

ALSO,

**STOCKTON H. MILLETT**, the husband of our dear sister, the late Mrs. Millett, was left to mourn for her only about three months after her death. He was born in 1838, and departed this life in 1929, making his stay on earth a little over 91

years. Since I have mislaid the correct dates of his birth and death, I cannot give his age as to months. However, that does not take from his personality and could not add to him. He was faithful in attendance at our meetings and expressed his appreciation of the doctrine of salvation by grace, having spoken often of his hope in the mercy of God. All that has been written in his wife's obituary might be visualized in his, except that he never united with the church militant.

His funeral, which was conducted by the writer, was largely attended, which attested to the love and esteem in which he was held. He took great pride in his home and its surroundings, his lawn being one of the most attractive in the vicinity of Hopewell, N. J. He was a liberal contributor to the writer, his pastor. We mourn for him, but not as though he had no hope, and we feel our loss is his eternal gain. He now rests from all his labors.

C. W. V.

**MRS. REBECCA FANNIE RUSHING CULLIN** was born September 23rd, 1856, and died May 4th, 1930, aged 73 years, 7 months and 11 days. Sister Cullen professed a hope in Christ at an early age and united with the Presbyterians. She was married to W. N. Cullen September 26th, 1889, and to this union was born one daughter, Mrs. Velda L. Threlkeld. In the year 1897 sister Cullen and her husband united with the Primitive Baptist Church and she lived a faithful member until her death. Sister Cullen has been in the home of the writer many times and we found her to be a strong believer in election and predestination, also of a sweet, loveable disposition. To know her was to love her. To be in the home of this dear brother and sister was a heaven on earth to the Baptists. She was dearly beloved by her six step-children, all being sorely grieved over the death of this dear christian woman. To the sorrowing husband, children, other relatives and friends I will say, Weep not for this dear sister as for those who have no hope in Christ. Oh how we will miss her in the church; also, her home will seem vacant and desolate without her presence, her love and ever-watchful care, but we feel sure our loss is her gain and all is well with her soul. She is done with the toils and cares of this life and is now enjoying the sweet presence of her dear Savior in ages where there is no end. May the saving grace, mercy and peace of our God ever be with the sorrowing ones, is the sincere wish of the writer, who was her pastor, and who was called upon to conduct her funeral. Her remains were laid to rest in the Dorris burying-ground, near Providence, Kentucky.

Written by request.

ALSO,

**W. N. CULLEN** was born April 9th, 1853, in Webster County, Kentucky, and died February 18th, 1931. He was the son of James B. Cullen

and Mary Ellen Dorris Cullen. He professed a hope in Christ in the year 1886 and joined the Primitive Baptist Church at Providence, Ky., in 1897. He was appointed Clerk of the Association in 1918. October 7th, 1874, he was married to Jennie Dorris, and to this union were born six children: Nona C., Wm. H., Russell, John W., James E. and Virginia C. Cullen. Virginia died at the age of 4 months and 3 days, July 12th, 1888. The mother of the infant died July 2nd, 1888. September 26th, 1889, he married Rebecca Rushing, who died May 4th, 1930, as stated in the preceding obituary. The writer was called to speak words of comfort to the bereaved children. I have lost a dear friend, as well as a father in Israel. I wish to say that I do sincerely sympathize with these dear children and hope God will be with them and be their everlasting comfort. We feel that this precious brother was blessed in being called to his eternal home so soon after being called upon to say farewell in this world to his loving companion, for now they are both enjoying everlasting peace in that land where parting, sorrow, sickness and death will be felt and feared no more. May God be with us and comfort us all, is the sincere wish of one who loves and believes in the just and all-wise God who rules and reigns and who makes no mistakes and doeth all things for the good of those who love him and are called according to his purpose.

Written by one who loved this dear brother and sister in Christ,

W. T. CLAYTON.

**MRS. ANNIE REESE**, daughter of M. V. and Sarah Gross Dykes, was born in Grundy County, Tennessee, January 12th, 1869, and answered her Master's call to come home January 27th, 1931. Happy thought, to be like Jesus! She came to Texas with her parents in September, 1883. She was married to Thomas Reese December 21st, 1886, and to that union were born eight children, six girls and two boys. The girls are all married. Her husband and two small children preceded her in death. All her six living children were with her when she passed away. They are Mrs. H. W. Frick, of Sabinal, Texas, Walter Wood, Albany, Texas, Mrs. H. D. Keeling, Beaumont, Texas, and Mrs. Ella Culpepper and Jake Reese, of Stockdale, Texas, with whom she had made her home the last three years of her life. She joined the Primitive Baptist Church called Bethlehem, of Martindale, Texas, the second Sunday in February, 1909, and was baptized by Elder J. B. Buntyn on Saturday before the second Sunday in July, 1909. She ever lived a faithful member and as long as she was able her place was filled at meeting Saturday and Sunday. She always contended for the truth, and nothing short of the truth would satisfy her. She never had trouble with any one. She was in bed four months, but had a smile for every one. She said Job had to suffer, also said she would be better off to go and reign with Jesus. Besides

her children, she leaves ten grandchildren, her father, who is ninety-one years of age, two brothers and five sisters, all of whom, except one, were with her as much as they could be during her affliction.

Funeral services were held at her late home, after which her body was conveyed to Stockdale Cemetery, according to her previous request, there to wait until it please the Lord to change this body as seems good to himself. I will say to her children, You all suffered with your mother, now rest with her, and remember her counsel was ever wise and kind. You did everything for her that loving hands could do. Just think of her "In the sweet by and by."

Written by her sister,

(MRS.) M. S. HAWK.

**MRS. MARY E. EGGLETON**, daughter of Anderson and Polly Lester Stultz, of Dyers Station, Henry County, Virginia, was born December 12th, 1838, and died January 22nd, 1931, making her stay on earth 92 years, 1 month and 10 days. She was buried at Camp Branch Church January 24th, by the side of her son, G. A. Eggleton, who preceded her in death more than seventeen years. Sister Eggleton on her death bed selected hymns to be sung at her burial, and requested that I preach her funeral, which I was blessed to do in the presence of a large gathering of relatives and friends. Sister Eggleton united with the Old School Baptist Church of Leather Wood, Henry County, Virginia, in her twenty-second year, and was baptized by Elder John R. Martin. She remained a faithful member over seventy years, or until death, being strong in the faith of God's elect. She greatly enjoyed assembling with the saints at their respective places of worship as long as health and circumstances permitted. I greatly enjoyed a few hours with her last summer. She married Granville A. Eggleton February 23rd, 1869, and to that union two children were born, who, with her husband, preceded her to the great beyond, her husband dying in the Civil War. She leaves to mourn her death one son-in-law, one daughter-in-law, thirteen grandchildren, fourteen great-grandchildren, two great-great-grandchildren, one half-sister, Mrs. Sallie Martin, of Sandy River, three half-brothers, B. F. Stultz, of Roanoke, Va., J. D. Stultz, of Martinsville, Va., Calvin Stultz, of Draper, N. C., and a host of friends. She was possessed of a cheerful and amiable disposition, ever ready to greet her children, neighbors and friends with a bright winning smile. She was thoughtful, kind and considerate of others, a faithful wife, a tender and loving mother and grandmother. Oh how all will miss her dear presence in the home. We are sure to die to her was gain, but to us a great loss. May it be the pleasure of the God she loved and adored to fill up the vacancy made in this home with his presence.

Written by

J. E. BURGESS.

**MRS. AURELIA S. HANCOCK** was born October 7th, 1863, and died at the Old School Baptist Home, in Salisbury, Maryland, August 27th, 1930. Before her marriage to Mr. George S. Hancock, in the year 1878, she was Miss Aurella S. Phippens. She was the mother of six children, three boys and three girls, who are married and have homes of their own. Mrs. Hancock had been an attentive member of the Old School Baptist Church for over thirty years. She is survived by her husband and six children.

The funeral services were held August 29th, 1930, at the Old School Baptist Home, conducted by Elder G. E. Coulbourn. He also read two of her favorite hymns. Burial was at Hastings Cemetery, Delmar, Delaware.

Written by

S. E. TIGGS.

**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, 1931.

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

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

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

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

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

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

person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 10th day of April, 1931.

(Seal)

FRANK P. COX.

My commission expires March, 1932.

**CHANGE OF ADDRESS.**

BROTHER J. M. Amsbury wishes his correspondents to know that his present address is Station A, Salem Oregon.

Elder C. M. Weaver's address is changed from 503 Jefferson Street, to 1114 N. Washington Avenue, Johnston City, Illinois.

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

Mrs. H. A. Strube, Texas, \$2; Isaac L. Kipp, N. J., \$1; Mrs. Allie Gooch Reid, N. C., \$1; H. P. Cate, Kan., \$1; Mrs. Sirena Bowen, Ill., \$1; John W. Rockafellow, N. Y., \$3; Miss Sadie T. Nicholl, Md., \$3; T. O. Turner, Ky., \$1; F. B. Hanover, Ohio, \$1.

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

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows (Providence permitting) to meet with them the fifth Sunday in May, 1931. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All welcome.

(MRS.) ADDIE LIVINGSTON, Church Clerk.

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

E. M. FORD.

The Baltimore Association will be held with the Ebenezer Church, in Baltimore, Md., beginning May 22nd, at 1:30 p. m., and continuing over Saturday and Sunday, May 23rd and 24th, night meetings also. All visitors are requested to come direct to meetinghouse, which is located at 200 East Madison Street, near Calvert Street. A cordial invitation to meet with us is extended to all. We hope that ministers and as many of their congregations as can do so will arrange to come.

ALVIS S. ROWE, Church Clerk.

The Delaware Old School Baptist Association will be held (the Lord willing) with the Welsh Tract Church, Newark, Delaware, May 27th, 28th

and 29th, 1931. Both railroad trunk lines are available, the Baltimore and Ohio and the Pennsylvania, to those coming by rail. Consult the time tables as changes are due in April. Ministers of our faith and order, and all those who desire to hear the truth as it is in the Lord Jesus Christ, are cordially invited to be present, and all will be welcome in our homes.

JOHN B. MILLER, Church Clerk.

The Delaware River Old School Baptist Association will be held (the Lord willing) with the Southampton Church, Southampton, Pa., Wednesday and Thursday, June 3rd and 4th, 1931. The train leaving Reading Terminal, Philadelphia, at 9:25 Wednesday morning will be met at Southampton station. Ministers of our faith and order, and all who love the truth as it is in Jesus, are cordially invited to meet with us.

CASPER G. FETTER, Church Clerk,  
27 N. Eastfield Ave., TRENTON, N. J.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (10th, 11th and 12th), 1931. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street or Chambers Street for train leaving Jersey City. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario & Western train from Kingston. Get tickets for Winterton, N. Y. Trains will be met and friends cared for. Time of trains will be announced later, when new schedules will be effective. Those coming by automobile will go directly to the meetinghouse, where they will be directed to places of entertainment. A cordial invitation is extended to all brethren, sisters and friends to meet with us.

R. LESTER DODSON.

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

Meetings every first and third Sundays  
10:30 a. m. 2 p. m.

All who are seeking the truth are  
cordially invited.

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

GEO. L. WEAVER, Pastor.

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

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

**SELF-PRONOUNCING BIBLE**

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8 $\frac{3}{4}$ x5 $\frac{1}{2}$  inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,

MIDDLETOWN, Orange Co., N. Y.



# 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. 99.

MIDDLETOWN, N. Y., JUNE, 1931.

NO. 6.

## POETRY.

### CHASTISEMENT.

(HEBREWS XII. 7, 8.)

Have pity on me, O my kindred,  
For my soul is troubled sore;  
God's own hand I feel has touched me,  
And I nothing am, I'm sure.

Day and night I wander restless,  
Seeking peace and finding none;  
God deals to his own a chastening,  
And I hope that I am one.

Friends aloof, and brethren also,  
God's own hand hath hedged me in,  
And I mourn, and cry in trouble,  
“Lord, have mercy on my sin.”

Loud and fast the sea increases,  
Casting up its dirt and mire;  
When he's tried me, I'll be purer,  
He will guide me through the fire.

Lone I stand and cry to heaven,  
Looking for the Prince of Peace,  
He whose blood redeemed his people,  
Can make the wildest tempest cease.

Satan roars and tempts me also,  
Tells of joys I used to share,  
But faith answers, There's a promise,  
Cast upon him all thy care.

So I walk in death's dark valley,  
Feel the smitings of his rod,  
Trust and lean upon the promise:  
Chastened, ye are sons of God.

FLOSSIE I. FAULKNER.

## CORRESPONDENCE.

### SOLOMON'S SONG VII. 1.

“How beautiful are thy feet with shoes, O prince's daughter.”

When a person has been in some distressing predicament, I have heard people remark that they would not care to stand in his shoes. Well, by nature all the offspring of Adam stand in the shoes of Adam; and it is a fearful and awful condition to be in before the holy and just God. Many who have no other than their Adamic shoes appear to be content with them on. They strut along proudly, filled with self-admiration, saying, How beautiful are my feet with shoes! Having their feet dressed with their fleshly righteousness, they deem that their goings are pleasing in the sight of their fellows, and of God also. Our feet do some very loud talking. Those who are swallowed up in their self-righteousness will be found making a tinkling with their feet (Isaiah iii. 16) as they are prancing along so nicely in their own eyes. They

want the admiration of men. Ah, sometimes the daughters of Zion become haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, making a tinkling with their feet. But those who walk in pride, the Lord is able to abase; and if we are of God he will so deal with us that he will hush such musical feet, and in our souls' desolations we shall sit down in the dust before the Lord our God. (Isaiah iii. 16-26.) How are you shod? Are your shoes fleshly or spiritual, earthly or heavenly? Are they old covenant shoes or new covenant shoes that you wear? Before we were born of the Spirit, and brought into the liberty and consolation of Christ, we might dress our feet ever so finely, and at our best we were only shod with defiled, carnal, earthly shoes, and in these shoes we were ever going astray from the paths of righteousness: all our steps were in transgression and sin. Now, when a sinner is called by grace and quickened into divine life he ponders the path of his feet, and it will not be long before all the admiration of his feet will vanish away, for he will see that his shoes, like those of the inhabitants of Gibcon who came unto Joshua, are "old and clouted." (Joshua ix. 5.) Then we are humbled, and feel it cannot be said of us, "How beautiful are thy feet with shoes." Ah! it our woeful experience to find that there is a print upon the heels of our feet, and in all of our footprints is the print of sin. (Job xii. 27.) As the Holy Spirit (who convinces of sin) brings in review before us our past tracks we are made to bow down in shame and grief before God, for all our footprints are iniquity. We see that our feet were never beautiful; that we never took a step that was pure and right before the Lord our God. Our Adamic shoes, old and clouted, have made ugly and wretched tracks, and we are made to scan narrowly our goings, from the infancy of our journey to the present, we are constrained to see and confess with mourning before the Lord that we have been rightly called "a transgressor from the womb." (Isaiah xlvi. 8.) What else but eternal punishment could be the just doom of such a transgressor against God? "These shall go away into everlasting punishment: but the righteous into life eternal." Our dear Savior saith, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. This solemn doctrine, felt in the heart of a poor sinner, that sees no way of escape, sinks and overwhelms the soul in the gloom of the shadow of death, and as he ponders over his ways apprehensions of the wrath to come may well make his life sad. Oh how blessed through the mercy of the Lord to sing,

"Preserved in Jesus, when my feet made haste to  
hell;  
And there I should have been, but thou doest all  
things well!  
Thy love was great, thy mercy free,  
Which from the pit delivered me."

There is, it is to be feared, very much tinsel religion among what is styled

christianity, but the pure gold will be found in those who are taught of the Lord. The true worshippers of the everlasting Jehovah are such as are by the sovereign grace of God brought and taught to worship him in spirit and in truth. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—Psalms li. 17. So you poor mourning sinner, humbled under your guilt, and grieving over your iniquities, are precious in the eyes of the Holy One of Israel. His graciousness has brought you low, and has drawn a hell-deserving sinner like you to seek the face of the Lord. You shall not seek in vain; mercy and salvation are in store for thee; and though thy ways are crooked, and thy footprints are sin, the time of love shall come, when the voice of the beloved Savior of sinners shall cheer thy heart, saying, "How beautiful are thy feet with shoes, O prince's daughter." The holy Scriptures testify of the manifold relations subsisting between Christ and the church; among them is this one in our text, declaring the royal lineage of the saints. "Who-soever believeth that Jesus is the Christ, is born of God." Being born again, poor sinners are thus manifested as the seed of the Prince of Glory. The love of Emmanuel, his labors and willing sufferings in behalf of his people, to redeem them from under the curse of the law, and to present them unblameable in his sight, has raised them up from the depths of depravity and woe, to sit with him in heavenly places, and to reign with him also; for he hath

loved us and washed us from our sins in his own blood. Glory be to the Lord!

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them." All the apparel of the prince's daughter is the gift of the heavenly Bridegroom. Unto her he hath granted that she shall be arrayed in fine linen, clean and white, which is her righteousness, presenting her all glorious and beautiful in his sight. The face of the church is comely with the imprinted loveliness of her Husband, Savior and King. Decked with his salvation, robed in his imputed righteousness, the King greatly desires her beauty. (Psalms xlv. 11.) He calls her "Hephzibah," for his delight is in her, and he speaks to her heart, saying, "Thou art all fair, my love; there is no spot in thee."

"How beautiful are thy feet with shoes, O prince's daughter." When the prodigal son returned home, "the father said to his servants, Bring forth the best robe, and put it on him; put a ring on his hand, and shoes on his feet." Surely they were not "old and clouted." Ah no! but beautiful new shoes, fit to wear with the best robe. Look at him stepping out of those old, ragged shoes, into the new ones. There he stands, robed in beautiful garments; and those feet that in times past walked in iniquity, that strayed so far away, in riotous living, now are shod, O how

beautiful are thy feet with shoes! The father said, "Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." It is written, The Lord will keep the feet of his saints. (1 Sam. ii. 9.) And the apostle Paul speaking of them, Having your feet shod with the preparation of the gospel of peace. (Eph. vi. 15.) Such are the shoes that the Holy Spirit puts on the feet of sinners called by grace. All the footsteps of the elect of God, when shod with these shoes are right and glorious. What say you, dear children of God? Do you not want your feet to be always shod with the preparation of the gospel of peace? Oh beautiful shoes that make beautiful the feet of the blood-washed host! Thus shod even a poor, vile sinner like me can walk in the ways of pleasantness, and in the paths of peace. While we were walking in our own fleshly shoes we were free from righteousness; we could never keep in the right way. Our God, who knoweth, hath said, They are all gone out of the way. "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." The quickened sinner finds it very abasing, and a grief to his heart, that in his old patched up shoes his feet are ever straying from the way of holiness which he now yearns to walk in. He hungers and thirsts after righteousness; but the shoes of fleshly righteousness can never satisfy the longing soul of the sinner born again. While we were experimentally

under the old covenant our condition, our health, our apparel, our shoes, everything, was wretched. But when the time to favor Zion, the set time was come, and faith in Christ Jesus was given us, then Jehovah changed our estate. Precious faith in the blood and righteousness of the Son of God healed our diseases and brought health and cure (Jer. xxxiii. 6) to our sin-stricken hearts. We were then arrayed in beautiful apparel, the imputed righteousness of Christ, and with our feet shod with the preparation of the gospel of peace we were ready to walk in peace with God and with men. "I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk."—Ezek. xvi. 10. Let us together, dear children of God, examine these shoes that believers in Jesus wear. These shoes have various names in the Scriptures, but they are all embraced in this designation, "The preparation of the gospel of peace." In whatsoever aspect these shoes are viewed our soul's exclamation will be, "How beautiful are thy feet with shoes, O prince's daughter." When faith, which is the gift of God, comes to, is wrought in, the quickened sinner, he steps out of the old into the new covenant shoes. In the first shoes he stands guilty, a transgressor, condemned. But when by faith in the crucified One, the precious Lord Jesus Christ, he steps in the shoes of the preparation of Christ's gospel of peace, he stands complete before God. "Ye are complete in him, which is the head of all

principality and power.”—Col. ii. 10. In the shoes of the first Adam, he is a sinner, wretched, lost, undone. In the shoes of the second Adam, Christ, the Lord from heaven, he stands redeemed from the law and its curse, for “Christ hath redeemed us from the curse of the law, being made a curse for us.”—Gal. iii. 13. In these shoes he stands righteous before the Lord, for Jesus is the end of the law for righteousness to every one that believeth. In these new covenant shoes the poor sinner experimentally finds access into the grace of justification, and rejoices in hope of the glory of God. (Rom. v. 1, 2.) Yea, the world, sin and Satan are put under their feet, while the melody of that triumphant song is felt in their hearts, “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.” Having our feet shod with the preparation of the gospel of peace, what though our enemies, our sins and Satan, death and hell array themselves against us? Shall we tremble and flee at the sight of them? Oh no, our feet are prepared (by faith in the blood and obedience of the Captain of our salvation) to run through a troop. God giveth us the necks of our enemies. Shod with such shoes we trample them under our feet. (Psalms xviii. 29-40.) Our enemies are found liars unto us, and we tread upon their high places. (Deut. xxxiii. 29.) O believer in Jesus, shod with gospel shoes, like thy Savior, thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample

under feet. (Psalms xci. 13.) Look at the sight! There goes forth the stripping against Goliath of Gath. Is he prepared for the encounter? The world would say, No. With his staff and sling and five smooth stones in a script, he draws near the Philistine. “Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him, but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.”—1 Sam. xvii. 45-51.

In the name of the Lord of hosts he stood upon the prostrate giant. How beautiful are thy feet with shoes, O David! Having our feet shod with the preparation of the gospel of peace, we are enabled to walk even as Jesus walked. (1 John ii. 6.) For our God in giving us these shoes for our feet, makes his grace to abound toward us, that we always, having all-sufficiency in all things may abound in every good work. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 25. When believers in Christ Jesus walk in the ordinance of baptism how beautiful are their feet with shoes. Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. When members of gospel churches are found walking in the truth, walking in love, walking in tender-heartedness, forgiving one another, bearing each other's burdens, walking as children of light, how beautiful are their feet with shoes. What shoes have you on your feet? Are we walking in pride, going on frowardly in the way of our fleshly hearts? Then we have evil shoes on our feet. But are we walking humbly with our God, walking in the truth, as it is in Jesus, walking in the old paths, and the good way? Then the evidence is that our feet are shod with the preparation of the gospel of peace. May our feet ever thus be shod; then shall it be said, "How beautiful are thy feet with shoes, O prince's daughter."

**FREDERICK W. KEENE.**

RALEIGH, North Carolina.

207 UNDERWOOD STREET, TAKOMA PARK, D. C.

DEAR ELDER LEFFERTS:—I had not thought to write you so soon, but perhaps I will have more peace of mind if I write you without delaying.

Though no more than we could expect, yet many of us will regret Elder Adams' passing; for even in his weakness his usefulness, love and sweet fellowship were still much in evidence. I do not think I shall ever forget my visit in his home last year, and shall always esteem it a privilege I was able to go. Since and including the meeting at the Hall in Washington, I have had little enjoyment from your preaching. A peculiar thorn has been hedging my way; but yesterday in a good measure it was taken away, especially in the afternoon, and at the end of the service I felt a quiet joy to think I had once more been able to listen more peacefully. If I have ever known anything of heavenly joy, I think I have experienced what it is to be in an ecstasy of joy, but I really prefer the quiet peace which sometimes possesses me. I feel then more like Mary sitting at the feet of Jesus, while with a more ecstatic joy it seems there is so much fleshly excitement creeps in. I crave a meek and quiet spirit. Last night I read the sixth chapter of Romans right through and the whole of it is in much the same strain as the few verses which were your text. While I believe that most, if not all, Scriptures are exhaustless, yet it is but little that I can see or comprehend. I do trust, though, that sometimes the Lord has been pleased to give me an understanding heart and

that he does sometimes open my eyes that I see wondrous things. You did not appear bound yesterday and I felt the Lord led you out: and I trust it was so. It seemed to me that the morning and afternoon texts had quite a bearing on one another. The one speaking of the death, burial and resurrection of Jesus; and the other of the death to sin, of the burial in baptism and of the rising again to newness of life. The following verses in the same chapter I felt last night, and as I now read them again, to be very searching. Paul admonishes such as are dead to sin to let not sin reign in their mortal bodies, nor to yield their members as instruments unto sin. This seems an impossible thing. How often have I thought of the Scripture which is in this chapter: "Sin shall not have dominion over you." Why then, if the life of God is in me, does sin appear to have such complete sway? Yet I hope, oh I do hope, I am dead *to* sin and not dead *in* sin. I think it is Paul who says that sin revived and he died. Can it be then that it is this sight of sin which is proof one is dead to it? I know sin is in me, it rises like the foam of the ocean, as the Scripture says, the wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt. (Isaiah lvii. 20.) The love of sin rises all, or most, of the time, yet, too, I believe I hate it with a perfect hatred. Is not this, as it were, a living death? Is this what Paul means when he says, I die daily? How little we can comprehend what the death of Christ really means; but I think when we have a

glimpse of it, a little insight into the terrible suffering he bore, it does indeed make us desire to be dead to sin. A minister I used to enjoy in England would say sometimes that the desire to love is love. So I hope the desire to be dead to sin is proof that we are. I suppose that to be baptized aright, one has already died to sin and that our life is hid with Christ in God. I do not think that when I came to the church I realized very much of the import of water baptism. I did feel that I hoped the Lord had made me desire his love and the company of the saints more than anything the world could hold, and I wanted to be among them. At the service before the baptism the chapel was full, but I felt if the whole world were there I still would want to follow my Lord. Further than this, I do not think I saw, until a few minutes before I went into the water. The congregation was singing the hymn, "Humble souls who seek salvation," &c. When they came to these lines:

"View the right with understanding,  
Jesus' grave before you lies;  
Be interred at his commanding,  
After his example rise,"

I stood there at the top of the steps looking down into the rectangular pool of water and it seemed a veritable grave, and oh how I wanted to be there, buried away from the world. I did not want it, do not want it now, but I become entangled: yet being entangled is one thing, and being *of it* is another. "I know that my Redeemer liveth" is a Scripture which often brings peace to me. How do we know he lives? I cannot say that

I am entirely without his love, but it appears too great for me, hence the fear that he does not live *for me*. Yet, if he is *my* Redeemer, he does live for me, does plead his sufferings and death in my behalf, and does make my sins his own. The Lord is the only One to whom we can really look, yet I know there is a ministry one to another, else why a church at all? I think, too, the minister must crave the ministry of his flock to him, so we feel the life-stream flowing from one member to another even as the blood in the natural body, imparting life to each member. The subject of the resurrection becomes increasingly dear to me. Oh that we may each know what it is to be dead *to* sin, freed from death *in* sin, and experience the resurrection power again and again.

The Lord be wisdom and utterance unto you, and keep you from evil.

Your sincere friend and little sister,

GRACE ASTON.

LEBANON, Ohio.

DEAR BRETHREN:—Inclosed please find money order to pay for the renewal of my subscription to the SIGNS OF THE TIMES. I am sorry I am delinquent again, and thank you for continuing to send it to me, for I would rather lose any other paper than this, for it is blessed news from those who love the doctrine of God our Savior, who have learned to trust alone in his grace and mercy, who have no confidence in the flesh, who are wandering in these low grounds of sorrow, helpless to perform one act to save themselves from eternal destruction without the mercy and

grace of the all-wise Father which is vested in the soul-cleansing blood of Jesus Christ, who are hungering for the surety that their names are written in the Lamb's book of life from before the foundation of the world. This is my only hope. Once it seemed sufficient, but now I am full of doubts and fears lest I have grasped the shadow and missed the substance, but God knoweth the way that I take; within all is darkness and vanity. In the language of Paul, When I would do good evil is present with me, and how to perform that which is good I find not, but I do hope (as I continue in the language of Paul) it is no more I that do it, but sin that dwelleth in me. Oh that I could praise the Lord for his mercy and goodness to the children of men. This is my hope and my desire, although he make it not to grow. Am I your sister in this precious hope? I know not.

(MRS.) EVA W. MORRIS.

DRESDEN, Tenn., March 12, 1931.

DEAR EDITORS:—I enjoy reading every word in the SIGNS, especially the editorials, they are so edifying and comforting. I enjoyed the editorial in the March issue on chastisement; also the articles written by Elders J. H. Hardy and L. L. Schenck in January and February numbers. I want to say that I hope and trust I am thankful to God that he has so strengthened and gifted some that they go into deep water and bring ashore the hidden treasures that remain for them that love him. I ask an interest in your prayers, that I may bear my chastisement as one that receiveth instruction from God.

Respectfully,

MINTIE WHEELER.



## CIRCULAR LETTERS.

(Written by brother Geo. R. Tedford.)

*The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 5th, 6th and 7th, 1930, to the churches of which she is composed, and to the associations and meetings with which she corresponds, sends greeting.*

**BELoved BRETHREN:**—As an expression of fellowship, we again address you this our annual Circular Letter, and on this occasion we have selected as our theme the subject **Brotherly Love and Unity**. “Behold, how good and how pleasant it is for brethren to dwell together in unity!”—Psalms cxxxiii. 1. First, the character and relationship of the brethren, and secondly, the manner of their living together in unity. In the Scriptures the words “brother” and “brethren” are used in a variety of senses. Some are so called in a proper sense, as by immediate descent the children of the same parent or parents according to the flesh, and some affinity, kindred or nation, and also by common participation of our human nature in which all men are brethren. But the saints of God are all brethren in a spiritual sense by the grace of God, they all having God as their Father and Christ as their Elder Brother. In this sense we were brethren in eternity as the members of Christ’s body. “Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned,

when as yet there was none of them.”—Psalms cxxxix. 16. Christ’s incarnation is another proof of his brotherhood. “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.”—Psalms xxii. 22. Again, “Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.”—Heb. ii. 12. “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”—Heb. ii. 17. “For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he [Christ] might be the firstborn among many brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”—John xx. 17. His death is a strong proof of his love for his brethren. He was delivered for their offences and raised again for their justification. And he received gifts for men, to quicken whom he will. (John v. 21.) He said, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory,” &c.—John xvii. 24. “And you hath he quickened, who were dead in trespasses and sins.”—Eph. ii. 1. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”—Gal. iv. 6. In this way they are brought to view as brethren. Not like national Israel under a covenant of works, but as the spiritual Israel in the

covenant of grace. National Israel was a separate people, and not reckoned among the nations, and in that sense they dwell alone. For Moses said, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated from the nations round about us. The brethren are separated from the world, for they are not of the world, as Christ was not of the world. Not that they chose Christ. No. Ye have not chosen me, but I have chosen you out of the world; therefore the world knoweth not you, because it knew him (Christ) not. For they neither know me nor my Father: So in dwelling together they are one body. My dove, my undefiled, is but one. Christ is the head, and they, the brethren, are his body and members in particular; members of his body, of his flesh and of his bones. Christ is the living stone as the foundation, and the brethren are lively stones to compose the spiritual house, the holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. They, the brethren, dwell together in love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Beloved, if God so loved us we also ought to love one another. God is love, and he that dwelleth in love dwelleth in God and God in him. "Herein is our love made perfect, that we may have boldness in the day of

judgment: because as he is, so are we in this world." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "My little children, let us not love in word, neither in tongue; but in deed and in truth." Another evidence of thus dwelling together in unity is that we endeavor to keep the unity of the Spirit in the bonds of peace. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 3-6. So the life which the brethren live is a life by the faith of the Son of God, who has loved them and given himself for them. As they are living members of Christ's living body, the church, so they have bowels of sympathy if a brother is in bonds, as being bound with him, and with such as suffer adversity, as being yourselves also in the body. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice and weep with them that weep. Make not a man an offender for a word, nor lay a snare for him that reproveth in the gate, nor turn aside the just for a thing of nought. (Isaiah xxix. 21.) "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

May grace, mercy and peace be with you all. Amen.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

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

Middletown, Orange Co., N. Y.

**CHURCH SOVEREIGNTY.**

It has long been an accepted practice among Old School or Primitive Baptists to regard each separate church among us as an independent unit having sole control of its own affairs. This is right. We have nothing to say or to recommend at variance with this. We believe in no man or bodies of men having regulatory or legislative powers over God's house. We believe in no councils, synods, conferences, federations, associations, etc., having power to make laws or rules governing individual churches or seeking to impose their will on such churches, as do most of the protestant and catholic

organizations. We do not believe it is right for any church to enter into and concern itself with the internal affairs of a sister church unless the latter church invites its counsel and conference in the matter. The Scriptures of the New Testament, the commandments of Jesus, the inspired directions given to the apostles by the Holy Ghost to be delivered to the churches of the saints: these should be and are the only rule of faith and practice for a body of believers professing to be the true gospel church. It is through the Spirit that we walk in the Spirit; and so walking, we adhere believingly and faithfully to that which has ever been sound doctrine and right practice.

While we certainly have no wish to detract in the slightest degree from the truth of church sovereignty, a cherished and distinguished mark of true Baptists always, yet there is a tendency among us to-day to over-emphasize the independence of churches and to lose sight of the fact that churches, as well as individual members of churches, are all in one great fellowship and in one communion: therefore are members one of another, are helpers of each other's joy, bearers of one another's burdens; and that we should be mutually dwelling together in love and not be hindrances in one another's way. Notwithstanding the churches of the saints are scattered here and there, north, south, east, west, we are in reality all one church. All these separate churches of the saints are based upon the one foundation of the apostles and prophets, having the

one corner-stone: Jesus Christ. Are they not all one church, one body? Yes. Are they not, then, interdependent as well as independent? Disorder or trouble in any one church reacts distressingly on all the churches in love and fellowship with that one. Christ being the Head of all the body and of each individual church or member of it, each and all have the same spiritual life. However, being in the flesh and not having yet been transported to glory, we all also have the nature of Adam. This lower nature conflicts with the believer's higher nature. This conflict is not simply in each believer, but is in the church as a whole while here on earth. Hence, the need for the faithfulness of brethren that when the flesh hinders spiritual decision and blinds better judgment, we may have their counsel and loving watchcare. One church should never set at nought the counsel and judgment of its sister church without due and careful deliberation, any more than one member of a church should ignore the entreaties of his brethren. This no one of us will do if we love one another as children of God do really love each other. It is because we have been brought by revelation to believe the same things that we do love one another. This love the world does not have and knows nothing of it. This love, however, the church does have, and from the beginning it has been the one significant mark of those who truly follow Jesus. For a brother or sister in a church to say, "I shall do as I please and it's nobody's business," is fleshly and contemptible.

For a church to say, "We shall decide our own problems as to order and discipline so as to suit ourselves, no matter what other churches think to be right or wrong," is equally to be condemned. We wish not to be misunderstood in this. No church has the power to regulate another church, but a church should not set aside what has always been regarded as proper for churches of the one faith and order, and so to establish new precedents, without very careful and prayerful consideration and without consultation with brethren and churches of the same faith and order. The natural man has always wanted to be a law unto himself and to do as he lists, but grace brings us under allegiance to Jesus Christ and into a bond of unity with one another. Thus, no one of us, either as an individual or as a church, can afford to do as we naturally please without causing distress to other members of this body of which each of us is a part. For example, when a church makes an effort to push forward the ordination of a brother to the work of the ministry, one in whom sister churches see no gift in that direction or in whom sister churches discern some disqualification which rightly bars him from the ministry, such a movement if persisted in can have but one end—disaster for the church and for the brother thus placed in such a false position. The ordination of men to the work of the ministry, of men who have never shown any ability or gift in that direction, has caused much distress among churches. In such cases, if churches had regarded less their own

sovereignty and had more regarded the advice and suggestions of sister churches, much confusion might have been avoided. Because a brother can talk well and has a good flow of words does not mean necessarily that he can preach. There may be far more real preaching called forth by the Spirit out of an illiterate man with a stammering tongue than out of one who is more lettered and more voluble.

Further, as an example, we are living in a time when christianity's moral standards are being steadily lowered in order to accommodate the denominations of the world to these modern times. The sanctity of the home and its intimate relationships are being invaded, marital obligations are being laxly regarded or ignored utterly. Within the past few months, some of our state governments have amended their divorce laws to make divorces ridiculously easy, often on the most trifling pleas. In such a time as this, it becomes increasingly more difficult for the true church to maintain its high moral standards of former times as handed down from the primitive church. Yet it ought to be done. Christ and Paul handled this question of divorce very plainly and both forbade the remarriage of divorced persons in the church, yet we find some of our churches to-day not in agreement on this question of divorce. In some churches, remarried divorced persons are held in fellowship, while other churches exclude them. Thus, a brother or a sister may find themselves in fellowship with a church in one section or neighborhood; but

over in another place near another church, they would be regarded as out of fellowship: and this by churches claiming to be one in doctrine and order.

The same thing holds true of membership in lodges or secret organizations. Some churches make no test of fellowship on the ground of membership in secret societies, others do. So one might be regarded as being in good standing if located near one church not discriminating against these organizations; but if living near another church not fellowshiping such things, his standing would be questioned: all because of no change in the individual himself, but only because different churches regard these matters differently. These things are not right, such a situation indicates something wrong somewhere. This condition makes against peace and gives rise to misunderstandings between brethren. Would it not be well, then, for us to bear in mind that although church sovereignty is well and good, our churches are at the same time so bound up in one another's fellowship and interest they cannot afford to ignore the counsel and judgment of each other? It might be well for us to confer together more closely upon these and all matters of variance, for sister churches to counsel together more than they do so as to become familiar with others' viewpoints in these things. Unless done in the right spirit and moved by the pure mind of Christ thereto, it would be worse than useless. Should the fleshly mind motivate such conferences and

counsels, we should have confusion worse confounded. There is surely great need of much walking carefully and prayerfully before the Lord and in the presence of one another. Oh, that the Lord may guide us by his unerring Spirit, show us the right and give us the courage of true faith to do it. May we be moved by his life within us to petition him at the throne of grace for the strength and wisdom we each so much need in this dark and cloudy day. Churches and believers are as independent of one another as branches on a tree are independent of each other; they are as dependent on each other as branches of a tree are dependent on the main stem to bear them. Work this out for yourself and you may see just how far church sovereignty extends, and just to what extent each of us needs all the others of us.

It has been our desire in writing this, not to do so in any carping of fault-finding spirit, but to do so in loving faithfulness and with a desire for the true welfare and prosperity of the Zion of God.

H. H. L.

#### NOTICE.

BECAUSE of our limited space, we are compelled to request our brethren to be as brief as possible in writing obituary notices for publication, for we feel the majority of our readers would rather we devote more space to letters from the brethren and sisters than to take up so much room with long obituary notices.

#### ROMANS XIII. 14.

"BUT put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."

In writing to the Roman believers, Paul not only declares what is the doctrine of God, but its practical application in their everyday life. A true believer is not only a hearer, but a doer of the word, and Paul was directed by the Holy Ghost to write those precepts and admonitions that were suited to the needs of the saints, and that they themselves could not live and practice but by the Spirit's aid and influence. They were in the midst of a wicked world, and they were commanded to "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." They were not to be conformed to their ways and practices, which were, many of them, wicked in the extreme. If persecuted, they were not to avenge themselves, but rather to bless those that persecuted them, and they were commanded to give place unto wrath, for it is written, "Vengeance is mine; I will repay, saith the Lord," and they are told not to be overcome with evil, but to "*overcome evil with good.*" They were to be subject to the powers that be, even though those very powers were the Roman rulers, who have gone down in history as the basest and most wicked of men, and who were wont to condemn the innocent, and approve the guilty. They

were to render to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear and honor to whom honor. Early history shows how terrible was their lot, they had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (*of whom the world was not worthy*); they wandered in deserts, and in mountains, and in dens and caves of the earth. What a remarkable record, and facing such things, which were in God's purpose for them, the Holy Ghost saith, Do not resist, for he that taketh up the sword shall perish with the sword, but rather give place to wrath, and be in subjection to the powers that be. If they had resisted and tried to overcome, they would simply have overcome evil with evil, but saith the Spirit, Be not overcome of evil, but overcome evil with good. Now as those who profess themselves believers are the ones to whom the Holy Ghost by Paul is writing, we believe that those who are in the Spirit will not fulfill the desires of the flesh, yet there have always been those who professed to be in the Spirit, when they were bent upon satisfying the flesh, to fulfill the lusts thereof. They have a zeal which they think is of the Spirit, but it proves to be of the flesh, for they that are in the flesh do mind the things of the flesh. Whatever our faith and zeal may be, yet if *God's love* be not there, it is all in vain. Love, which is

the fruit of the Spirit of God, makes our cheerful feet in swift obedience move. This is the love that Paul in 1 Corinthians xiii. calls charity, that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. It is for the love they bear to the name of their God that they are constrained to walk worthy of the vocation to which they are called. When those who profess this love do contrary to it, their actions not only discredit themselves, but reflect upon *God's name*. It is in the covenant mercy of God that trials and tribulations abound in their path, and Paul beseeches them to present their bodies a "*living sacrifice*," holy, acceptable unto God, which is their reasonable service. A living sacrifice is a painful sacrifice, and the manner of this sacrifice is set forth in Isaiah liii. 7: "He was oppressed, and was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," and his dear and precious children are for his sake "killed all the day long," and "are accounted as sheep for the slaughter." It is in this killing and slaughter that God's choice is proven. When the three Hebrews were standing in the multitude of their fellowmen, while they were known and beloved of their God, they were not known to the king as anything more than subjects upon whom he could

vent his rage. He did not know that he that touched them touched the apple of God's eye, but it was in the furnace God's choice was manifested, and his presence felt and seen. It might be reasoned by some that the three Hebrews could have chosen the line of least resistance, conformed to the crowd, go where they went and do what they did, play the hypocrite and escape the cross. They could not do that. No, because they belonged to God, and were led by his Spirit. They that can follow the crowd, that can favor the flesh for the sake of ease and comfort of the flesh, show that they are bastards and not sons, for God's children glorify him in the flame. They must pass under the rod and they prove they are his as they humbly give their back to the smiter and take the spoiling of their goods joyfully. Truly it was a wicked world that the Roman saints lived in, a world that made their hatred felt by cruel persecution, persecution that would cause the hireling to flee and the hypocrite to appear in his true character. It was a wicked world then, it is a wicked world now, a world that is no more a friend of grace to-day than the world was yesterday. To-day if ye will live godly in Christ Jesus ye shall suffer persecution. If brethren escape the cross, if they do not meet persecution in this world, if they think the world is changed and is kinder and more sympathetic to the saints, it is because they themselves are worldly, worldly-minded, and it is just as true, we solemnly believe, that they who are friends of this world are enemies of

God. The Spirit by Paul saith, Put ye on the Lord Jesus Christ, for as many as have been baptized into Christ have put on Christ, they have professed to follow him who was brought as a lamb to the slaughter, who as a sheep before her shearers is dumb so he openeth not his mouth.

"Ye who the name of Jesus bear,  
His sacred steps pursue;  
And let that mind that was in him  
Be also found in you."

The "love of God" which is only found in those who are truly his, is the only principle that will endure trials and persecution, and enable the saints to glory in tribulation, distress, persecution or famine, nakedness, peril or sword, for in all these things they are more than conquerors through him that loved them. Now the spirit of the flesh will want to make provision for the flesh, and will try, by hook or by crook, to escape trouble, but God's children will often loathe the flesh, hate the flesh, crucify the flesh. The gall and bitterness they have because of the flesh will cause their souls often to be humbled within them, while fleshly characters who know not the love of God, nor the power of that love in their hearts, will be turned aside, they will not endure the cross, the cross will drive them from under the cover of their hypocrisy to where they rightly belong. It will prove, no matter what their profession is, or has been, that they are but dross, and the fire will separate them from God's afflicted and poor people, and they, when they turn from the cross of Christ to fulfill the lusts of the flesh, are like the dog that has turned to his own



vomit, and the sow that was washed to wallow in the mire. John said, 'They went 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. Wickedness will have its reward, for though hand join in hand, he shall not be unpunished. Many are too proud of heart to submit to the cross that God has sent into their lives, but every one that is proud in heart is an abomination to the Lord. While we are commanded to be subject to the powers that be, yet that does not signify that because the law of our land to-day is lax or is not enforced, and allows a debtor to escape his obligation by becoming a bankrupt, that a child of God shall take advantage of that law. Others promise, when they know they have no mind to do what they promise. Paul tells us what love is the fulfillment of, saying, "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." The love of God will enable the debtor to face his debts, and to him no honest debts can be outlawed, it will cause children to have a heart of sympathy to their parents and to obey them. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God en-

dure grief, *suffering wrongfully*. \* \* \* But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Paul, writing to Titus, says, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Thus if the courts of any country issue a warrant for the arrest of any, it is the duty of law-abiding subjects, especially those who profess the truth, not to escape arrest, but to surrender themselves, for that is praiseworthy in God's sight. To-day the holy estate of matrimony is in many minds an unholy thing and they separate. We were shocked to read recently that one only had to live in a certain place six weeks to establish residence with a view to getting a divorce. Men can leave their wives, and wives can leave their husbands, and get divorces for desertion, lack of maintenance, incompatibility of temperament and a number of other reasons, which are not recognized in God's word, and we would boldly declare that all who do so and marry again are adulterers, and they that marry them that are so divorced are adulterers. Again we repeat, wickedness will have its reward. How can those professing the truth, plan and scheme to escape from a marriage union with one who does not love the truth and who has made his or her life miserable? Is not this a cross of God's making? If that wife or husband is willing to live with such an one, the word of God does not say leave such an one, and if one leaves such a person, and that person gets a

divorce for desertion, surely a child of God who has the love of the truth in his heart will remain faithful to his wife, or she will remain true and faithful to her husband. Before God and God's holy word such are still husband and wife, and all who marry such who are separated, contrary to God's holy word, are adulterers and adulteresses. We never expected we should have to write thus to the Israel of God, we do it, as his servant, with a sincere desire to be free from the blood of all men, and we would here also add that whenever the Old School Baptist Church shall fellowship such things, "Ichabod" can be written there. (1 Sam. iv. 21.) We believe wherever the trial is, whatever it is, that trouble or trial is not to be escaped by crooked means, for that cross is ordained of God. "Thy dross to consume, and thy gold to refine." God will stand by them and comfort them, like one whom his mother comforteth. Do we not know many who have had cruel trials, and trial of cruel mockings, and while they perhaps could have found a way by law to fulfill the lusts of the flesh and escape the rod, yet they have nobly lived, and bravely faced their trials, though their heart at times was ready to break, as their cup has seemed filled with gall and they have said, This is more than I can bear? One that we know said that, and the Lord said immediately, "Thy Maker is thy husband." Another, when they saw one near and dear to them ruined under the cruel knife of a drunken surgeon and were contemplating taking the course of the law, the Lord said, "Vengeance is mine, I will repay." That was enough. God reigns, let each dear afflicted child of God consider that it is "My Father's hand prepares the cup, and what he wills is best." Let every man abide in the same calling wherein he was called. God can in a moment remove the trial, and many there have been who, witnessing the patience and meekness of God's saints under the rod, have themselves been turned by the same power from a persecutor to a believer. With the Romans this was very true, their meekness and humility manifested in the face of cruel mockings of those who persecuted them was more convincing than any other course they might have pursued. They knew this world could not deal justly with them any more than it did with their Lord, yet God will see that justice is satisfied on their behalf. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," was their rule under most distressing trials. It is trials that make the promise sweet, for in this world ye shall have tribulation, but in me, peace. Jesus often stands by those who bear their trials, and then they can say, It is good for me that I have been afflicted. Paul in 1 Corinthians vii. gives us a rule for husband and wife to follow, and the soul does well to follow it, even though they walk the furnace in doing so. Those who do not, but copy this wicked world in their course, certainly are not guided by God's holy word, and are belittling the holiness and sanctity of

marriage and putting Christ, who they have professed to put on, to open shame. God does not lay any burden or trial on any of his but what he will give strength to bear it. For God is our refuge and strength, he is a present help in trouble, and Jesus is a brother born for adversity. Therefore, "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."

G. R.

---

### CHANGE OF ADDRESS.

---

Elder George L. Weaver has changed his address from Cleveland, Ohio, to 824 Bland Avenue, Shelbyville, Kentucky, where he requests his correspondents to address him.

---

### OBITUARY NOTICES.

---

**J. SIDNEY TIMMONS** was born near Berlin, Maryland, September 15th, 1860, and departed this earthly life April 17th, 1930. He was married to Miss Anna Davis February 3rd, 1908, who preceded him to the grave on May 21st, 1925. No children were born to their union. He was married to Miss Elizabeth Davis July 24th, 1926, who is left to mourn her loss. He never united with the church, but was a firm believer in the predestination of all things, and was a regular attendant at the Old School Baptist meetings when not providentially hindered. The writer had the pleasure of taking him to many meetings, where he seemed to enjoy the preached word, as well as meeting the many friends. We have had many enjoyable talks upon the things of the Spirit, and he related his experience to me many times, and it dated back to when he was a young man and used to carry his mother to Indiantown Church, at Powellville, Md. On some of those trips he first realized he was a sinner, and from then until his death he did not feel himself fit for membership in any church. He always seemed to look to the saints of God as the sheep and himself unfit to be numbered with them, yet he loved them and the doctrine, and ever stood ready to defend the cause of God when approached upon that subject. The writer had a talk with him just a short while before he passed away, when he was so weak he could scarcely talk above a whisper, and he was just as firm in his belief in the power and purpose of God as any man I have ever talked with. He was the youngest of seven brothers, all of whom have preceded him to the grave except two. He was a brother of the

late Elder John Timmons and W. L. Timmons, both members of the Old School Baptist Church. He was the son of Elzie and Ann Timmons, both members of the Indiantown Church. He was honest and upright in all his dealings and tried to make his word his bond, and was always ready to help his neighbor whenever he could. He was a loving and kind husband, ever ready to do all he could to make his wife happy.

His funeral sermon was preached by Elder G. E. Coulbourn, of Cape Charles, Va., followed by a few remarks by the Methodist pastor, of which denomination his wife is a member, after which his body was laid to rest in the Pittsville Cemetery to await its Master's call. May the dear Lord comfort his dear wife and friends in their loss, and may we be given the heart to say, like one of old, Thy will, O Lord, be done, not ours.

Written by his nephew,

J. W. S. TIMMONS.

---

**MARY JANE WHITE DUNSON** was born in Pike County, Arkansas, May 20th, 1866, and died March 20th 1931, near Chillicothe, Texas, making her stay on earth 64 years and 10 months. She was married to J. A. Dunson November 29th, 1885, and to this union were born twelve children, all of whom are living, excepting one son, Elbert, and one daughter, Gerthia May. Those living are all grown, and were at their mother's bedside when the end came. Sister Dunson was a kind and loving companion and a mother indeed, and her children speak for her wonderful watchcare over them. Brother and sister Dunson joined the Old School Baptist Church in Pike County, Arkansas, in October, 1894, and were baptized by Elder James Williams. Some years later they moved to Texas and cast their lot with the Dawson Valley Church, near Vernon, Texas. Later the church was moved to Davidson, Oklahoma, and they came with it, but continued to reside in Texas. Her membership was still with that church at the time of her death. We all loved this dear saint of God and were grieved to give her up, but hope we are reconciled to the will of him who doeth all things well. We believe it pleased him to call her home, and how comforting it is to confide in the evidence we have that she was reconciled to his will and was ready for the call. Her faith was in the promises of God, in the finished work of Jesus for both time and eternity. Her spirit, that God made perfect through Christ, sweetly left the dust body and returned to God who gave it. We laid the silent dust back in the ground, there to remain until Jesus comes to earth again. Dear mourning ones, weep not, nor wish her back again, for she is at peace with her God. My prayer to God is that some sweet day you will meet her again and she will be so beautiful she will be like Jesus. May all the saints of God be comforted with that thought.

Written by her pastor,

W. N. GREEN.

**BENJAMIN V. WHITE**, son of the late Elder E. V. White and sister Elizabeth White, died at his home, Leesburg, Virginia, May 16th, 1931. He is survived by one brother, John G. White, and by his wife, one daughter and three sons. His wife was Miss Lillian Brosius. His daughter is Mrs. John A. Tebbs, of Indianapolis, Indiana. Two sons: Heath and Elijah White are living at Buenos Aires, South America. One son, Albert, is at home managing the business in which his father was engaged. Also, there is one grandchild. Mr. White was 65 years of age last October. He had been in declining health for many months. While he did not unite with the Old School Baptists, that was the church and doctrine he believed and loved. He was a strong predestinarian and knew that salvation is wholly of the grace of God through Jesus Christ. He was always ready and willing to contribute of his substance to help the cause along. It was a keen sense of his unfitness that kept him out of the church, not at all any dissatisfaction with the doctrine or with the people who stood for it. I shall miss him, because he was a personal friend and helper in every way.

The funeral was largely attended, proving the esteem in which the whole community held him. Burial at Leesburg. May the Lord in his mercy comfort the mourning ones.

ALSO,

**CHARLES L. AYRES** died April 1st, 1931, at his home, near Hickory, Grove, Virginia. He was born July 8th, 1849. One brother and two sisters survive him: W. S. Ayres, Mrs. Allie F. Caton, of Bethesda, Md., and Mrs. Laura Popkins, of Alexandria, Va. Also has three children living: Gustavus Ayres, El Paso, Texas, Mrs. J. W. Makely and Ben L. Ayres, of Clifton, Va. Seven grandchildren and five great-grandchildren survive him. All fear of death was taken from him and he approached his end with calmness and resignation, said he knew he had not long to live and that the will of the Lord must be done at the appointed time. He united with no religious body, but believed the doctrine as witnessed by the Old School Baptists. For many years he attended the meetings at Mt. Zion. Funeral was held at Mt. Zion, burial in the graveyard there.

By request.

ALSO,

**LEWIS MOREHEAD**, a believer in Jesus Christ and a lover of the truth, departed this life at the home of his nephew, Mr. Joseph Murphy, near Herndon, Virginia, April 27th, 1931. While he had been in failing health for some months, did not take to his bed until Friday before death came. He was born January 1st, 1854, in Fauquier County, Virginia, a son of Percy W. and Mildred Morehead, and is the last of their family of ten children. He was a brother in the flesh of our dear sister Mary Murphy, of the Frying Pan Church, and who died December 20th, 1930, her obituary appearing in the February SIGNS. He is survived by his wife, who was Miss Emma Mur-

phy, daughter of Deacon Hiram Murphy of the Frying Pan Church. Also, is survived by one son, Henry Morehead, who, with his wife and two children, lives at Fort Myer Heights, Virginia. Mr. Morehead has for years been a faithful and regular attendant of the meetings of the Old Baptist Church and it was not possible to preach the doctrine too hard or too strong for him. He was a firm believer in the absolute predestination of all things and in salvation by the grace of God through Jesus Christ, and in that way only.

At the funeral the writer read the fourteenth chapter of Job, commenting especially on the words in the fourteenth verse. His remains were laid to rest in the cemetery at Fairfax, Virginia. May the Lord comfort and sustain the lonely widow, and assuage the grief of all who mourn.

H. H. L.

**MRS. ELIZA M. SEALE** was born July 6th, 1857, and died January 22nd, 1931, aged 73 years, 6 months and 16 days. She was a daughter of Thomas and Louisa C. Peterson, and was married to Jasper Seale February 10th, 1876. Mr. Seale died December 19th, 1904. Mrs. Seale was almost an invalid since young womanhood, but bore her afflictions with much patience. She professed a hope and joined Chapel Hill Primitive Baptist Church when about twenty years of age, and remained a devoted member until death. Her seat was never vacant when she was able to attend the meetings of the church. In all her afflictions and sore trials her faith in God was strong. She leaves to mourn her death seven children, one son and six daughters, three daughters having preceded her to the grave. Those living are Mrs. W. L. Goza, Mrs. E. L. Knight, Mrs. H. N. Butler and R. G. Earl, of Durham, Okla., Miss Carrie Seale, of Chicago, Ill., and Mrs. O. S. Earle, of Long Beach, California. Those deceased are Mrs. W. W. Everett, Mrs. W. F. Moffett and Annie Melic Seale. She leaves one sister, Mrs. Lucy A. Seale, of Eagle Mill, Ark.

Elders V. R. Harris, of Fordyce, J. R. Harris, of Thornton, and J. T. Everett, her pastor, all spoke words of comfort to the bereaved, after which her body was laid away in Chapel Hill Cemetery. We, her children, will miss her, the church will miss her, but we feel our loss is her gain, and we desire to be submissive.

Her daughter, (MRS.) W. L. GOZA.

**ELDER M. L. COMPTON**, pastor of the Regular Primitive Baptist Church of Richmond, Virginia, died at his home, in Louisa County, Virginia, Saturday night, March 14th, 1931. The cause of his death was pneumonia.

His remains were laid to rest in the family burying-ground the following Monday at 3 p. m. Services were conducted in his home by brother M. G. Lyons and the humble writer of this notice.

G. S. WEIDER,

Clerk of Richmond Church.

**MRS. SUSAN FRANCES THOMAS**, the subject of this notice, was born March 22nd, 1860, and died April 4th, 1931, making her stay on earth 71 years and 13 days. She was the mother of six children, three of them preceded her to the great beyond. She leaves to mourn their loss her husband, three sons: R. W. Thomas, I. L. Thomas, C. W. Thomas, seventeen grandchildren, one sister and two brothers. She was a loving companion to her husband and a kind mother to her children, and was a hard working woman, always looking after the care and welfare of her family. She possessed a smooth temper and was kind to all who came near her. She was truly a helpmate to her husband and a loving mother to her children, a kind neighbor to all who lived near her. The writer visited their comfortable home several times and always found her busy about her household affairs. She had complained for a few weeks of not feeling well and their family doctor had told her husband she had a very weak heart, and on the morning of her death she told her husband to prepare a dose of medicine for her. This he did and when he returned he found her dead. In her early life she professed a hope in Christ Jesus, but never united with the church. She was a firm believer in the doctrine advocated by the old order of Baptists.

Elder Dell Smith was called to conduct her funeral. Her body was laid to rest in the Goff Cemetery, where her three little ones are buried. God alone can reconcile and bind up the broken hearts of her husband and three sons.

Written by request of her husband.

J. W. McCLANAHAN.

**W. T. PETTY**, my aged and beloved husband, passed away Sunday afternoon, April 28th, 1929, aged 85 years, 5 months and 14 days. He had been in poor health for several years, but was confined to his bed only three and one-half days before his death. He complained but little, and the end came quietly. He was born in Alabama and was raised in Mississippi, and in after years moved to Texas with his family and lived in different localities. He was a kind father and husband, a good provider, honorable and upright in his dealings with all men, visiting the widows and orphans, the sick and afflicted. He was a firm believer in Christ and his teachings. He was buried in Hopewell Cemetery, of which church he was a devoted member for years, and was also a faithful reader and lifelong subscriber to the SIGNS OF THE TIMES. He united with the Primitive Baptists in early manhood. He was a good singer, and his seat in meetings was never vacant when he could possibly attend. He was married twice and raised two families. He leaves a host of relatives and friends to mourn his absence. Though grief stricken and lonely, I humbly bow in submission, and say, Thy will be done, O Lord, not ours.

His devoted wife, (MRS.) F. S. PETTY.

**MRS. JENNIE CROUSE**, wife of Alpha Crouse, of General Bridge, N. Y., departed this life Friday, April 24th, 1931, after a brief illness of confinement to her bed by valvular heart trouble, from which she had been a chronic sufferer for some time. Her maiden name was Jennie Zeh, and she was born in the town of Seward, Schoharie County, New York, July 3rd, 1863, making her stay upon the shores of time almost sixty-eight years. She was united in marriage to Alpha Crouse in 1888, proving a loyal, efficient helpmate, and to this union were born two children, Floyd and Luella, who survive; also one sister, Mrs. Mary Bellinger, of Seward, N. Y., and two brothers, Judson Zeh and Philip, of Schenectady, N. Y. Mrs. Crouse had lived all her life in Seward, except for the past two years, during which time she, with her husband, resided in part of the house now occupied by Mr. and Mrs. Earl Stevens, where her last days were spent, and where she was ministered to by her daughter, now Mrs. Earl Stevens, with all a daughter's love and all a daughter's care. Deceased was a woman held in high and deserved estimation by all who knew her. She made no outward profession of religion, but was a firm believer in the doctrine of sovereign, effectual, saving grace by the blood of a crucified and risen Redeemer, and had no faith in the works of the flesh.

The funeral services were held at her late home Monday following her death, and the interment was in the Slate Hill Cemetery. The writer ministered at the funeral. The community where she lived and those who comprise the Middleburg Church have lost a good friend, who will be much missed.

ARNOLD H. BELLOWS.

**MRS. ELIZABETH JOHNSON** departed this life January 4th, 1931, aged 86 years, 3 months and 16 days. She leaves one son, Andrew Adkins, twelve grandchildren, sixteen great-grandchildren, three sisters and three brothers to mourn their loss. She was the eldest of a family of ten children, three of whom have long ago crossed the death stream, as also have our dear father and mother long since passed away. Sister Lizzie, as she was called, died in the triumph of a living faith. She had been a member of the Primitive Baptist Church for sixty years and was faithful to her church and her religion as long as she lived. She kept in touch with the people of her faith by letters and papers long after she had to cease going where she could hear one of her faith and order preach, for our dear sister loved the people of God. Often her affliction grew so great she craved to die and go home to rest. She was a great Bible reader, and could go down into the deep mysteries of God's word and explain its contents with the greatest zeal. Her mind was clear until the last, and just before her soul took its flight she called her daughter-in-law to her, and said, Give my little old book to Sarah (that is the

writer, the youngest of six children) and I have clasped it to my heart as the most precious gift on earth. It is tied with a little old faded string, and has many, many marks made in it by the dear fingers that will never write to me again. Her suffering is now over and our loss is her eternal gain. She requested that the hymn, "Asleep in Jesus, blessed sleep," be sung as her body was lowered into the grave, and it was, so sleep on, dear sister, and take your rest, while angels keep a silent watch.

Her sister,

SARAH DILLON.

**C. M. BRUCE**, my father, passed from earth life February 1st, 1931. He was over seventy-seven years of age. His father before him was a member of the Primitive Baptist Church in Crawford County, Indiana. He was a student of the Bible, and often have I seen him reading it. My mother preceded him by almost twenty-nine years, and since her going it seemed that father was never satisfied. He spent much of his time with his children, who live in scattered places: Texas, Kansas, Oregon and California. The funeral took place at his home town, Pawnee Rock, Kansas, near which he had been a resident since 1878. We regretted much not to have a minister of the Primitive Baptist faith present, but did not know of one within reach. As a boy I used to attend meetings with my father that were held in Riverside Schoolhouse, in Pawnee County, Kansas. In later years father sometimes drove as much as sixty miles to attend the services that were held near Welsford, Kansas. Elder Hardy, and sometimes his son, would preach at these services. Father was a man of a reserved nature especially on religious subjects, but sometimes a few words he would say gave an index to his sincere interest in christianity. Father said little in his last days to indicate his feelings about the beyond, but he fell asleep after a rather distressing illness that took the form of weakness of the heart, and we could but think that he found rest from the journey in the hope that had been his for so many years. His life was an inspiration for better things in those who knew him, and his memory will linger like a benediction in the hearts of his children.

His son,

W. F. BRUCE.

**MR. S. E. NEWMAN**, aged 62 years, passed to the great beyond November 3rd, 1930, after an illness of several months. With lingering sadness and regret he was followed by his many friends and devoted relatives to his last resting place. He is survived by his wife, three sons and two daughters: Ralph S. Newman, of Monroe, La., Robert P. and Arthur Newman, of Bastrop, La., Mrs. J. P. Tally, of Bastrop, and Mrs. J. A. Naff, of Beekman, La., two sisters, Mrs. S. Hammel, of Bastrop, Mrs. James King, of Ferriday, La.; one brother, Mr. G. Newman, of Bastrop, La. He also

is mourned by several nieces and nephews and a host of grandchildren. Although his soul is now at rest and free from the care and pain of this world it would seem like heaven if we had him back again, but still we say, The Lord's will be done. We who grieve for him to-day are the ones who loved him most.

Written by his sorrowing wife,

(MRS.) S. E. NEWMAN.

BROTHER Newman was baptized by me September 8th, 1930, after telling a beautiful experience as the reason of his hope in the Lord Jesus. He was a man who was loved by his brethren and many friends. His body was laid to rest in the Old Home Cemetery after the writer tried to speak words of comfort to his bereaved family and many friends, using as a text, If in this life only we have hope, we are of all men most miserable.

T. J. EVERS.

**MRS. T. E. ATTEBERRY**, only daughter of David and Amanda Bricker, was born in Cass County, Missouri, December 17th, 1890, and was married to Elmer Miller November 14th, 1907. To this union one son, Howard, was born. Mr. Miller died in December, 1918. December 29th, 1921, she was united in marriage to Elder T. E. Atteberry, and to them were born three boys, Edward, James and Robert. In March, 1922, she united with Good Hope Church of Primitive Baptists, at Kingman, Kansas, and was baptized the following May by her husband, ever after adorned her profession, living in that blessed hope of eternal rest beyond, of which we fully believe she is now in possession. Sister Atteberry was well qualified to be all that a minister's wife and helpmeet should be, patient, meek, humble and prayerful, giving to her husband every encouragement to be faithful in his calling, enduring with patience the lonely hours of his absence, devoting to her children a mother's tender love and care. Her deep interest in her husband's labors and the welfare of the church endeared her to the members, who loved her well. She was stricken with pneumonia April 8th, and passed peacefully away April 18th, at the age of 40 years, 4 months and 1 day. Besides her grief-stricken husband and four sons she is survived by four brothers, James, John, Oscar and Grover Bicker, and many other relatives and friends, who are left to mourn, yet not without hope.

The funeral services were held Sunday, April 19th, at Little Flock church-house, of which church she was a member, conducted by the unworthy writer, using as a text 1 Corinthians xv. 49, after which we laid her body to rest in the cemetery at Greenwood, Missouri, to await the coming of the Lord Jesus in the power of the resurrection, when the bodies of his saints shall be raised in the likeness of their Lord to see him as he is and be satisfied. In this blessed hope may her dear husband be satisfied. Amen.

W. L. HALL.

**WILLIAM HENRY FREWELL** was born March 30th, 1837, in Tippecanoe County, Indiana, and moved to Bell County, Texas, in 1854. He was married to Miss Betty Ann Cornelison December 10th, 1861, and to that union four children were born, three girls and one boy. The boy preceded him in death several years. His wife died May 30th, 1898. He went to the Civil War in 1862 and served three years. He and his wife united with the Baptists of the Primitive faith and order in 1870, and he lived a faithful member, always filling his seat when not providentially hindered until the end came, January 4th, 1931, making his stay on earth 93 years, 9 months and 4 days. He leaves to mourn his passing three girls, Mrs. Nick Hunter, of Hico, Texas, Mrs. G. H. McCarty, of Lawn, Texas, Mrs. J. A. Willis, of Grier New Mexico, seventeen grandchildren, a host of great-grandchildren and a number of friends and relatives. Surely a great man in Israel has fallen and the church at Clairette has sustained a great loss, but we feel that her loss is his eternal gain. So weep not as those who have no hope, for he is not dead, but asleep in Jesus, from which none ever wake to weep. Friends, may the God of all grace sustain you in this sad hour and enable you to say as did one of old: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

His funeral was conducted by his pastor, Elder W. R. Hardin, and his remains were laid to rest in the cemetery at Hico, Texas, to await the second coming of the Lord.

Written by one who loved him,

W. W. SLAUGHTER.

**MRS. SIS McINTOSH** was born September 3rd, 1866, and died March 17th, 1931, aged 64 years, 6 months and 14 days. She was before her marriage Sis Shaffer, and married Jack McIntosh December 24th, 1891. To this union were born six children, one of whom preceded her to the grave. Surviving are two sons, Orville and Earl, three daughters, Mrs. Pat Park, Mrs. Wade Perkins and Mrs. Elmer Herndon, seventeen grandchildren, an aged step-mother, three brothers, W. S., J. H. and C. L. Shaffer, three half-brothers, L. E., A. B. and J. A. Shaffer, three half-sisters, Mrs. Clarence Smith, Mrs. Frank Goad and Miss Emma Shaffer, with a host of other relatives, to mourn her going. All was done for mother that loving hands could do, but God saw fit to call her from the walks of men, and death was certainly a relief to her, for she had long been a sufferer, but bore her afflictions patiently. It is hard to give her up, but God knows best, and our loss is her eternal gain. Mother claimed a hope in early life and united with the Primitive Baptist Church at Mt. Pleasant, and lived a faithful member until death. She was a faithful wife and a loving mother, and was ever ready to help others in time of need. We would do well if we could emulate the life she lived.

Elders C. O. Kerley and N. A. Rodgers conducted the funeral in the presence of a large congregation.

Written by her daughter,

(MRS.) WADE PERKINS.

## MEMORIALS.

WHEREAS, it has pleased the Lord to remove from our midst by death our dearly beloved brother, **DEACON ARCHIE CAMPBELL**, we desire to record upon our Minutes and in the SIGNS OF THE TIMES our sorrow as a church in this bereavement and a tribute of love and respect to his memory which is precious to us. He was a man of few words, possessing a quiet spirit, and was found faithful in his office through years of service rendered the church in its trials and vicissitudes.

Done by order of the church.

GEORGE RUSTON, Moderator.

ANGUS GILLIS, Church Clerk.

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

Mrs. M. Smith, B. C., \$1; Mrs. Frances Hand, Texas, \$1; "A friend," Ky., \$1; Mrs. H. A. Hiltabrand, Ill., \$5; S. W. Peacock, Calif., \$1; L. Z. Ross, N. Y., \$1; J. P. McMillian, La., \$1; Mrs. Ida M. Elmenduf, N. Y., \$3; Mrs. Ella K. Rittenhouse, Manitoba, \$3.

## MEETINGS.

The Delaware River Old School Baptist Association will be held (the Lord willing) with the Southampton Church, Southampton, Pa., Wednesday and Thursday, June 3rd and 4th, 1931. The train leaving Reading Terminal, Philadelphia, at 9:25 Wednesday morning will be met at Southampton station. Ministers of our faith and order, and all who love the truth as it is in Jesus, are cordially invited to meet with us.

CASPER G. FETTER, Church Clerk,

27 N. Eastfield Ave., TRENTON, N. J.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (10th, 11th and 12th), 1931. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street at 3:20 p. m., or Erie R. R. Ferry foot of Chambers Street at 3:30 p. m., for train leaving Jersey City, N. J., at 3:45 p. m. on Tuesday, June 9th, or Erie R. R. Ferry foot of Chambers Street at 6:10 a. m. on Wednesday, June 10th, for train leaving Jersey City at 6:30 a. m. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take O. & W. train leav-

ing Kingston at 1:27 p. m. on Tuesday, June 9th. Get tickets for Winterton, N. Y. All trains mentioned are operated on Eastern Standard Time. Trains will be met and friends cared for. Those coming by automobile will go directly to the meetinghouse where they will be directed to places of entertainment. A cordial invitation is extended to all brethren, sisters and friends to meet with us.

R. LESTER DODSON, Moderator.

There will be a two days' meeting at the Olive and Hurley Church, Shokan, Ulster County, New York, June 20th and 21st, 1931. Trains will be met at Ashokan Friday p. m. and Saturday a. m. All lovers of the truth are cordially invited to meet with us. Places of entertainment will be provided for all.

ORVILLE WINCHELL, Deacon.

The annual meeting of the Border Union of Old School Baptists is appointed to be held with the Big Spring Church, at Elgin, Oregon, June 19th, 20th and 21st, 1931. We especially invite any ministers or brethren who may be traveling through the country at the time to attend these meetings. Our highways are standard roads, and it is delightful to see our country at this season of the year. Persons desiring to attend these meetings will come to La Grande by the Oregon Trail Highway, and from there proceed to Elgin, where they will receive a welcome. Any requests for information will be answered by me.

C. W. BOND,

LA GRANDE, Oregon.

The Siloam Association of Predestinarian Baptists will meet with the Sulphur Creek Church, at Riffe, Washington, on Friday before the second Sunday in September, 1931. All ministers of our faith and order, and all those who desire to hear the truth, are cordially invited to attend. For other information write the clerk of Sulphur Creek Church.

(MRS.) VERNA SCHOONOVER,  
NESIKA, Washington.

## OLIVE & HURLEY OLD SCHOOL BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited,

## EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

## SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

## SELF-PRONOUNCING BIBLE

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8 $\frac{3}{4}$ x5 $\frac{1}{2}$  inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,

MIDDLETOWN, Orange Co., N. Y.



# 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. 99.

MIDDLETOWN, N. Y., JULY, 1931.

NO. 7.

---

## CORRESPONDENCE.

FREEWATER, Oregon.

DEAR BRETHREN:—In my lonely meditations there are so many things which are so grievous and soul-crushing at first appearance that seem unbearable, but when fully matured I find them to be heavenly blessings. Truly did Jacob speak my heart when he said, The Lord was in this place, and I knew it not. Oh how wonderful are the works of God in the experience of his dear people. His works and ways are very different from our ways. God's thoughts and ways are as high above our thoughts and ways as heaven is above the earth. Man by worldly wisdom cannot understand how this can be, yet it remains a fact known only to the heirs of salvation, revealed by the Holy Spirit through faith which is in Jesus. My meditation has been exercised along the line which divides between our (man's) works and God's work. I have ever believed that there is a cause for every effect, and God is the one which brings the cause that

produces the effect in the mind and heart of his people. This truth is set forth in all the types and shadows recorded under the old covenant and is fully confirmed in the gospel, or new covenant. Now let our minds investigate Jacob's words at the head of this letter. What caused Jacob to use the expression, The Lord was in this place, and I knew it not? Jacob was forced to leave his home and kindred, just as his grandfather had been, and I believe that Jacob went out not knowing the way he was to go any more than Abraham did, and the dark night which overtook him, and the unrestful place he had to lay, with the hard rocks for his pillow, made his examination of self, with all his surroundings, one of vital interest to him. Dear ones, do you remember the darkness of mind and soul you felt, after the sunshine of that assurance which called you from darkness into the marvelous light of God's dear Son? Remember Jacob had the blessing of the Father bestowed upon him before he left, and so does every child

of God, and when this light which they have in the soul (which is the blessing) begins to sink or hide its face in doubt then fears begin to rise up like mountains and our light becomes so dim we, like poor Jacob, have to stop. We can no more create a light to travel with than Israel could remove the cloud when it was let down. So, dear ones, it is in these dark hours that God is teaching us a glorious lesson, something which astounds all our worldly wisdom. We never dreamed of God being in the darkness. We, like the disciples, could see Jesus as long as he lived, but when death (darkness) settled down on him their light went out. They had hoped this man would redeem Israel, but darkness that could be felt shut out all the blessed expectation which brightened their journey as they witnessed the eyes of the blind being opened, the deaf hearing, the lame walking and the dead raised to life. Dear brethren, after once witnessing all this wonderful power and goodness, would you think the time would come that they could actually doubt all this wonderful evidence? Well, indeed they, like Jacob, could not believe that God was with them in beholding their dying Lord. But, bless God, he was there and they knew it not. O, dear brethren, how it builds up the soul which is crushed under a sense of sin to feel that Jesus was touched with our infirmities, when we are awakened to the truth that he is a Friend which will never leave nor forsake us. When we, like Jacob, find that the dear Lord is with us in all the conditions of this mortal pilgrimage,

then we, like Jacob, gather all those hard stones (trials and sufferings) on which we had lain and build an altar to our God on which we can offer up our broken and contrite hearts in praise to his holy name, and now as I write there are many of these gracious places in my past experience where God has gotten within me a name which is above every name. Notwithstanding all these blessed evidences, we have never learned or been able to walk with them. We, like poor John in prison, have to be shown over again. "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." The first thing in this long line of glories is, The blind see. That is just the reason John knew the Lord was with him: his understanding was enlightened to see God. When our eyes are opened to the dealings of God with his people, we then see the lame walking, and we can see how a poor leper (sinner) is cleansed by the blood of Jesus, and we can see how the deaf are made to hear the joyful sound of the gospel, and see the dead raised to life, and the poor have the gospel preached to them. Now, dear ones, why is it we do not like to be classed with all these afflicted when they bear all the blessed evidences that the dear Lord pronounces all his goodness on? They are the ones who have the welcome call, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Let us hear Jacob's experience:

a little further while in this dark but glorious night. He knew God was there before he left for the rest of his journey. The reason he knew God was there was that God made to him a precious promise which he never forgot, although many times afterward the way was so dark and crooked he could not see how God's promise could ever be fulfilled. But he was like God's humble poor, for while so many things come up in our experience it seems to us we must go down, yet the promise of God that he will be with and bring us safely to our Father's home, we remember with deep reverence. For it is in such straits we learn it is the only way. Lord, to whom shall we go? for thou only hath the words of eternal life. God promised Jacob he would be with him whithersoever he went and would bring him again to his Father's home (promised land). See the many deceptions Jacob met in his long and eventful journey, mixed with many disappointments, too numerous to mention on paper, but may God so exercise our minds that we may gather them as we travel along this highway. We see Jacob after being loved by his father-in-law; then not only his father-in-law, but his brothers-in-law, were turned against him. It brought that sweet promise fresh to his mind which God had made: I will bring thee safe in thy Father's land. See Jacob gathering all his belongings together, preparing to start on the long journey back, not thinking for a moment that he had to pass through Esau's land to reach his desired haven. There were too many other crooked and rough places which must be made smooth and straightened before he came to this mountain which to him was impassable. As the night overtook him it made him remember that his father's land was over Jordan (death), and this caused him to exercise all his power and wisdom and try everything he could to meet his brother. Why did Jacob so hate to meet his brother (the flesh)? Because he had not forgotten the wrath and hatred of his brother which caused him to have to leave his father's home. After Jacob had divided his belongings and sent them before to meet Esau, and gave him gifts to, if possible, appease his wrath that he might reach his desired promise which God had made the first night of his journey, the last thing he sent over the brook was Rachel, his first love, and Joseph was a confirmation of that love. Then we see the poor old soul left alone to see the fruitlessness of all his efforts. Here alone in the night God appears in the person of a man (Jesus) and Jacob wrestled with the man. O, dear brethren, what wrestling of soul there is with the child of grace when we, like Paul, find that law in our members warring against the law of our mind. I feel that of all the trials Jacob met this was the most trying one, it seemed to be the one that sealed grace forever to the heart and mind of his dear people. Notwithstanding, we, like Jacob, have the promise of God that he will bring us off more than conquerors through Jesus, we have got to learn that we have to pass through Esau's land (this mortal life) before the vic-

tory is gained, and this we did not realize at first, but, like Jacob, all our efforts were crowned, and we became very wealthy (self-righteous), that was when the afflictions, or distress, came. We could tell God, who made the promise to us, that if he would only withdraw his rebuke from us we would serve him better and not be so rebellious, not knowing that we were not yet perfect and that we were yet poor sinners. Brethren, how often have we tried to appease the wrath of Esau (flesh) by offering all the good things God has blessed us with, but every one who, like poor old Jacob, has passed through that dark night of soul-wrestling has learned it is not in man that walketh to direct his steps. Such soul-exercise as this will not let go until the assurance comes, although it leaves them crippled the rest of their lives. But as crippled as Jacob was, he met Esau, his brother, with four hundred men, and in place of Esau showing the wrath which so frightened Jacob he fell on his neck and kissed him. Oh how truly has God in the christian experience made the lamb and the wolf to lie down together. Oh how God can temper all our adversaries so we can willingly walk to the house of God and partake of his psalm ordinances just as freely as if we were not in the flesh. Brethren, have you forgotten the long night struggle your poor soul had while impressed with the desire to go home to your friends and tell them what great things the dear Lord had done for your soul, and when the blessing (daybreak) of the Lord came there was

nothing in the way? My people shall be willing in the day of my power.

There are many more blessed things I would love to speak of experimentally, of the wonderful works of God in the salvation of his people, but my letter is now too lengthy. May the dear Lord bless and save his dear people from every false way for Jesus' sake.

J. T. BARNES.

RUTHERFORD, N. J., March 13, 1931.

DEAR PAPA AND MAMMA:—Perhaps you feel that I have been unappreciative of your most excellent letters, as I have not responded very promptly. Mamma made some references in the letter before her last to you both finding comfort in your children, and I meant to thank her for what little I may have contributed to such a feeling. It is nice to hear such things about one's self, even though he may not be altogether deserving of it. Papa, you now come along and have simply overwhelmed me with the wonder of the things to which you are giving expression. I can easily adopt one of your phrases, and say, Language, as I know it, is utterly incapable of adequately portraying the true feeling of my inmost soul in reading your last two letters. The one before that which came to-day so filled me with praise to God for giving you to see the glorious things of his kingdom as recorded by you, that I immediately made a copy and sent it to the SIGNS for publication, and then sent the letter itself to some of the New York brethren, and a copy to Elder Coul-

ourn, at Cape Charles, Virginia, to whom I feel very close, and they have all expressed themselves as being well pleased with your writings. Really, papa, you cannot know how I have enjoyed these letters. I wish there was some way in which I could impart unto you the preciousness of such things, but words are empty vessels and the half cannot be told.

Some of the dear old ladies in the Primitive Baptist Home, in Salisbury, Maryland, have been urging me to send them a picture, so I have posed for one of them and am sending one to you and mamma as a slight token of my love and esteem. Also, am inclosing "An Ode" written by one of the sisters in the Home, which you have probably seen before, but Beulah surprised me Christmas by having it printed and presented one to me beautifully framed as a Christmas gift. It is good when we have friends who think such things about us. I assure you I shall be delighted to have all you may be impressed to write. The Lord has wonderfully taught you in the experiences to which you refer of your own failure, but he did not leave you destitute of his mercy, which has followed you all the days of your life. I can see that when you have not known which way to turn, bewildered and at your wit's end, the God of Jacob did lead you about and instructed you in the way of righteousness, for his name's sake, and you found refuge in the Rock of Ages. I can walk with you in much of the way, for I feel this wonderful God of ours has been my support and shield when all

other helps have failed me. He has appeared as the God of my life in a most personal manner, and there are times when I do desire that he will choose all of my changes for me, that he will be with me in prosperity and not forsake me in the day of adversity. If we did not use all of our wisdom and effort and prove it to be an utter failure, what occasion would there be for looking away from self unto the everlasting hills, to him who inhabiteth eternity and filleth immensity? Somehow, we do feel to say, Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. I am persuaded that this God who hath so wonderfully manifested his salvation to us in life will not desert us in death, and I pray that whether our days be many or few, they all are his due, and may they be devoted to him. At our best we are all failures, and without him we can do nothing, but, one said, I can do all things through Christ, which strengtheneth me.

"This God is the God we adore,  
Our faithful, unchangeable Friend;  
Whose love is as large as his power,  
And neither knows measure nor end.

'Tis Jesus, the first and the last,  
Whose Spirit shall guide us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come."

I am thankful for the desire which you expressed that your unworthy son and the editor of the SIGNS should exalt the great and blessed name of our Savior, and I would sound his praises

forth that heaven and earth might hear, if I could, but I just cannot attain unto the heights to which I would wish to ascend in ascribing greatness to his name. To exalt the name of Jesus is the most wonderful and blessed thing a poor sinner ever attempted to do, and while there are times when our little cup runs over and we feel to be lifted above the earth and are raised up to the third heavens and see and hear things unlawful to be uttered, yet we do but know in part now, we do but look through a glass darkly as compared to what we shall see when we shall see him as he is and be like him. The joy that will be theirs who shall surround the throne, singing, Not unto us, not unto us, O Lord, but unto thy name be glory and honor, will be inexpressible and full of glory. Is it too much for us to hope to be in the innumerable company? When looking at ourselves and seeing that there is no good in the flesh, we may despair, but when, by faith, we can plead before the Father that Jesus died for us, every obstacle is removed and we are assured of our acceptance in the Beloved. May God give us triumphant faith, by which we may mount up as on wings of eagles, and soar aloft with him who loved us and gave himself for us. Then, nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

It is now after ten o'clock p. m., and while I have not reached down into the depth of the mine of the riches of God's grace as it is in Jesus Christ our Lord, I hope your pure mind may have had

a stirring up whereby you have been able to glimpse the land that is afar off and that you have had delightful anticipation of entering into that place of bliss, when your earthly journey is ended, forever to be with your Lord. Quench not the Holy Spirit, but write on and on of the things of Jesus and let the glad tidings ring out.

Your son who loves you in a two-fold sense,

**R. LESTER DODSON.**

CASTLEWOOD, Virginia.

DEAR BRETHREN:—In the March number of the SIGNS OF THE TIMES is an article from the pen of brother J. I. Foster, of Texas, at the close of which he says, "I hope some one with more extended views on the subject may write, if the Lord so directs." This is a kind and reasonable request and should have a brotherly reply. Not that I claim for myself a better gift than brother Foster, but I feel to be quite subordinate to him, and fear anything I may write upon the subject might cause it to be asked, Who is this that darkeneth counsel by words without knowledge? or whether the impression I have to write upon this subject is truly of the Lord. The brother has given us many good, sound and consoling things in his article, however I failed to fully catch the thought the writer of this article meant to convey in regard to the sycamore tree Zaccheus climbed. It could be my weakness might have prevented me from so doing. I will say here, without keeping the reader in suspense as to

what I see in this matter. This tree doubtless represents the law. I hope anything I am blessed to say may be in line with the thought the brother had in mind to convey. Zaccheus was not only chief among the publicans, but he was rich. A publican is an inn-keeper and a collector of tolls, yet he was a son of Abraham. Zaccheus has the experience of all God's children, they all climb Zaccheus' tree (the law). The very first thought and first step Zaccheus made to climb the tree to see the Savior manifested the work of salvation by grace in the heart of Zaccheus, because the Lord saw him before he saw the Lord, and by this awakening the sinner flies to the law of works for justification, but it thunders its sentence, The soul that sinneth, it shall die. No reprieve or mercy there. Paul said, "Christ is the end of the law for righteousness to every one that believeth." "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." How is that? Only by the purpose and predestination of God in the salvation of his people by grace, to the end that the sinner should scale the law to his very utmost for justification, and thereby wean himself and see he was a poor, condemned sinner and his only hope for salvation was at the feet of Jesus, and seek his all in him. Then Paul again said, But after that faith is come we are no longer under a schoolmaster. My experience and the Scriptures do not teach me that we ever saw Jesus by our own efforts, or deeds of the law, neither does Zaccheus tell us

that he ever saw Jesus in a manifested sense before he made haste and came down, then he saw Jesus, because he had the witness in his soul that Jesus was richly abiding at his house and received him joyfully. Therefore, Jesus says, I in you and you in me. Paul once climbed Zaccheus' tree. He said he was taught according to the perfect manner of the law of the fathers, but when there shown from heaven a great light round about him and he fell unto the ground, as did Zaccheus, then Paul laid down his Pharisee religion and never took it up again, but confessed, and said, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Paul says, But even unto this day when Moses (by whom the law came) is read the veil is upon their hearts, nevertheless when it shall turn to the Lord the veil shall be taken away. When Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel (the law). Here was the figure of Jesus, the dear immaculate Lamb of God, and his bride. As Rebekah lighted off the camel, or law, even so did Zaccheus, and Paul, and all the children of this eternal Bridegroom and bride. Paul said, Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Here the sinner is slain by the law. He had worked himself out of timber and material, all his own righteousness by the deeds of the law had failed him, his stronghold, as he thought, now gave way and he saw himself a poor, vile, wretched sinner in the sight of the just

and holy Jesus. He is as the old poet said, "When to the law I trembling fled, it poured its curses on my head." Here the sinner finds the doors of justice by the law bolted against him, no way to escape divine justice. He sees nothing but mercy can reach his doleful case, and cries, Lord, have mercy on me, a poor sinner condemned to die. Here the Lord reveals himself, and says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Then he makes haste and comes down, "for to-day I must abide at thy house." The poet says, "On the wings of his love I was carried above." To a feast of fat things well refined, where all is love. It is a memorable day of lifting up and refreshing with those who are blessed of the Lord to fully realize these things. The dear child of God thus led is no more a conditionalist, he no more cries, Do, do, but it is already done and completed in Jesus, and all his works shall praise him, and he has no confidence in the flesh. The prophet says, We are all as an unclean thing, and all our righteousness is as filthy rags. I often think of what I heard of a poor Indian who wanted to tell his experience to the church but could not speak English very plainly, and to make the church know his feelings the Indian used a metaphor. He got a worm and made a ring of fire all around it. The worm crawled to all parts of the ring for a way of escape, but there was none, so it crawled to the middle of the ring and curled up to die, when the Indian reached over, picked up the worm and

set it free. Here was a bright figure of the law and salvation by grace plainly manifested in that poor Indian. The law is holy and the commandment holy but cannot give eternal life or show mercy to its violators, only metes out the just sentence of death upon its violators. No one is able to keep the whole law. It is much like the slick sycamore tree. If he offend in one point he is guilty of all. This tree represents the law, and is a holy tree, and no one has been able, as I have said, to keep the law but Jesus. He kept it in all things and fulfilled it perfectly in the redemption and salvation of his people. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "By him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." Paul said, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. The matter of Zaccheus makes a bright picture in the experience of all of God's people who have thus been brought up in grace's school, as was Zaccheus. They all flee to Zaccheus' tree, to get up where they can see Jesus. As I see it, this running to the law, or Zaccheus' tree, is as much a link in God's purpose and predestination in the salvation of his people as the Lord had in Jonah's going to Ninevah, and trying to go to Tarshish. When Jonah went down to the bottom of the mountains he could cry, Salvation is of the Lord. Even so with the children of God, if they had not tried to climb Zaccheus' tree and had not done their



very utmost to be justified by the deeds of the law they might have boasted, and said their own arm had brought salvation down to them. Paul said, What then, shall we sin because we are not under the law, but under grace? God forbid. It is not while on elevation by deeds of the law that Christ manifests his love in the pardon of the sinner, but it is down, down all the time in the valley of humility, where the Lord found Jacob in a desert land, and in waste howling wilderness; he led him about and instructed him; he kept him as the apple of his eye. Mary, the mother of the Savior, said, He hath put down the mighty from their seats and exalted them of low degree. All know these things when they have experienced them, and to experience them is to love and embrace them, and we should give all praise to God in time and eternity for his great unspeakable love and mercy to poor worms of the dust.

Your little brother, if one at all, in gospel bonds,

W. L. EDWARDS.

COLUMBUS, Ga., Dec. 13, 1929.

MY PRECIOUS SISTER:—Your sweet, good letter received, and I need not say, highly appreciated, for I know, judging by myself, how I love to get a hearing from my brethren and sisters in the Lord. It cheers, comforts and encourages me more than words can express. Oh the christian tie that binds our hearts in one; it is love akin to that above, love, pure love, shed abroad in

our hearts by our glorious Lord Jesus Christ, who is love. Happy art thou, O Israel, O people saved by the Lord. How we are made to rejoice when he in love and mercy draws us up to him, speaks peace to our troubled souls, bidding us trust in him, the sovereign God who is keeping us (his children) by the power of his great and everlasting love unto salvation, and though darkness, persecutions, troubles, sorrows and afflictions well-nigh overwhelm, yet above all these things he is guiding and leading, bidding us cast all our care on him, for he is caring for us. Oh what rest we find when we are enabled to claim these precious promises as our own. What an exceedingly great number are left on record for our comfort, a promise to reach our every condition in this wilderness world as we journey on in the way, and He that has promised will perform. Then why should we murmur or complain? He who loved, loved his chosen children from before the world was, fixed all things for their good and his glory. He directs our every step. Man may plan, but God does the disposing of all things according to his purpose. He is a God of purpose. He is wisdom and perfection. He commands and it stands fast. As he has thought, so shall it come to pass. "How firm a foundation, ye saints of the Lord."

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread,  
Are big with mercy and shall break  
In blessings on your head."

We often feel our way is hard, and the poet sings, Dark and thorny is the way

the pilgrim must pass through. But He has promised never to leave nor forsake us. Jesus the Lord hath promised this. He rules in the army of heaven and among the inhabitants of the earth. Yes, all power belongs to this almighty God, and the powers that be are ordained of him. I am God, and beside me there is no God; therefore ye sons of Jacob are not consumed. Sister, we find rest in these wonderful, strong, sure promises of the sovereign Ruler of the universe, for to him, for him and by him all things were made and by him all things consist. But who am I that one so weak, so little, should dare to try and talk to you about them? My knowledge is so small, my understanding so limited, yet in my soul I feel to hope there is the witness that these things are the truth, and only God is truth. They are my meat and drink. Could they be taken from me, I should have no place to rest my head, nowhere to go, all would be total darkness, no hope nor life, only a shadow and no substance. I feel to be kept by the Lord, who has taught me to place my trust and hope in him, in whom we are given all things.

I promised my daughter, whose husband died in February last, to spend four or five months this winter and spring with her in her loneliness and sorrow in North Carolina. She has a son teaching school in High Point, N. C., and is following him up, keeping a little home for him, and there are many sound Baptist churches near her, and others not far away. I also thought to

run up in Virginia to see and visit with you all and hear Elder Lefferts preach. But, as I said back in this letter, we may plan and arrange to suit ourselves, but the wonderful, wise God does the disposing of all things according to his wise decrees. We are creatures of circumstances, but this great and good God governs all our circumstances, and oh how glad we are that it is so, instead of our plans working out. He purposed I should be with and care for a sick son, my oldest, whose health is entirely broken with nervous prostration, and I am glad to be with him and do the best I can for him; he is very anxious, too, that I be with him. Duty calls and we must obey. I hope you and yours are all enjoying health. Love to Mary and her husband and all the dear ones near you.

Elder Adams seems to be growing stronger after so serious illness and so long a time. Even at our last meeting he put on his clothes and was carried down to our little church, went into the stand and talked thirty or forty minutes of his rejoicings in his afflictions. God moves in a mysterious way his wonders to perform.

Forgive all said amiss. The Lord keep and bless you. Write as often as you can.

Yours in love and hope,

(MRS.) F. J. NORRIS.

[THE foregoing good letter was written by Mrs. F. J. Norris, of Columbus, Georgia, to Mrs. S. F. Carruthers, of Aldie, Virginia.—Ed.]

TIPTONVILLE, Tenn., January, 1931.

DEAR EDITORS:—I am again desiring to thank you and the dear ones who are still remembering the poor of the flock, for the dear old SIGNS OF THE TIMES is a much loved and appreciated paper. I do not feel the least worthy of it, especially in this way, not being able to help financially. I do not feel worthy myself of the least blessing I receive, but God, who is too wise to err and too good to be unkind, rules all things and by him all things consist. May he allow me to fall at his feet, as the publican, and beg his mercy to me, a sinner. If I can do that in an acceptable manner it is enough for me. If it is your mind to continue sending me the SIGNS, please change my address from Hickman, Kentucky, to Box 344, Tiptonville, Tennessee. Pray for me and mine, if you can, that God will be our strength and our all, and when done with us here take us home with him to dwell, where heartaches and trials never come, and may he bless you all with all you need, both here and in eternity.

(MRS.) LUTHER CAMPBELL.

NESIKA, Wash., Nov. 5, 1930.

DEAR EDITORS:—As my subscription to the dear old SIGNS will soon be out, I am enclosing five dollars, four dollars to apply on my subscription to the SIGNS and one dollar for one of Elder Dodson's book on Predestination. I do love the doctrine that the SIGNS so ably contends for. I have often said that it is the best and soundest paper published in America, so far as I know, although it has many enemies. There

are a goodly number of our people who say they believe in the predestination of some things, but they cannot bear the thought of the predestination of all things whatsoever come to pass, which I think is a denial of the foreknowledge of God. If God foresaw the end from the beginning and, as we know, has all power, both in heaven and earth, and none is able to stay his hand, if the predestination of all things is not true, then why not? If this glorious doctrine is not true, then we are living in a chance world, and we know that nothing happens by chance.

May the great God continue to bless you in your noble work, is my prayer.

Your little brother in the bonds of the gospel,

F. L. RIFFE.

STUDLEY, Kansas, Feb. 16, 1931.

DEAR BRETHREN:—As my subscription to the SIGNS is due, I am remitting herewith two dollars for another year. I just want to assure the editors and other writers that I do enjoy their writings, for they express my own feelings so well. The good letters and editorials are the only sermons I get, as I am far from any church of our faith. What a blessing to the church to have such able editors and other writers to proclaim such a rich salvation by grace alone. May they long be spared to preach the unsearchable riches of a risen Christ to the lost sheep of the house of Israel.

Your brother, I hope,

U. S. LOYD.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY  
**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**Elder R. Lester Dodson, Rutherford, N. J.  
Elder George Ruston, Dutton, Ontario.  
Elder Charles W. Vaughn, Hopewell, N. J.*All letters for this paper should be  
addressed, and money orders made  
payable to,***J. E. BEEBE & CO.**  
Middletown, Orange Co., N. Y.**2 PETER III. 10.**

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

A sister living in New York state has asked our views on the above, saying she understands the experimental import of it, but wanting to know what we think the text literally means. Many good brethren regard this text as having been fulfilled at the destruction of the city of Jerusalem by the Roman army under Titus in the year 70 A. D., at which time the Jewish economy came to an end. This second epistle of the apostle Peter is supposed

to have been written about 66 A. D., which, if correct, would place it four years before the catastrophe above mentioned. There is no doubt in our mind but that the destruction of Jerusalem in 70 A. D. has been one of the most fearful, probably the most so, of any calamity that ever befell the Jews: but terrible as it was, the elements did not catch fire at that time and melt with fervent heat, nor did the earth and all the works in it burn up, nor yet did the heavens pass away with a great tumult at that time. It was at the death and resurrection of the Lord Jesus that the legal heavens passed away, for then it was that the vail of the temple was rent in twain from top to bottom, and no such thing took place at the destruction of Jerusalem which postdated the death of Christ by about thirty-six or thirty-seven years. In endeavoring to interpret Scripture, we think that often too much emphasis is placed on the destruction of Jerusalem and more importance given to it than it deserves. All inspired Scripture was finished, that is the writing of it, before Jerusalem was destroyed and all we know about that city's calamity we learn from profane history. It seems to us that if that event had contained such important significance for the people of God, as some have said it does the Scriptures would have been more definite about it and most probably the canon of Scripture would not have been closed before it took place. Therefore, it is our mind that the Scripture at the head of this article has a vastly more far-reaching meaning than was involved at the de-

struction of Jerusalem. That destruction was a fearful thing for the Jews, but the "day of the Lord" spoken of by Peter is to come upon the whole world and will be a far more severe tribulation of the nations than any that has ever taken place or ever will again. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever will be."—Matt. xxiv. 21. The object of the Almighty in destroying the city of the Jews and thus bringing their regime to an end in their world-wide dispersion is set forth in Matthew xxiii. 32-36. It was the judgment of God upon that nation for "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." If the Jews could not, therefore, escape righteous judgment for their martyrdom of the saints and prophets of God, can it be thought for a moment that the whole world will escape God's judgment in due time for the rivers of holy blood that have been shed since that time by the Gentiles? Nay, verily! The "day of the Lord shall come and it will be to the world what the destruction of Jerusalem was to the Jews. That former catastrophe is but a picture in miniature of what is yet to be visited upon the Gentiles. Only the elect shall escape. Not a hair of their head shall be hurt in that overwhelming judgment attendant upon the "day of the Lord." That "day" shall come upon the world as a surprise: they will not be looking for it nor in the least

expecting it. They shall be eating and drinking, marrying and giving in marriage, going about their everyday affairs just as did the people in the days of Noah before the flood. As the flood took the people of Noah's day totally unawares and they were involved in destruction before they knew it, so shall it be when the "day of the Lord" shall come upon the whole earth. As Peter says, it will come "as a thief in the night." But, mind you, it did not catch Noah unawares. He, typical of the church, was forewarned by faith and the "day of the Lord" found him prepared of God and ready to be caught up in the ark. So will it be with God's people in that day: that day shall not overtake them as a thief, but will find them awake and watching, they being forewarned by faith and kept by its power unto salvation ready to be revealed in the last time. God's elect are of the day and not of the night, they shall not therefore sleep as do those of the night: but that day shall find them with their loins girded and their lamps burning all ready to meet their Lord when he cometh for them. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." It is thought by some that the "heavens" referred to mean the passing away of all false religions and earthly spiritual powers, and that the "earth" refers to the political powers and earthly kingdoms which are to pass away. As to that we shall not say further than to say we cannot see why

it does not mean just what it says: that the heavens and the earth of the old creation which God made in the beginning as recorded in Genesis, shall pass away by fire and be utterly consumed: that then there will be a new genesis, the bringing in of an entirely new heavens and new earth in which God will make all things new, thus a new creation in which shall dwell righteousness forever. In the thirteenth verse of this same chapter, Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Some say Peter here referred to the gospel heavens and the gospel church. But Peter was already in the gospel heavens and in the gospel church when he said this. Why should he be looking for something he already had? For our part, while we surely believe that the present gospel covenant of God's grace which the church now inhabits and enjoys is "new" as compared with the "old" law which has passed forever away, this gospel state of the church is surely not the eternal destination of God's elect, but only the "earnest" of that inheritance which is to come. This new heaven and new earth are to be the new creation of God in which shall dwell righteousness forever: this new creation shall be fully brought in when the old creation shall be utterly consumed at the "day of the Lord." Peter compares the destruction of the world by water in the days of Noah, with its destruction by fire at the coming "day of the Lord," which "day" is to be one of judgment upon the ungodly, not at

all upon the elect. It is a day of salvation for the church, but of woe upon the world. As it was literal water which brought the judgment in Noah's day upon the ungodly, so we have every reason to believe it will be literal fire of overwhelming intensity that will bring destruction to the ungodly in the coming "day." Before that great and terrible day of the Lord shall come, we believe God's restraining power over the wickedness of the wicked shall be taken away in order that the "wicked one," the "son of perdition" shall speedily ripen for destruction. Even in Paul's day, the mystery of iniquity was already working and it has been at work until now, but always heretofore under the restraint of God's power. But when that power which now "lets" or hinders the wicked one shall be taken away, he will very speedily show all his iniquity completely, then shall he be destroyed. Listen to it as Paul has it: "For the mystery of iniquity doth already work: only he who letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume [burn up] with the spirit of his mouth, and shall destroy with the brightness of his coming." "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" when he shall come to be glorified in his saints in that day. Inasmuch as the people of God are looking for and hasting unto that

coming day of the Lord, Peter exhorts us as to how careful we should be in our christian walk and conversation, inasmuch as all these things of the old creation are to pass away. We need to have to do with the perishing things of this world just as little as possible. The whole of it is under the curse, the whole world lieth in wickedness: or as it literally reads, the whole world lieth in the lap of the Wicked One. "We know that we [believers] are of God, and the whole world lieth in wickedness."—1 John v. 19. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The coming of the day of the Lord was a powerful basis for exhortation and warning to the saints in Peter's day, and it ought to be in our day much more so, for we are to-day nearer to it than they were by many centuries. Yet one day with the Lord is a thousand years, and a thousand years are as one day with him, so no mortal knows or can tell how soon or how long it will be. Peter warns us that there will come scoffers who will mock at this truth of the coming day of God, and surely these scoffers are not lacking these days. The fact that the Lord seems to us to delay his coming gives rise in the minds of many to the thought that he never will come. The unbelieving mind says, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But these forget that the world was once destroyed by water in the days of

Noah, and that so surely this present heavens and earth are being reserved unto fire.

In complying with the request for our views on this subject, we have tried to set down here that which is our faith on the subject and to avoid vain speculations: yet we are thoroughly aware that what may be one man's faith on any subject may seem to be speculation to another. Thus, we leave the matter to the judgment of our inquirer and to our readers, seeking nothing better than that they may judge us in the light of the written inspired Scriptures of truth.

H. H. L.

---

## 2 TIMOTHY II. 1, 2.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

We again address you editorially in the SIGNS OF THE TIMES, to call your attention to the words of Paul as recorded above. We do not desire to infer that we are the same as the learned apostle Paul, when we address the readers, but because of the necessity devolving upon us, we realize according to the writings of Paul, that he did not feel he could impart unto faithful men the hidden mysteries of God by the power of natural wisdom, or any act that could be manifest by any mortal creature, but according to the working of the hidden man of the heart, he thus addressed Timothy, and neither do we feel that we can commit to any man the things which pertain to the kingdom of

God and his righteousness, and all we can do is to be faithful to the church of God in the things we hope we have received of him according to the workings of his mighty power, by which he is able to subdue all things unto himself.

We have been favored to attend four associations this spring and summer, the last one closing June 12th, 1931, viz., Baltimore, Delaware, Delaware River and Warwick, which last closed on the date mentioned above, and all the preaching was of one accord, ascribing all the glory and honor to God and crowning Jesus Lord of all. Each minister delivered his message to the brethren according to the grace given unto him, in his own personal way, but we feel assured that this was indited in his heart, and the speaking out was only testifying of the abundance of the heart. We would be mindful to consider this subject of gospel address. Paul was called to be an apostle, and as we have the testimony delivered unto us by the words of his own mouth in whatever strait he was, and the witness of our hearts beareth witness of Paul that that witness was true, so Paul was speaking to Timothy in this epistle in the realization of the testimony of Timothy, which was manifested both in his walk and conversation, so Paul in this relation was charging him to commit the same unto faithful men who shall be able to teach others also. We have no authority to address or take into fellowship only those who bear fruit according as is described by the apostles to the churches, or church, of God, and we feel that Paul was calling special

attention to the ministry, and the safeguarding of the same from cunning craftiness and the deceitfulness of the flesh, and every man that feels that he has been called of God is as much addressed in Paul's letter to Timothy as though his name was called, for he stands before God in his lot the same as did Paul, and according to the grace given him these things are required at his hands. Now, calling attention that no minister has right to commit the things that he has heard of Paul and all the other apostles, and Jesus among many witnesses, to any man because of his relations to the first Adam, for it would be like forgery in a literal sense to do so. These faithful men are also described by Paul in his epistles to Timothy, and in the third chapter of first Timothy he gives us the natural qualifications of one who desires the office of bishop, and both church and minister should be very careful to note them when called upon to commit to any man the ordinances and full functions of the gospel ministry. Faithful does not stop with a confession to the church of God, but the life of the individual proves the faith he professes, as is testified by the apostle to us, "As ye have therefore received Christ Jesus the Lord, so walk ye in him," and the apostle James declares, "Shew me thy faith without thy works, and I will shew thee my faith by my works." For a church as a body to call for the ordination of a man without considering his qualifications according to the Scriptures, it should not be held as an orderly church, and should any pres-



bytery act without taking into account these things, they would not be orderly in their work, even though an organized body of believers had requested them to do so; they are not bound in gospel address to act deceitfully and acknowledge that which the New Testament does not sustain, and where such procedures take place death is written, and all the sweetness of their meetings will pass out. Faithfulness becomes the house of the Lord. Ministers cannot, as the stewards of God and his Son Jesus Christ, be faithful and seek to please men; nor can a church be faithful and turn aside the sacred relation for relations of the flesh. We have heard such expressions as, I could not hold up my hand against this one or that one because of certain fleshly relations. Was the one expressing sentiments such as the above committing these unto the faithful relations of the Spirit or to the flesh? We desire to faithfully consider these things the many rites and privileges we have received of the church of God, to commit to faithful men as much as is within us to discern, and stand aloof from those who handle the word of God deceitfully.

C. W. V.

#### NOTICE.

When remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it.

#### CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

*The Baltimore Primitive Baptist Association, in session with the Ebenezer Church, of Baltimore, Maryland, May 22nd, 23rd and 24th, 1931, do desire to greet in the Lord the churches composing the same, and all associations and meetings with which we correspond.*

DEAR ONES IN THE LORD:—We feel at this time to call your attention to the first five verses of the eleventh chapter of Paul's epistle to the Romans. First of all Paul asks, "Hath God cast away his people?" Then in the second verse he says, "God hath not cast away his people which he foreknew." The gospel was being taken from the Jews and given to the Gentiles. But God had foreknown and predestinated unto salvation a people for himself from among the Jews, and although he takes his gospel from them because they put it from them, and judged them unworthy of everlasting life, the number of Jews ordained to eternal life would not be one less in the eternal salvation of Jesus Christ. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. He tells us that blindness in part has happened to Israel until the fullness of the Gentiles be come in. God had also from all eternity foreknown for himself a people among the Gentiles, and their salvation is as sure as the throne of the great I AM. He has foretold by his prophet that the Gentiles should trust

in the name of Jesus, as quoted by Christ in Matthew xii. 21. And again, "The Gentiles shall come to thy light."—Isaiah lx. 3. These are promises of that God who made heaven and earth, and therefore cannot fail. Now, dear brethren, we are very few in number in our churches, and for them the outlook to us is very discouraging, and it may be that the fullness of the Gentiles has about come in, and we grieve for the deadness of our churches, and pray for a revival by his grace and power, yet we are not afraid that one Gentile whom the Lord hath chosen will fall short of that glorious salvation that God has appointed him to. God has not cast away his people which he foreknew, and if it is his will to revive his work among us in our day I know that we shall be glad and rejoice in him and praise him for the manifestation of his love. If not, it will be right, for he doeth all things well. But, brethren, let us examine ourselves whether we be in the faith which was once delivered unto the saints. Are we walking in the footsteps of Jesus, our blessed Lord? For if ye live after the flesh ye shall die. Lord, if we are blind to thy truth, either in doctrine or in practice, be pleased to open our eyes that we may see and through the Spirit modify the deeds of the body and thus live unto thee, and let our light so shine that others seeing our works may glorify our Father which is in heaven. The apostle tells us that Christ laid down his life for us and we ought to lay down our lives for the brethren. Let us love one another. Love is of God. If we

love each other we will bear one another's burdens and not fall out by the way. Our differences, if any, are due to our weaknesses, which hinder us from seeing all things clearly.

Now may the God of love keep you by and in his loving power, for your comfort and the glory of his rich and distinguishing grace. Amen.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

A. S. ROWE, Ass't Clerk.

(Written by brother J. B. Miller.)

*The Delaware Association of Old School Baptists, now in session with the Welsh Tract Church, Newark, Delaware, May 27th, 28th and 29th, 1931, to the several churches of which she is composed, and to all of the faith of God's elect, sendeth christian greeting.*

DEAR BRETHREN:—Once more, through the mercy of God, we are called upon to address you and promulgate the truth as it is in Jesus, in the form of a Circular Letter. We feel incapable of performing this duty, as we do not feel "called" to do so, but being "called upon" by the brethren at our last Association, it must be executed in some manner, but God knoweth; if his Spirit doth not indite the matter it will avail nothing spiritually.

Our mind for some days past has been fastened upon the words of John, "Little children, keep yourselves from idols." He begins this epistle by addressing the church as "little children:" "My little children, these things write I unto you, that ye sin not," and his last

and warning words are, "Little children, keep yourselves from idols." His whole theme is "love," and where the Spirit of Christ is, there is love; and every spirit that confesseth that Jesus Christ is come in the flesh is of God. The heart (of man) is deceitful above all things, and desperately wicked; who can know it? I the Lord, search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings. He knoweth every pulsation of wickedness in the heart, and we feel his condemnation: inward sin is the cause of the manifestation of it. There are many idols the human heart entertains, and some of the most dangerous are, the love of money, and natural love. Paul's admonition to Timothy was directed against the first herein mentioned, warning him to be careful not to love it for filthy lucre's sake, for we brought nothing into this world, and it is certain we can carry nothing out. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do

good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." We all are creatures born subject to vanity, not willingly, but by reason of him who hath subjected the same in hope (this mercy is bestowed upon the church, his body). Therefore being creatures of vanity, we are tossed about in our earthen vessel, sojourning here for a time, subjected to all the temptations that mortals can be confronted with, and the love of money to all, more or less comes into our lives to bring sorrow many times, especially when we are turned over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. If we are ever tempted, in principle, to withhold or keep back part, as did Ananias and Sapphira, we are made to suffer sometimes for such acts, for when one is in need, especially our ministering brethren who are deprived of temporal necessities, our Father will make our hearts burn within us for such neglect. Another "idol" to which we all are subjected is "natural love." True love is the foundation upon which humanity is builded or established. Were it not for love, in conception, this world could not be ruled or governed. All good emanates from love. The love of a child by its mother supercedes all love in nature, and the same love, if it be true in conception, is reciprocated by the child ever after birth. Thus the foundation of all governments and principalities

is founded upon love. Now comes the "idol" manifested in the subject of grace. "In the world ye shall have tribulation." These words are promised to a child of God by the Savior. Many of us love our own to the point of idolatry, and when disease or sickness, even death tears them from us, we are sometimes cast adrift in the flesh, and not given grace to say, "Thy will be done," for only by the grace of God can one say this by faith. Yes, sometimes we observe our own are more to us than the church, more than the association or fellowship of the saints, but those times are when we are suffered to permit our natural love to engross the spiritual, and nullify it for the time being. When the Spirit of Christ is uppermost in our hearts, and that "still small voice" says, Take up thy cross and follow me, for I am meek and lowly and will give you rest, then we can forsake father and mother, sister and brother, children and lands: we can leave all these behind and sweetly fellowship our *mother*. The fellowship of the saints is more to us than all else, even our own flesh and blood. If we can be carried above earth and thus view our *mother*, in such a Light, our idols are consumed for the time and we enjoy the fellowship of the saints in the Spirit. There are many antichrists and idols, but we are warned of these things that combat and seduce us, but His grace is sufficient in times of temptation, and how comforting. "But the anointing which ye have re-

ceived of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." He will in due time, his time, strip us of all idols in whatever form they may appear, and the stripes must come as chastisements and trials. Strange and fiery trials they may be. Yes, they that will live godly in Christ Jesus shall suffer persecution, saith the Lord. Each of the little ones has his own peculiar weakness in the flesh, and will be visited by His afflicting rod to purge us of our idols in our own vessels of clay, but when they are cast into the sea the Spirit of life reigns within us for the time. This is the anointing, and it will abide in us. We are admonished to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." May we all therefore be blessed to be separated from all idols to which we are subjected, and if we be

given a godly desire to pray for these things, they will be taken from us. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." May the Lord preserve us in the love and peace of Christ.

H. H. LEFFERTS, Mod.

JOHN B. MILLER, Clerk.

---

### CORRESPONDING LETTERS.

*The Delaware Old School Baptist Association, in joint session with the several churches composing it, convened at Newark, New Castle County, Delaware, May 27th, 28th and 29th, 1931, sends forth christian greetings to our sister churches and associations.*

DEAR BRETHREN:—Another period of refreshment and spiritual profit and edification is with us, and your messengers and correspondence are once more most welcome. We feel to be inspired with the thought that the doctrine of grace and truth in Jesus has been preached to us by each and all of the ministry, and notwithstanding our small numerical strength is waning, we feel that our number is just as it is ordained to be, no more, no less; and the fact that He is, and has been, in our midst by his holy presence throughout the session, and in our homes, is sufficient evidence that our strength is not in numbers, but in him alone, as was in Gideon's army, reduced to a small minimum, proving the word of the Lord, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Our next meeting will be held with the Rock Springs Church, Lancaster County, Pennsylvania, May, 1932, the Lord willing, where your messengers are again welcome in our midst.

H. H. LEFFERTS, Mod.

JOHN B. MILLER, Clerk.

---

### OBITUARY NOTICES.

DEACON THOMAS B. WALTERS departed this life March 11th, 1931, at his home in Pocomoke City, Md., after a long illness, aged 69 years. In January, 1928, he suffered a stroke of paralysis, his left side being affected. While he recovered sufficiently to be around and, at times, attend to business, there was a steady decline in strength. Two days before the end, he had a dizzy spell and the doctor had him go to bed. On the 11th of March he seemed better and said he would be up the next day. He was cheerful and at bed time asked for something to eat. Soon afterward he was taken with severe pains in the region of his heart, but it was thought to be indigestion. The doctor was called and all done for him that could be done, but at 12:15 he passed to the beyond, for which he had longed. It was the privilege of the writer to baptize him in the fellowship of the Little Creek Church, of Delmar, Delaware, nine years before his death. Soon after, he united with the Snow Hill Old School Baptist Church by letter and was soon chosen Deacon, which office he filled well until disease overtook him. He had a good gift in prayer and a fine voice, hence was a great help to the church. He had a good understanding of the Scriptures and was quite gifted in talking. He loved the church and its doctrine and his interest in all church affairs was very keen. He was a son of the late Elder Thomas Walters, who served churches in the Salisbury Association many years. His grandfather and great-grandfather, both bearing the same name, Thomas Walters, were Old School Baptist ministers. He is survived by his widow, who before marriage was Miss Harriet Hall, three daughters and one son: Mrs. Claude Ker, of Delmar, Md., Misses Bertha and Wilhelmina and Fuller Walters, all of Pocomoke City, Maryland.

The funeral service was held at his late home, 400 Market Street, Pocomoke City, Md., conducted by Mr. D. W. Littleton, pastor of the family, with a few brief remarks by the writer, his son-in-law and pastor. Interment was in the family plot in the Baptist Cemetery, in Pocomoke City. He was a christian gentleman, had a host of friends and is much missed by us all. May grace be equal to our day.

ALSO,

**JOHN STATON SIRMAN** was born March 10th, 1881, died January 12th, 1930, aged 49 years. In early manhood he went to New Jersey and became an employe of the Victor Machine Company and continued with that firm as long as he was able to work. He was a great sufferer from tumors of the glands of the neck and shoulder. He resorted to many operations, but to no avail. In 1915 he married Mrs. Churchin, of New York. In May, 1929, he came back to his native State to be among his relatives and friends. While living in Camden, N. J., he often attended the meetings at 1315 Columbia Avenue, Philadelphia. He and Elder Coulter were friends. He was the son of Mr. and Mrs. John W. Sirman. It was the privilege of the writer to call on Mr. Sirman several times, and found him composed, having a good hope through grace.

The funeral service was held from the home of his sister, Mrs. Riffin, in Salisbury, Md., conducted by the writer, and was largely attended. He is buried by his widow, his mother and, I think, two sisters and one brother.

By request.

H. C. KER.

**DEACON EDWARD A. JOHNSON** was born September, 1851, and passed from this life April 26th, 1931. He was twice married, first to Miss Ella Brown, who did not live long; second, to Miss Mollie Scott, who was a member of the Black Rock Primitive Baptist Church, and from the time of their marriage their home was a home for Old Baptists. Brother Johnson was baptized by the writer into the fellowship of the Ebenezer Primitive Baptist Church, of Baltimore city, May 8th, 1904, and chosen and ordained Deacon June 29th, 1905. Brother Johnson was a faithful and useful member, a good and ready talker on Bible subjects. We greatly miss him, yet we know that the Lord he loved always does right and we feel sure he is far better off. He was a great sufferer for several months before the end came. May God bless us as a church to be reconciled to his will and make up for the loss to us in another whom he will.

His funeral was held April 29th, conducted by the writer, assisted by Elder D. L. Toppling, who had served as Deacon with brother Johnson for several years. He was laid to rest beside his wife in the cemetery at Black Rock to await the call of his Savior, who himself was raised from the dead by the glory of the Father, and hath said concerning this mortal body, that this corruptible must put on incorruption, and this mortal must put on immortality, and death is swallowed up in victory.

Written by his pastor.

ALSO,

**MISS ELEANOR G. MERRYMAN** was born January, 1855, and departed this life March 5th, 1931, at the Primitive Baptist Home, Salisbury, Maryland. She was of the very highest type of

christian womanhood, and was for years a regular attendant upon the services of the Ebenezer Primitive Baptist Church, of Baltimore, Md., and was baptized into her fellowship by the writer June 11th, 1911, and proved a very worthy and faithful member, always filling her seat when able to do so. Such faithful ones are greatly missed, but the Lord knows best, and may he give us all sustaining grace that we may not murmur at the dispensations of his providence.

Her pastor,

JOSHUA T. ROWE.

**B. FRANKLIN WHITE**, our beloved brother in Christ, departed this earthly life May 23rd, 1931, at the Garfield Hospital, Washington, D. C. He was born March 15th, 1851, in Montgomery County, Maryland, and lived all his life in and about that neighborhood. He was a son of brother Joseph and sister Ann White, and a nephew of Elder E. V. White. He is survived by one sister and three brothers: Mrs. Mary L. Pratt, of Morgantown, W. Va., John White, of Terre Haute, Ind., Furr White, of Poolesville, Md., Arthur White, of Adamstown, Md. He was baptized September 4th, 1921, into the New Valley Church, Loudoun County, Virginia. He lost his sight many years ago, but his spiritual insight into the truth of God was unimpaired and his understanding of the doctrine was clear and sound. Unable on account of his blindness, to be engaged actively in business of any secular nature, his interest and devotion turned to the business of his heavenly Father, in which he was diligent and faithful to the end. He sincerely loved the church and all who love our Lord Jesus Christ in sincerity and truth: the place of the habitation of God's name and where his honor dwells. He became unconscious several hours before passing away, but while still in full possession of his mental faculties he testified to his hope in Jesus and to his confidence in God's omnipotence; giving clear evidence that he was passing out of this world held by the same hope that had been so precious to him for many years. We feel he died triumphantly and passed the river telling the triumphs of his King.

Funeral services were held in the chapel at Monocacy Cemetery, Ballsville, Md., using the words in Psalms xxvii. 4. Interment in the cemetery there to await the resurrection at the descent of the Lord from heaven.

H. H. L.

**WILLIAM J. HINSON** was born in Hickman County, Tennessee, November 3rd, 1844, and died in Fletcher, Oklahoma, April 30th, 1931, aged 86 years, 5 months and 27 days. He enlisted in Company M. of the First Regiment of Wisconsin Cavalry, Volunteers, of the Union Army on December 4th, 1862. After two years and seven months of service he was honorably discharged, July 19th, 1865. He was united in marriage November 8th, 1866, to Miss Mary Jane Montgomery, and to this

union were born nine children, five of whom died in infancy and childhood. He is survived by his wife, Mary Jane Hinson, and five children: James W. Hinson, Mrs. Mary I. Jenkins, John H. Hinson, of Fletcher, Oklahoma, Jasper L. Hinson, of Lubbock, Texas, and William H. Hinson, of Maiden, Mass., also eighteen grandchildren, fourteen great-grandchildren, two brothers, B. C. Hinson, of Bristol, Okla., J. L. Hinson, of Newalla, Okla., and one sister, of Franklin Ark. Deceased for many years had been a member in good standing with the Old School Baptist Church known as Shiloh, at Crescent, Oklahoma. To know him was to love him. He was possessed of as many graces as any person I ever knew, sound in the faith, unswerving and unflinching in the doctrine of the eternal sovereignty of God in all things, kind, patient, forbearing and very charitable. His doors were ever open to the Baptists and to the poor, delighting always in the law of God. His life's work is done and he called to his reward, which is eternal life through our Lord Jesus Christ, but his bereaved aged companion and his children are left behind for a little, to await the summons of their God to come up higher to be with Christ and all the redeemed of the Lord. May God bless and comfort them and guide them into all truth, and give us all the spirit of reconciliation that we may say in all things, God's will be done. The family has lost a kind and noble husband, a lovely father, the church a father in Israel, the community a worthy citizen.

At his funeral the unworthy writer spoke to a large gathering of friends from Job xiv. 14, and Isaiah xxvi. 19, after which the mortal remains of our beloved brother were laid in the tomb, to await the voice of the Son of God calling their sleeping dust to awake in the likeness of our immortal King to praise his blessed and holy name for ever and ever.

W. S. BOURLAND.

**MYRTLE PALMER McGLADE**, wife of the late Elder Frank McGlade, fell asleep in Jesus May 25th, 1930. One son, Hugh Boyd McGlade, of Columbus, Ohio, two sisters, and three brothers survive. "Myrtha" was a noble wife, mother and sister. The church will miss a faithful member. Her host of friends among the brethren feel the loss of her presence most keenly. For forty years or more she had been entirely deaf. She was a fluent lip-reader, and possessed rare talent in painting, in oil and pastel work. Many pieces of her work are scattered in many States in the homes of her loved ones and friends. Her cheerful disposition made for her many warm and lasting friends. Her deafness was a handicap in some ways, but her life was spent in doing deeds of kindness for her family and others. She often said she was anxious since Elder McGlade's death to go also. Elder Gale Hanover preached a comforting funeral discourse.

J. C. PURDY.

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

"A friend," Colo., \$1; Mrs. W. S. Johnson, N. Y., \$2; Mrs. (W. R.) Phoebe Conklin, N. Y., \$1; A. B. Corder, W. Va., \$3; Ray West, Ind., 50 cents; Mrs. May Derby Hoyt, N. Y., \$2; Mrs. Sarah Gandy, N. J., \$1; E. H. Winchell, Mich., \$3; David L. Blackwell, N. J., \$2; Elder Arnold H. Bellows, N. Y., \$5; J. Y. Vanhook, N. J., \$1.

### MEETINGS.

The Primitive Baptist Church of New Hope, of the North Ouachita Association has changed the date of our Association from October to Friday before the first Sunday in September, at old New Hope, nine miles south of Hope, Arkansas, on the Missouri Pacific R. R., and three miles north of Patmos, on the L. & A. R. R. All lovers of the truth are cordially invited to attend.

J. G. RATLIFF.

The Siloam Association of Predestinarian Baptists will meet with the Sulphur Creek Church, at Riffe, Washington, on Friday before the second Sunday in September, 1931. All ministers of our faith and order, and all those who desire to hear the truth, are cordially invited to attend. For other information write the clerk of Sulphur Creek Church.

(MRS.) VERNA SCHOONOVER,  
NESIKA, Washington.

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

GEO. L. WEAVER, Pastor.

### OLIVE & HURLEY OLD SCHOOL BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are

cordially invited.

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

E. B. AULT, Church Clerk.

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

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

1315 Columbia Avenue  
(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

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

S. B. MOFFITT, Pastor.

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

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

JOSHUA T. ROWE, Pastor.

**SELF-PRONOUNCING BIBLE**

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8½x5½ inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,

MIDDLETOWN, Orange Co., N. Y.

**"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 23, 1832," at which time the division ("or split") took place between the Old School and the New School Baptists. Second, The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England. Third, "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry. Fourth, "Fatalism." By Elder H. M. Curry. Fifth, "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion of the same title. Sixth, "A Riddle." By the late Elder Gilbert Beebe. All the above six articles are bound in one pamphlet of 128 pages, in handsomely colored paper covers, and cloth binding.

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.,

MIDDLETOWN, Orange Co., N. Y.

**HYMN BOOKS.**

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Cloth binding. Price, \$1.25 each. One dozen or more, ordered at the same time and all to the same address, one dollar each. Cash must accompany orders. Make checks and money orders payable to

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.



# 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. 99. MIDDLETOWN, N. Y., AUGUST, 1931. NO. 8.

---

## CORRESPONDENCE.

### 2 TIMOTHY IV. 3, 4.

“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.”

It is evident by reading the connection and the address of this second epistle that Paul is addressing this epistle to Timothy, who he (Paul) had ordained the first bishop, or elder, of the church of the Ephesians, and in the charge tells him many things for the benefit of the church. One charge which seems to stand out more vivid than the rest is to preach the word in and out of season, reprove, rebuke, exhort with all longsuffering and doctrine. Paul knew that after his departure grievous wolves would enter in. He knew the time would come when they would not endure sound doctrine (the preaching of the word), that the unregenerate would not submit to the preaching of Christ, for it is foolishness unto them. The time had already come at the time of writing this epistle.

Paul was himself a prisoner about to be brought before Cæsar the second time for adhering to the doctrine of Christ, and knew what it was to suffer for his name's sake, and there was a woe attached in his experience if he preached not the gospel. The time has come when they will not endure sound doctrine; they walk after their own lusts, their own wisdom, teaching for doctrine the commandments of men. This work system is as old as time. We find it in the Garden of Eden making out God a liar. We hear of Cain bringing the fruit of his labor for a sacrifice, in the land of Shinar building a temple to reach to heaven, until becoming confused. It seems to me they are still working on this same building, expecting to reap according to their works, putting action before life, working in order to be born again, according to the Bible one of the impossibilities. It seems all nations of people have a religion, have a god, some of wood or stone, silver or gold. Through fear of punishment they would not worship the

all-wise God, for he is a Spirit, and they that worship him must worship him in spirit and in truth. They have not the Spirit, they cannot worship him with their hands. They have not the truth, for to know him is life eternal. They have not the way, they are lost; neither have they been partakers of that eternal life, they are dead, and with all their earthly science, their wealth, their positions, even to rulers, kings or priests, they are just as dead as Lazarus was, and until Jesus raises them from this plane and takes up his abode in their hearts and reveals himself to them as the One altogether lovely and the Chiefest among ten thousand they will heap to themselves teachers having itching ears and turn away from the truth and be turned unto fables. What does Paul consider sound doctrine? We will refer to the psalmist: "The doctrine of the Lord is perfect."—Psalms (margin) xix. 7. "The people were astonished at his doctrine."—Matt. vii. 28. "And they continued steadfastly in the apostles' doctrine."—Acts ii. 42. "But ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. vi. 17. "All scripture is given by inspiration of God, and is profitable for doctrine."—2 Tim. iii. 16. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."—2 John 9. I might name many more, but this is sufficient for the present, and we form this conclusion: The law or doctrine of the Lord is perfect, converting the soul. It gives perfection to his people that converts the soul, which

flesh and blood cannot reveal. It is that attribute of God which cannot be added to nor taken from. The people were astonished at the doctrine of Christ, for with it came the power of God. They, as natural men, could not comprehend it, and they continued steadfastly in the apostles' doctrine. Who? They who were pricked in their hearts and obeyed from the heart. It could not be from the heart until it was written there. In the absence of testimony, we could not believe all Scripture given by inspiration of God is profitable for doctrine. So it must be a doctrine given by revelation, and whosoever transgresseth and abideth not in the doctrine of Christ hath not God. This is the doctrine that the unregenerated world cannot come into, cannot see, cannot comprehend, and look upon it as foolishness. The itching ears of the teachers, the world with all its scientific attainments, must turn away from it, for it cannot be reasoned out, it is not after the flesh, and they that have not this sound doctrine written in their hearts have not God, and their wisdom is earthly, sensual and devilish. The sound doctrine of God our Savior is pure, undefiled, perfect, omnipotent, immutable, merciful, lovely, given to his people, not according to their works, but according to his own purpose and grace, which was given us in Christ before the world began, and there is no soundness outside of Christ. He is in his people, he leads them, he keeps them, he hath builded them together for his habitation, and Paul declares to them, I determined not to

know anything among you but Jesus Christ and him crucified. That is sound doctrine to his people. They believe it, because God hath revealed it unto them, and coming from God it is sound. No man is able to walk in this strait and narrow way only as he is led by the power of God. All flesh is alike in this respect, sinful, corrupt, earthly. It is not according to what we are in the flesh, not the good in one and the evil in the other, but that the purpose of God according to election might stand, and here is the difference between his people and the unregenerate world, to one the Savior speaks, "This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrines, the commandments of men."—Matt. xv. 8, 9. To his people: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. The world cannot endure sound doctrine, which is truth, and turns away from it, but to his chosen people it is their meat and their drink.

Respectfully submitted to your judgment.

GEORGE L. WEAVER.

OTTAWA, Kansas, Jan. 7, 1930.

DEAR ELDER DODSON:—While attending the fall associations in Kansas and Missouri, some dear brethren and sisters said to me that they had always enjoyed the correspondence between

sister Pultz and myself as published in the SIGNS, and expressed regret that her death had ended it all. I thought then I would read her letters and forward one to the SIGNS, and as I was doing so to-day the one I am inclosing seemed the one I should send. I am mailing it to you instead of the publishers, and if after reading you think they will publish it, you may send it on. We corresponded from 1909 until her death. No words of mine could ever express how I miss her and dear Elder Durand. Their words of counsel, consolation and encouragement helped me through many gloomy seasons. The dear Lord has always been very good to me, and I believe I can say he himself hath taught me, and what he reveals it stands for all time.

You wrote me very kindly in answer to the letter I sent you. While I never met you, I feel to know you. I used to read your letters in the SIGNS with much gratification and comfort when you first went to New York, and felt we must have been taught in the same school, for no man ever taught as Jesus did.

I have copied the letter, so if they do not publish it I will still have the original.

I do not believe I ever told you how I prize your book on predestination, and let me say, I believe it with all my heart, if I know my heart at all. May the dear Lord keep you ever contending for the faith as once delivered unto the saints, is my desire for you, and all his ministers. It seems some are de-

parting from the faith and going after idols.

From the very least of all,

ANNA MCKINNEY.

WHEELING, W. Va., March 31, 1920.

MY DEAR SISTER ANNA:—I have thought of you much of late, and of your good letter, which I wanted to send to the SIGNS. I have not your consent, but feel you will not object. It seems next to impossible for me to do the things I propose doing. As often as I think of writing, the thought will come, There is that letter of Anna's, I have not sent it yet. I do hope it is not selfishness in me. It seems I have not enough life in me to carry anything through. It is much the same with my daily labor about the house. My impressions are so feeble; I cannot break through into reality. My mind's sky is clouded and hazy. Once in a while I read some portion from "our lovely band" that stirs me into tenderness and tears. But such heart-felt emotion causes much palpitating of the nerve force. Then I see the needs be for this surface work of the mind. I see, too, the Lord's mercy in this, and, dear sister, the music seldom stops in my head, and my heart is in tune with it. All the time I have sat here writing this hymn (very precious to me) has been singing,

"Shepherd divine, our wants to relieve,  
In this our evil day,  
To all thy tempted followers give  
The power to watch and pray.

Long as our fiery trials last,  
Long as the cross we bear,  
Oh let our souls on thee be cast  
In never-ending prayer."

I have to wonder how tenaciously this hymn has clung to me for the past six months. It has seemed to be the very breathing of my heart. But, dear, I think I am being led more out of frames and feelings; that is, feeling any security outside of Christ, our Lord. Sometimes I feel to *know* he is my heaven, my all, and I feel great yearnings to know more about him, as the three in one God. I long to be led into a clearer knowledge of divine life. It seems there is something I yearn after and feel I cannot be satisfied without this unfolding of the beatitudes of God the Father, God the Son and God the Holy Ghost. The three in one. That this embraces all the chosen in Christ, and that they are in this sacredness with the Father and Son, staggers my faith. It seems too much to hope for. When I view ourselves "in union with the Lamb, from condemnation free," I hope I have had a sight of the boundless efficacy of the blood of the sinless God-man. To me it appears that one drop of his blood would have sufficed for the whole world. I could never describe what I have felt, of the preciousness of Jesus' blood and his flesh, as the bread of life. How I have felt to worship at his dear feet, under the power of these words: My flesh is meat indeed, and my blood is drink indeed. My dear sister, I have never longed for anything of an earthly nature as I long for the flesh and blood of the dear dying Lamb. By his grace we can never doubt the power of it. It is so much to be taught these things concerning him. As he says,

They all shall know me, from the least to the greatest. I was reading in St. John's epistle last night. I read and reread our Savior's own words, that if they loved him and kept his commandments, or rather, He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. So we see that this injunction was to them that hath his commandments written in their hearts. It does seem sad and distressing that having this great mark of his grace bestowed upon us we would fail so often to keep his word. I read, too, that the Comforter that he would send was the Spirit of truth. At this I was led to, or am now led to, his answer to Philip: Have I been so long time with you, and yet hast thou not known me, Philip? All the time we have loved and gloried in the truth, this truth of salvation alone by grace, and the knowledge that it frees us from the delusions of the doctrine of men and devils and every false way, during all this time the Comforter has been with us, and we feared to claim so much, as we felt so undeserving.

Did you read Elder Lefferts' article on the inner discipline in the April number of the SIGNS? I thought of you as I read, and felt to know how heartily you would sanction every word.

I reread your good letter to-day, and then wanted to sit down and write at once, but felt that I must do some work. I was all through with the dinner work

and had two rooms done by three o'clock. I could not help seeing the power of God in this, for I worked without a pain or an ache. Dear sister, I had lately felt wearied, for fear that I had hoped and prayed for too much. I have come to the place (I almost fear to say it) where I always long that the Holy Ghost would manifest himself in his mercies to me. I see them daily and hourly, but oh I want the sweet assurance, It is I. I want to see him in his infinite perfections, so that I can love and adore him. This lifts me over every rough place. Time flies at such times, but, as I said before, such emotion is almost more than this frail body can bear. I think our minds must run together. I, too, had thought of mortal putting on immortality. I could see the great necessity of it. I recall a time when the thought of carnality in heaven put me in such impassioned prayer to God that such a thing might never be. I remember that I wept freely, and if I ever felt a tender assurance in answer to prayer it was then. Never since have I ever felt a hint of such a fatality. He says there will be no marrying or giving in marriage, but we will be as the angels in heaven. There is nothing quite so sweet to me as the thought of a sinless existence that will never end, and being with Him. We shall see him as he is and be like him. We shall not see him by the eye of faith as we see now, but face to face and eye to eye, and it will not be for an hour or a day, but forever and ever. If it could be, how I would love to speak of these things face to face

with you. How well you know of our haltings here. I am trying to settle down and not rebel against my lot. If we had a church here in this city I would not want to go elsewhere. You and I are situated alike in this life: isolated from all we hold dearest on earth, but, dear sister, when we consider the matter, we will have to agree that He has been in our midst. He shows you the wonders of his grace by revealing his sacred word to you. I have never felt greater confidence in his revelation than in what he has revealed to you. He has given us to each other in the cords of his love. We cannot fully understand, but this word comes, What I do you know not now, but ye shall know hereafter.

I feel that I must close, still I cling to you.

Your unworthy sister,

FLORENCE PULTZ.

SMITHFIELD, N. S. W., Australia, April 25, 1931.

DEAR AGED AND AFFLICTED FRIEND:  
—I trust you will forgive the delay in acknowledging your brief note, inclosed with a copy of the SIGNS OF THE TIMES (January, 1931, issue), for which I heartily thank you. Owing to pressure of business and a huge pile of local correspondence to deal with, you must not be disappointed with a brief letter in reply. But I shall inclose some scribbled notes on the subject of Job's affliction and trial of faith, in the hope that they may be used of God to your soul, if it be his gracious will. Unless he is pleased to thus accompany it with power to the heart, it will be but a

"dead letter" only. "For the letter killeth, but the Spirit giveth life." I am also inclosing copies of the *Gospel Standard*, *Friendly Companion* and *Little Gleaner*, magazines for your perusal, and can recommend them as sound reading, which have been blessed to many in their wilderness state.

I see by your handwriting that affliction and your four-score years have left their mark, and doubtless you have realized with the poet, Medley, that

"Soon shall I pass the gloomy vale;  
Soon shall all my mortal powers fail;  
Oh may my last expiring breath  
His lovingkindness sing in death!

Then let me mount and soar away  
To the bright world of endless day;  
And sing with rapture and surprise,  
His lovingkindness in the skies."

I trust you are not a stranger to that language, and of the rest of the hymn, which has been the theme of my heart more than once. I will write it:

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me;  
His lovingkindness, oh how free!

He saw me ruined in the fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate;  
His lovingkindness, oh how great!

Though numerous hosts of mighty foes,  
Though earth and hell my way oppose,  
He safely leads my soul along;  
His lovingkindness, oh how strong!

When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood;  
His lovingkindness, oh how good!

Often I feel my sinful heart,  
Prone from my Savior to depart;  
But though I have him oft forgot,  
His lovingkindness changes not."

I am sorry to read that you have been a cripple for ten years, but I hope the Lord has been your strength and stay and your comfort in your affliction. As the psalmist said, "Remember the word

to thy servant, upon which thou caused me to hope. This is my comfort in my affliction: for thy word hath quickened me." "Hold thou me up, and I shall be safe." "Before I was afflicted I went astray; but now have I kept thy word." "It is good for me that I have been afflicted; that I might learn thy statutes." "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." It is bad enough to be a cripple physically, but I confess to having been a cripple spiritually and lame on both feet for twice ten years, so that I could not walk the strait and narrow path which leadeth unto life, until the Lord Jesus was mercifully pleased to undertake my case and make crooked things straight and rough places plain for me and give me to receive strength into my ankle bones and shoe me with the shoes of preparation of the gospel of peace. Then this poor lame man was enabled to leap as an hart and run in the ways of Zion. So, "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." But as Isaac Watts said,

"True, 'tis a strait and thorny road,  
And mortal spirits tire and faint;  
But they forget the mighty God,  
Who feeds the strength of every saint.  
From thee, the overflowing spring,  
Our souls shall drink a fresh supply;  
While such as trust their native strength  
Shall faint away and droop and die."

Doubtless, friend, you have not found the christian path strewn with easy

carpets. If you have, then you may well question whether you are in the way to heaven. But I sincerely hope you may be one of the "few there be that find it," who have been "chosen in the furnace of affliction" and "called by grace."

The world is in a dreadful state of unrest and wickedness, and God's solemn judgments are abroad in the earth. "For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity," and doubtless Australia and America shall not escape. May he say to us, "Come, my people," &c. See Isaiah xxvi. 20.

I shall inclose also a few verses written for the comfort of another poor soul who is also afflicted, and who had written the few lines at the top, which (while in bed, sick) had fallen to the floor, and her daughter picked them up and sent them to me.

Now I must close, wishing you God's rich blessing upon your soul during the remaining years of your wilderness journey, and then may you be seen coming up from the wilderness leaning upon your Beloved. So prays yours to serve,

EDGAR P. COLEMAN.

A SAINT'S DISTRESS.

The sands of life are sinking,  
I feel it day by day,  
And often think the time is near  
When I must pass away.  
Touch after touch is given  
This earthly house upon,  
Touches that say, plain as they may,  
This house must fall ere long.  
The years it has been standing  
Are just three-score and nine,

And 'twas ere half those years had sped  
We heard the call divine.

Full long (you say), and so it is,  
To prove your calling "good,"  
Yet doubt will rise, and fear distress,  
Lest 'twas not sealed with blood.

M. E.

## A SAINT'S ENCOURAGEMENT.

Poor, doubting, fearful saint,  
To prove your calling "good"  
May Christ heal your complaint,  
And calm your "fears" with "blood."

He says, "My flesh is meat  
My blood is drink indeed;  
Which bread, I give, to eat,  
That souls on me might feed."

"Except ye eat my flesh,  
And drink my blood, by faith:  
No life you manifest,  
Because still wrapt in death."

This truth's hard to believe  
By those who have not faith;  
They only can receive,  
Who that gift of God hath.

That which is "flesh" is flesh;  
'Tis of itself quite dead;  
And nothing profiteth,  
But words by Jesus said.

"Take, eat," says he, "this bread,"  
"My body for you slain;  
And drink my blood thus shed  
To cancel law's just claim."

Spirit and life's with his word,  
And you'll believe it, too,  
When from his mouth you've heard,  
"My blood justifieth you."

Should you then hear this voice,  
Loud from the cross proclaim,  
"'Tis finished," saint, rejoice,  
Then praise his blessed name.

Faith's mixed with that you hear,  
When Christ is pleased to speak;  
Eternal life's then clear,  
The "answer" which you seek.

Thus God predestinated  
The people of his choice  
To be new-created  
By hearing Jesus' voice.

Whom God "calls" he "justifies"  
By Jesus' precious blood;  
Whom Christ loves he "glorifies,"  
And brings them home to God.

His "calling" then is "sure,"  
And his "election," too,  
May this your heart assure,  
To carry it quite through.

Who then a charge shall lay  
'Gainst any of God's elect  
For whose "sins" Christ did pay,  
Their souls to thus protect?

Or, who shall separate  
Saints from that "love of God"  
Shed abroad in their hearts  
And sealed with Jesus' "blood?"

E. P. C.

[Verses are based on the following texts: 1, 1 John i. 7; 2, John vi. 55; 3, John vi. 53; 4, John vi. 60; 5, John iii. 6; 6, 1 Cor. xi. 24; 7, John vi. 63; 8, John xix. 30; 9, John xix. 30; 10, Rom. viii. 29; 11, Peter i. 23; 12, Rom. viii. 30; 13, 2 Peter i. 10; 14, Rom. viii. 33; 15, Rom. viii. 33, John vi. 27.—E. P. C.]

POCA, West Virginia.

DEAR BROTHER LEFFERTS:—As you requested that some one write and give their views on the latter part of the tenth chapter and eleventh verse of the book of Hosea, and as I had claimed to have seen some beauty and comfort in the names of Ephraim, Judah and Jacob, it appears to me that I should be willing to give such views as I have, so I will say that to me Ephraim represents the flesh, natural or fleshly disposition of a peculiar people, who are Adamic after the ordinary generation, and are pharisaical in their religious views. As proof of the waywardness of the flesh the prodigal son is sufficient to show the disposition of all flesh. He went and joined himself to a citizen of that country, and he sent him into his fields, perhaps a circuit, as he was to feed swine. "O Ephraim, thou comittest whoredom, and Israel is defiled." "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." When we look on the side of nature for evidence of an inward work we look on the wrong side of the line, for the heart is the seat of recep-



tion, and the preparation of the heart in man, and the answer of the tongue is of the Lord. There is a time appointed of the Father when every prodigal, or Ephraim, shall by the mighty operation of the Holy Spirit come to himself. It is then that he or she will say, Turn me, O Lord, and I shall be turned. To me Judah represents the power of the Holy Spirit in preparing the heart for the good seed, which is Christ Jesus the Lord. How sweet the name of Jesus sounds in a believer's ear. That which is born of the flesh is flesh, and natural, and takes the course of nature. "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception." "Behold, I was shapen in iniquity, and in sin did my mother conceive me." There is not a shadow of a doubt about Adam's posterity being Arminians from birth, and take pride in self-righteousness, it being congenial to their nature, or carnal mind. One may be taught that which he had not learned by experience or revelation; thus was Samson's riddle made known. He said unto them, "If ye had not plowed with my heifer, ye had not found out my riddle." "Ephraim is as an heifer that is taught, and loveth to tread out the corn." I have seen a few people in my time who were able defenders of the true or orthodox doctrine of the Bible, yet made no profession of religion. "God moves in a mysterious way his wonders to perform." "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria."

The flesh is as prone to evil as the sparks are to fly upward. "I know Ephraim, and Israel is not hid from me." Israel the spiritual, Ephraim the flesh. These are two opposites, the flesh against the Spirit, and the Spirit against the flesh; they are contrary the one to the other. To me it seems that Judah would signify the Holy Spirit in breaking a hard and stony heart, preparing it for the sowing of the good seed, which is Christ Jesus the Lord. "Also, O Judah, he [the Holy Spirit] hath set an harvest for thee, when I returned the captivity of my people." So we see "the sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Beyond a shadow of a doubt, when Jesus Christ went on the cross all who will ever lisp the voice of praise around the throne of God were considered as being released from the law, he being the end of the law for righteousness to every one that believeth, for he hath perfected forever them that are sanctified, set apart to this end, that they should be holy and without blame before God in love. Ephraim shall ride; that is his nature. Judah shall plow. Seed time is first, then the harvest. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Judah shall plow. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." "And one of

the elders saith unto me, Weep not: behold, the Lion [an emblem of power] of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seals thereof." "Jacob shall break his clods." Jacob representing the love of God. "It was said unto her [Rebecca], The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The love of God shed abroad in the heart of a vessel of God's mercy is but the kingdom of God in the heart, and it shall break in pieces and consume all other kingdoms, and it shall stand forever. The natural disposition of all flesh is to join themselves to idols, and to mix themselves with every faction claiming the name of Primitive Baptist. This mixing is distressing to spiritual Israel in these days, as true watchmen are placed on the walls of Zion to cry aloud and spare not, lifting up their voices against idolatry worship, for Israel is to dwell alone, and is not to be reckoned among the nations. So Hosea was declaring the judgments of God against Israel for her idolatry and her manifold isms. Ephraim shall ride, Judah shall plow and Jacob shall break his clods. God is love, and when one is actuated by the love of God he will acknowledge him to be the Sovereign of the universe. He will not use predestination as a cloak to cover up his wrong doings, but will own himself to be the guilty one. Why? Because the love of God is not shed abroad in the heart in vain, and we love God because he first loved us. The mellow tone of speech spoken in love will cause brethren

to clasp each other by the hand and confess their faults.

J. W. McCLANAHAN.

PARKERSBURG, W. Va., Feb. 6, 1930.

DEAR EDITORS:—I am sending in my subscription for the SIGNS, which is long past due. I thank you for sending it to me so long without pay, and I am inclosing one dollar to help send the paper to others who, like myself, have little of this world's goods. What matters a little poverty in this world when our heavenly Father has such an abundance in store for us if we prove worthy of his great love? I feel myself to be the smallest of the flock and the most unworthy. It is through the dear SIGNS that I have the gospel preached. I have been a reader of it for sixty years. I am almost eighty-three years of age. The Lord has been good to me, and many times he has led me through deep waters, yet through it all I have felt his loving hand and could hear him say, I will not leave nor forsake thee. The good old hymn says,

"The soul that on Jesus has leaned for repose,  
I will not, I will not desert to his foes."

I wish to thank all the writers of the SIGNS. They will never know what joy they furnish to a poor old shut-in. I lend my papers to others who, like myself, are deprived of going to meeting to worship and hear the word of the Lord preached.

Do as you deem best with this poor letter.

I am yours in the Lord, a sinner saved by grace, if saved at all,

(MRS.) L. P. PATTERSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST, 1931.

**SIGNS OF THE TIMES**  
**ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

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

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

**"THUS SAITH THE LORD."**

THE expressions, "Thus saith the Lord," "Saith the Lord," "Saith God," and including the sayings of Jesus, occur at least one thousand times throughout the Scriptures of the Old and New Testaments. Yet, despite this fact, there are to be found those who say the Bible is not the word of God. Indeed, beyond all successful controversy, it is verily the word of God. Jesus Christ himself is the living Word, the Scriptures of inspiration are the written Word. These two, the living and the written Words, do never contradict each other. They are in perfect harmony. The literal meaning

of the Scriptures and the spiritual significance thereof, do never conflict. If at any time, any man thinks he sees contradictions and lack of harmony in the Word of God, the opposition is in the man himself. Every one of us by nature are in opposition to God's word. The carnal mind is enmity against God and the natural man knows not the things of God. No wonder, then, that carnal minds and natural men charge the Scriptures with being contradictory. Every man's opinion, every man's views, all preaching, all philosophy, all meditation and all sentiment should be brought to the test of the written Word of God. If not in accord with the Scriptures, they must be cast aside and rejected, howsoever fair and plausible they may seem. Frequently we hear it said that one man says the Scriptures mean thus and so, another man says they mean quite something else: therefore, it is said the Scriptures can mean anything. This is absolutely false. When the Scriptures are taken and handled honestly with no attempt to deceive and with no personal bias which twists them to suit our personal notions, they can mean but one thing, and that one thing is the truth of God as revealed in and through Jesus Christ. God's people should not follow preachers only in so far as the preacher follows the Scriptures. The Scriptures should be the man of our counsel. The brethren at Berea were more noble than the other christians because they searched the Scriptures daily to know whether the things said by Paul were so. (Acts xvii, 11.) The brethren at

2091

Thessalonica were said not to have done as the Berean brethren did. We fear that in this present day there is entirely too little searching of the Scriptures by the brethren themselves and too much reliance placed in what the preacher says. If any man lacks wisdom, we are not told to go to our pastor about it, or to inquire of the preacher, but we are commanded to ask of the Lord and that thus inquiring sincerely of him, we shall receive. To go directly to the fountain-head of all Wisdom is vastly better than to inquire of one of the streams. No Scripture should ever be interpreted at variance with the context in which it occurs. If we pick out a verse here, another verse there, a word here and a word there, the most fantastic and absurd conclusions may be arrived at; but this is not right and certainly is not honest. We fail to see how a man truly called of God to preach can conscientiously thus handle his Master's goods. What kind of an account will such a man give of his stewardship? We are commanded to study to show ourselves approved unto God, workmen rightly dividing the word of truth and so needing not to be ashamed. The word of truth needs no addition or subtraction, but is to be properly divided. This the servant of God does by that same Spirit which has called and qualified him as a servant of God. If the calling of God be absent, no amount of study will do any good. It is not necessary to study books about the Bible, but it is necessary to study the Scriptures themselves, compare Scripture with Scripture, spiritual things with spiritual. No amount of Bible reading will ever make a man preach the gospel, but one who is truly called to the work of the ministry will feel to make the Scriptures the man of his counsel and will desire to read and search them, asking the Spirit to direct him in his perusal of them. In any walk or profession of life, it is needful to have the tools to work with. Are not the inspired Scriptures the tool of the man of God? Are they not for his furnishing to all good works and for his instruction in doctrine? If we cannot give a "thus saith the Lord" for what we believe and preach, we had better quit. Nothing is worth anything unless founded on divine authority. Divine authority for doctrine is to be found in the inspired Scriptures of truth. True Baptists all down the ages have always required scriptural proof for their doctrine and practice. Anything not sanctioned by "thus saith the Lord," they let alone. It is interesting to know that the word "bigot" arose centuries ago in France. "Bigot" comes from "by God." To-day this word means a narrow-minded person and one who is very decided and uncompromising in his views, particularly on the subject of religion. In olden times, the Huguenots in France were called a "by God" people, because they demanded the word of God as their authority. Whenever approached by their enemies and examined by them to know why they believed as they did, they would refer their enemies to the Bible and declare that their faith was "by God," their doctrine and teaching was "by

God," their practice was "by God," etc. Thus, it came to be that a "by God" person was one who demanded the Bible and the "thus saith the Lord" as his guide. This phrase "by God" has been by much use contracted into the word "bigot." Most people to-day hate to be called "bigots," but we who love the Scriptures should rejoice to have ourselves thus denominated, because when we know the origin of the word, it is complimentary rather than defamatory, since it stamps one as being an upholder of the Word of God. When we come, in our reading, to passages of Scripture which we cannot understand, let us await the Spirit's pleasure to unfold them to us: and as we thus wait, let us not deny them and let us not permit our imaginations to range wildly over them unduly spiritualizing them. Imagination, some one says, is the biggest "nation" in the world. Surely it is, and further the Word says the imaginations of our hearts are nothing but evil continually.

H. H. L.

#### NOTICE.

WE are receiving numerous orders from our subscribers to stop their paper as they do not feel they can afford to pay for it. This we dislike to do, and would much rather continue sending it to them during this depression and they pay us when times are better with them.

Remember, that by discontinuing your subscription you are saving less than one cent a day.

J. E. B. & CO.

GENESIS III. 24; MATTHEW III. 10.

"DEAR BROTHER R. L. D.:—Will you give your views on Genesis iii. 24, and Matthew iii. 10?"

The above request comes from an Elder in the west.

Genesis iii. 24, reads as follows: "So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." This chapter records the transgression of Adam and through him the fall of all mankind. At the same time, it contains, prophetically, the doctrine of salvation by grace through the shed blood of our Lord and Savior Jesus Christ, for after Adam and Eve knew they were naked and were made to realize the failure of their own works in sewing fig leaves together which could not cover their sin, the Lord made coats of skin and clothed them. The Lord also foretold the coming of his blessed Son, who should destroy the works of the devil, in declaring that the seed of the woman should bruise the serpent's head. Let it be clearly understood here that Adam had absolutely no foundation upon which to stand before God in his own right. The Lord had even cursed the very ground for Adam's sake, and all hope of creature effort to obtain favor with God was forever barred. Contrary to the doctrine which is being promulgated throughout the so-called religious world to-day, to the effect that God is wooing and beseeching all of mankind to turn unto him and give him their hearts, his word here plainly denies such doctrine and says regard-

ing this man who had partaken of the forbidden fruit that, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Adam had wilfully sinned and forfeited all right and title to the blessings which had been bestowed upon him, and from henceforth a new order was to be established and prevail. Only a new birth, or a new creation could avail anything from that time on, and this, from beginning to end, was to be the work of God, that all glory and honor and praise should be rendered unto him that shewed mercy and manifested the great love he had for his people by giving his only begotten Son to suffer, bleed and die, and rise again, that they might be extricated from the regions of woe into which they had been plunged. To this end God "*drove out the man*: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Having driven out the man, God himself placed at the east of the garden of Eden, or the entrance into the place of pleasantness and peace, his own angels, or cherubims, as guards to see that none should enter there in their own right. To make doubly certain, he placed "a flaming sword which turned every way, to keep the way of the tree of life." God's holy, just and righteous law is as a flaming sword, which turns not only in some directions, but every way, against sin and sinners, and since there

is none righteous, no, not one, for all have sinned and come short of the glory of God, there is no man, woman or child, be they old or young, whose heart or hands are sufficiently clean to reach forth and touch the tree of life. Jesus said, No man can come unto me except the Father which hath sent me draw him, neither cometh any man unto the Father but by me. The way of life as it is in Christ Jesus, then, is hedged up; it is a strait and narrow way, and few there be who find it. It is not the way which seems right unto the natural man, for the end of that way is death, but the path which leads down into suffering and death, and which no man will choose of himself, is the one and only way that leads to life. God's truly called and qualified ministers are placed in this way and they, and they alone, are declaring the truth as it is in Jesus. The word which they are given to preach is as a flaming sword turning every way to keep the way of the tree of life. They are standing upon the walls of Zion and the password which all must know and confess who enter into the gates of the city is GRACE. This is not learned nor taught in the schools of men.

Matthew iii. 10, reads thus: "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." That which was spoken of prophetically in the third chapter of Genesis is spoken of by Matthew as having come to pass. The time is at hand. While all of mankind was made of the same lump of

corruptible clay, God saw fit to call Abraham out of his state of darkness in nature and caused him to walk by faith. He and his family were signally blest, in that it was manifested time and again, in ways mysterious and past finding out, that the God of heaven and of earth was in a peculiar sense the God of Israel. In his providence concerning them it was to be clearly seen that Israel was blest above all people on the face of the earth. This people was a type of those whom God had formed to show forth his praise, and how true a type they are is witnessed to by all who are led of the Spirit to-day. Their failures to keep the law given them and God's mercy in sparing their unprofitable lives and in providing for their needs, notwithstanding they were unworthy of the very least of his favors, is all to be found in the experience of the children of grace. The Jews came to glory in the fact that they were Abraham's seed and felt themselves to be better than the Gentiles, but in the verse preceding our text we see they were rebuked for this: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." All were not spiritual Israel who were natural Israel, neither was circumcision of the flesh, but of the Spirit and in the heart, and the time is come *now* for the Lord to make his glory known. Therefore, the axe is laid unto the root of the trees, and every tree which bringeth not forth good fruit is hewn down, and cast into the fire. There is significance in

the fact that the axe was laid unto the root of the trees. It was not that the trees were to be cut off with a possibility or likelihood of sprouting out and putting forth again, but that dispensation and the order which then existed were to be forever destroyed, root and branch, never to be seen again. Neither was this to apply only to the Jews, but *every tree*, both Jew and Gentile, is to be cut down by this axe of God's righteous judgment against sin, which will slay the very last one who comes with only their own righteousness to plead, for every tree which bringeth forth not good fruit, or the fruit of the Spirit, which is faith, the gift of God, and without which it is impossible to please him, will be hewn down and cast into the fire, or destroyed. No flesh shall glory in his presence. Therefore, whatever our race or blood may be, if we have not the Spirit of Christ we are none of his. And when he comes he purges his floor, for his fan is in his hand, and he garners his wheat into his store-house but burns up the chaff with unquenchable fire. He will try every man's work as by fire, and *every tree*, not one shall escape, which bringeth forth not good fruit he will cut down and cast into the fire. How terrible is the day of the Lord to all who are trusting in their own works for salvation. Many of his people glory in what they are doing, but God will lay the axe of his truth unto the root of the trees to cut them as cumberers of the ground and all their righteousness, which is but as filthy rags, shall be cast into the furnace and utterly consumed, for they,

shall be made to know and to acknowledge that it is "by grace are ye saved." Moses and Matthew are in perfect harmony with each other, which is excellent proof of the divine inspiration of the Scriptures. These two witnesses, representing both the Old and the New Testaments, are agreed. There is no contradiction in them. They both are full of God's predestination and purpose in grace, but they both also show conclusively the accountability of man, which should forever stop the mouth of man from excusing himself or blaming God for his sin. We love the doctrine of predestination too well to countenance its being dragged into the dust and made to convey any such idea. In the book which we have published under the caption "Predestination," which contains, no doubt, some of the ablest articles ever written on the subject, including some authors very dear to us all, such as Elders Gilbert Beebe, Samuel Trott, William M. Mitchell, F. A. Chick, Silas H. Durand, John McConnell and John G. Eubanks, in no one of them can there be found to be given the right of license or liberty to do wrong. We glory in the belief that God works all things after the counsel of his own will and that nothing can come to pass contrary to his purpose, even to the original fall of man, but we must remember that it was by *man* came sin, and this was as God purposed it should be. This was not all, however, for his purpose embraced the salvation of his people by and through our Lord and Savior Jesus Christ, all for the glorifying of himself and the

lifting of the name of Jesus on high. The doctrine, Where sin abounded, grace did much more abound, most certainly does not *cause* the Lord's people to delight in sin. If they are born of God they will love righteousness, and will hate their very lives because of sin. Paul says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." As much as to say, it appears to us, that there is condemnation, even to the Lord's people, who walk after the flesh. We verily believe that God's people are condemned when they walk after the flesh: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Where, then, is boasting? It is done away. For if we are given to crucify the old man with his lusts, it is by the inward working of God's holy and blessed Spirit, so that we have to say, It is by the grace of God we are what we are. Paul did not have reference here to his being the chief of sinners, but to his apostleship. Let us, therefore, take heed unto ourselves, and to the doctrine, to continue in them, for in so doing we shall both save ourselves and them that hear us.

Why our brother and yoke-fellow, who we are persuaded is far above and beyond us in knowledge and understanding of spiritual things, should have asked for our views on the above texts, we do not know, but we hope it was of the Lord's doing, and while a chain of circumstances has seemed to work against us to-day in keeping us



at home and from our work, we like to feel and believe that the God which we trust is the God of our very life, is God of and over all the circumstances that surround us, and if he has given us to write to his own honor and glory, and to the comfort and edification of his chosen people, our desire is that he shall be given all the praise. If we have not been given to rightly divide the word of truth, we pray to be forgiven wherever we have erred, and hope it will be the pleasure of the Lord to stir up the pure mind of some one or more of his servants and enable them to present a true interpretation of the texts. It may be that our brother making the request has something better to offer and, if so, we shall most gladly welcome what he has to say.

May God keep and save us by his grace, both in time and in eternity.

R. L. D.

---

### CIRCULAR LETTERS.

---

(Written by Elder C. W. Vaughn.)

*The Delaware River Old School Baptist Association, meeting with the Southampton Old School Baptist Church, at Southampton, Bucks County, Pennsylvania, June 3d and 4th, 1931, sendeth greetings and love in the Lord to the several churches and associations with which she corresponds.*

DEAR BRETHREN:—As the time has come for us once more to meet together in an associate capacity that we may renew to each other the assurances of our love and fellowship, which can only be done as the Spirit of God manifests

the gift he has given us, and relative to this we are directed to the epistle of Paul to the Romans in which he said, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Romans xii. 3-5. Paul spake through the grace given unto him to the brethren at Rome, and we believe his meditation was taking in the entire exercise of the grace given unto him. The grace of God is the embodiment of life in Christ for every child of God, and in that grace he beholds Jesus, the way, the truth and the life, and is not only in one, but in every one of the household of faith, hence we hear the words of Jesus declaring, As ye have done so unto one of the least of these ye have done so even unto me. And in the realization of this grace we are made to rejoice in spirit and feel the power that humbles the flesh, and we are made to realize the work of God in the heart by which each one is identified as being called from darkness to His marvelous light, and that light shineth unto the perfect day. We wish to think of ourselves, and not more highly than we ought, and in thinking of ourselves we should question what manner of man we are, and why we are what we are. We find in our experiences we are poor, vile, polluted crea-

tures by reason of sin, and in this feeling we cannot raise our heads, but, like the publican, can only smite upon our breasts and say, God be merciful to us poor sinners. So we cannot think we are something when we know we are nothing, less than nothing, and vanity. We could not hold up such corruption to the house of God as worthy of habitation or the fellowship of the saints, but the creature is made a new creature in Christ Jesus and in this virtue we are brought in, and seated at the King's table. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 17. Now we do not behold each other as we are of the first Adam, but as we see each other in the second Adam, and we put away the old man with his enticements and lusts and are renewed in the spirit of our minds, in which we are given great boldness in the faith by which we are made to contend earnestly for the faith once delivered unto the saints, and to look not on the things of this world to consume them with our lusts, but on the things by which we may edify one another in the body of Christ, and we realize that each member of the body of Christ must have his individual experience, but all of the same spirit, by which they realize the virtues of life that is in every member. We cannot esteem each other too highly in the virtues of eternal life, and we should think soberly according as God has dealt to every man the measure of faith. The church of God is given to discern the gifts to the church as they

are made to render service by the Holy Ghost bestowed upon them, but they are made to feel to be the least and as church's servants for Jesus' sake, and esteem the brethren greater than themselves, and in like manner the lay members are made to have a reverence in their hearts for the ministers of the household of faith, by which they esteem the ministers as highly favored of God and far superior to themselves. If these things are manifested in our associations we can say with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm cxxx. Dear brethren, in all these things we embrace each other, and the whole of the Zion of our God as the church of God, the pillar and ground of the truth, in which we count ourselves as nothing, but by the grace given unto us we are what we are, and in this virtue we contend earnestly for the faith of God's elect, and the things which are becoming of us relative to the order of God's house as we are admonished by the apostles and the grace given unto us. We feel assured that we cannot direct our steps, as we are either controlled and led captive by the devil or by the Son of God. If we have been brought from darkness to the marvelous light and liberty of the Son

of God, we are given to know the iniquity there is in our flesh, and we will be shunning evil and all manner of evil speaking one of another, and desiring righteousness. We feel to assure every one that the Spirit of the living God condemns such relations as envyings and strife among brethren and sisters, and how can we expect to have the fellowship of the people of God when such relations exist in our hearts? We believe Paul had the understanding of his own heart, and Job also, by which they expressed the abhorrence they had for the things of the flesh. We feel the realization of their experience as is expressed in the Scriptures in our flesh and we do know if we are left to the flesh we shall die. We should think of ourselves as we hope we are by the grace of God, and as the head of the church has given by words of his own lips, for we either live in them or are condemned by them, for they are spirit and life. Brethren, may we think soberly on these things, and may the blessed presence of Jesus be felt in our midst.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

---

**CORRESPONDING LETTERS.**

*The Baltimore Old School Baptist Association, in session with the church in Baltimore, Maryland, May 22nd, 23rd and 24th, 1931, to the associations and meetings with which we correspond.*

DEAR BRETHREN:—Once again we have met and received your Minutes and messengers. It has been pleasant

to meet each other again face to face. Peace, love and fellowship have abounded in our midst. The preaching has been edifying to the hearers and glorifying to the name of the Lord. The change of time of holding the Association from *midweek* to *week end* has made entertainment less arduous and also more convenient for our people to attend. We hope to meet you all again next year.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

A. S. ROWE, Ass't Clerk.

---

*The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Bucks, County, Pennsylvania, to the associations and meetings with which we correspond, sends greeting.*

DEAR BRETHREN:—It gives us pleasure to report a most pleasant meeting. The messengers and ministers from you have been gladly received. The preaching has been good and comforting.

Our next session is appointed to be held with the Kingwood Church, at Locktown, N. J., Wednesday and Thursday before the first Sunday in June, 1932, when and where we shall be glad to receive your messengers and Minutes again. Until then farewell.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

---

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

Mrs. Clara Parker, Ore., \$2; Mrs. J. R. McAfee, Mo., 50 cents; Elder V. R. Harris, Ark., \$1.

## OBITUARY NOTICES.

**SISTER MARGARETT HALL (Harbor) CULPEPPER**, wife of brother J. L. Culpepper, was born in Coffeetown, Mississippi, February 14th, 1841, and died April 14th, 1931, making her stay on this earth 90 years and 2 months. She came with her parents to Texas at the age of twelve years, and settled in Lavaca County, near Shiner, where she lived fifty years. She was married January 17th, 1860, to brother J. L. Culpepper, and to that union were born fifteen children. Her husband and five of her dear children preceded her to the great beyond, leaving her to mourn the loss of a good and loving husband and five of her fine, obedient children. The surviving children are: Mrs. J. W. Culpepper, Falls City, Texas; Mrs. W. E. Ellis, Ralls, Texas; Mrs. Robert Little, Sublime, Texas; Mrs. P. J. Grant, Stockdale, Texas; Mrs. Ted Grant, San Antonio, Texas; H. G. Culpepper, Dallas, Texas; C. E. Culpepper, Beeville, Texas; H. J. Culpepper, Stockdale, Texas; J. M. Culpepper, Amarilla, Texas, and J. R. Culpepper, San Antonio, Texas. She also leaves sixty-eight grandchildren, fifty-eight great-grandchildren, a host of other relatives and friends, together with the church, to mourn the loss of one of the most exemplary and kindest wives, mothers and friends. It can be truly said that a mother in Israel has fallen. She professed a hope in Jesus, her adorable Redeemer, and joined the Primitive Baptist Church at Mt. Olive, Lavaca County, Saturday before the fourth Sunday in May, 1885, and was baptized by the late Elder Mason. In all her forty-six years as a member of the grand old church she was ever faithful in attending meetings when able, ever ready to assist in anything necessary to the welfare of Zion. She was sound in the faith, believing in the doctrine of grace, was unyielding and unwavering in the grand old doctrine of the sovereignty of God, who, she said, was without limits or bounds. She was well beloved by all who knew her, both young and old, and it was her delight to render aid to those around her. She possessed a most remarkable mind, and was often consulted as to dates of long standing. By her kindness, never-tiring patience and good judgment she won the confidence and admiration of all and was a monument of divine grace. Her deportment in life manifested the well-keeping monument of divine grace. (Prov. i. 9.) In all of my twenty years' acquaintance with sister Culpepper and her noble family I have never associated with better friends. Her children were greatly devoted to her. She was manifested a Christian in all her walks, was devoted to the cause of her Redeemer, faithful in all her house, and none can be missed more than "Grandmother," as she was called by the family and community. A vacancy is left in the church, as well as the home, that can never be filled. Greater love and fellowship could no one have for the brethren and sisters than she had, which gives us great consolation, as it is an in-

delible mark of spiritual life, for he that loveth is born of God, therefore she is now sweetly resting in the arms of her Redeemer in the presence of God, where sorrow is unknown, where trials, troubles, afflictions and separations are no more. Sleep on, dear sister, the blessed sleep from which none ever wake to weep. Our sister was sick but a short time, only complained of being tired on the day of her departure. She filled her days of usefulness on earth and departed in peace, in answer to the call, Child, come home.

Services were conducted at her late home by Elder White and were attended by a large gathering of her friends, and her body was laid to rest in the cemetery at Stockdale, Texas, there to sleep in undisturbed repose until Jesus shall come again to call his children home.

The writer failed to get to the funeral, but by request I write these few words of comfort to the sorrowing family and friends.

J. B. BOWDEN.

**MRS. ERMINA SHEARING** was born July 12th, 1856, and died April 14th, 1931, aged 74 years, 9 months and 2 days. She was the daughter of the late Elder William and Mary Jamieson Pollard, born to them while they lived in Dundas, Ontario, and later moved with them to the state of Michigan, coming back to Canada when Elder Pollard was called to be pastor of the Covenanted Baptist Church. When Elder Pollard went to the Warwick Church, Warwick, N. Y., she accompanied him, and after two years there they returned to Dunwich, where she resided until her death. In October, 1890, she married the late John Shearing, with whom she lived for three years, death robbing her of a loving husband and companion with whom she had taken great comfort, and his memory was precious to her through the years of her widowhood. After her husband's death she returned to her parents, and was a great help and comfort to them in their declining years. She lived an unselfish life, was devoted to those near to her, and to several of her brother Levi's children, who lost their mother while very young, she was a mother. Sister Minnie, as she was familiarly called, was enabled by grace to make a good confession before the church in the year 1894, at which time she was baptized by her late father. She was a faithful member, ever in her place, and she honored her profession with her life. The high esteem the brethren and friends had for her did not puff her up, but humbled her, and we can say, It was good to have known and loved her in the Lord. A few months before she died, she began to fail rapidly, and as she weakened her disease was declared to be cancer. She took to her bed a few weeks before she died, yet she was so favored with the Lord's presence that it seemed easy for her to die. Her mind was lifted above her sickness through a dream that she had, in which she was passing through swamps and deep waters, and the Lord sweetly answered her that

he would be with her in the deep waters, and on the day she died she told her niece, Lydia Belle (who was very devoted to her), that the Lord had been with her all the way. She leaves to mourn their loss, two brothers, John and Levi, both of the township of Dunwich, one sister, Regina Campbell, of Dutton, and a goodly number of nephews and nieces, who all miss her greatly. Our loss is her eternal gain, and we can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The funeral service, which was largely attended, was held in the Dunwich meetinghouse, and the interment was in the adjoining cemetery, the writer officiating.

G. R.

**SISTER EMILY WEIDMAN** was born at Rensselaerville, New York, August 14th, 1849, and passed from earthly scenes May 31st, 1931. She was the eldest daughter of Nathaniel D. and Roxanna (Crippen) Borthwick. She was married to John Wageonheizer December 24th, 1871, who died June 11th, 1878, leaving her with three little boys. She had an arduous struggle and worked hard to bring up her boys to be useful and respected men, and they were very fond of their mother. October 28th, 1888, she married Peter W. Weidman, a farmer, who by a former marriage had one little girl, which she brought up as her own. In 1916 they retired from their farm near Rensselaerville, and moved to the city of Rensselaerville, N. Y. She was a very patient, loving wife, mother, sister and friend, but her labors are over and we mourn not as for one without hope. We believe for her to die is gain; to depart from earthly friends and be with Christ is far better. She had been afflicted with rheumatism and heart trouble for years, but was confined to her bed only one week at the last with heart trouble. She bore all her trials and afflictions without a murmur. She united with the Middleburg Old School Baptist Church, and was baptized September 14th, 1879, by Elder I. B. Whitcomb, then pastor of the church, and remained a faithful and loved member and attended the meetings when health and circumstances would permit. She had looked forward with great pleasure to the fifth Sunday May meeting at Cobleskill, hoping to be able to attend that meeting and to spend a week at our home, but very early that Sunday morning, May 31st, God called her to a much more glorious meeting. When she found she would not be able to leave home she said to me, "I cannot be with you at the meeting, but remember me to them all, and if I do not get well it is all right." She leaves to mourn their loss her husband, two sons (the youngest son died May 20th, 1922), all of Rensselaer, N. Y., one daughter, who is now Mrs. J. Z. Leggett, of Rensselaerville, N. Y., four granddaughters and one great-grandson, all of Rensselaer, N. Y., one sister, the church and many friends. The funeral services were held at her late home, 1102 Third

Street, Rensselaer, N. Y., June 2nd, Elder Arnold H. Bellows officiating and comforting the friends by using as a text John xiv. 1-3. Burial was at Huntersland, in the vicinity of her former home.

Written by her sister, both in the flesh and church, who loved her,

(MRS.) J. E. LIVINGSTON.

**MRS. LAURA B. RANSELL**, daughter of Mr. and Mrs. John Neal, and wife of our brother George T. Ransdell, was born February 22nd, 1890, and died May 9th, 1931, in her forty-second year. December 27th, 1911, she was married to George T. Ransdell, and to this union there were added eight children: John, Jennie, Marguarete, Laura, George, Mary, Neal and Geneva, the youngest being three weeks old at the time of the mother's death. Besides the children, she leaves her parents and eight brothers and sisters. She was not a member of the church, but was a firm believer in the Predestinarian Old School Baptist doctrine. She was a loveable woman, an affectionate wife and mother, and will be sadly missed by all who knew her. Our hearts go out especially to our brother with his motherless family, and our prayer is that the Lord may reconcile us all and enable us to say, Thy will be done. It was her request that I should preach her funeral sermon, but at the time I was away from home and did not receive the word in time to go. Elder P. W. Sawin was called, and spoke briefly to the sorrowing friends, giving them the assurance that Christ is risen and become the first-fruits, and for them that look for him he will appear the second time without sin unto salvation, and they shall see him as he is and be like him and be satisfied. May the Lord comfort them that mourn.

Written by request.

GEORGE L. WEAVER.

**SISTER AGNES H. CLARK** died April 9th, 1931. She left a nephew and niece, three step-children and two step-grandchildren. The names of the step-children are: Olan Clark and Mrs. Ori Packard, of Freeport, Maine, and Mrs. Veda Davis, of Malden, Mass. She was baptized September 10th, 1922, by Elder H. H. Lefferts, into the fellowship of the Bowdoinham Church. Elder Z. M. Beal was living at the time, but was feeble. When she asked for a home with the church she said she had nothing to say, but sometimes actions speak louder than words, and it was true in her case, for she was always present at the meetings when health would permit, and was ever ready to assist the church. Her death is a distinct loss to the Bowdoinham Church. We have lost a dear sister. May God reconcile us to his will and help us to say, He doeth all things well. May God comfort his people.

Her funeral service was conducted by Elder R. Lester Dodson, of Rutherford, New Jersey.

GEORGE R. TEDFORD.

**MRS. MARY A. BEAKES**, our dear sister in Christ, departed this life May 12th, 1931, in Salisbury, Maryland, in her ninety-ninth year. A short time before her death she had a fall, breaking her hip, from which shock she never recovered. She was remarkable in mind and body for one of her age and never lost interest in the things going on in the world. Her maiden name was Cottrell. She first married Richard F. Beyea, of Mt. Hope, Orange County, New York. After his death she married Mahlon Stacy Beakes, who preceded her to the beyond many years. She was baptized just after the Civil War in the fellowship of the Middletown and Wallkill Old School Baptist Church and ever lived consistent with her profession. She was the oldest member of the above mentioned church from the standpoint of membership as well as years. She was devoted to the church and faithful to every duty. She was for a long time Treasurer of the church and served well in that office. The writer located in Middletown, as pastor of the above named church, in early life and sister Beakes was almost a second mother to me. Much of her time was spent in my home and perhaps no one loved her more and she loved me almost as a son. Never in all my acquaintance with her did I ever see or hear anything in her life or from her lips to criticize, except in the kindest way. I am sure that the severing of my connection with the Middletown and Wallkill Church was not felt more keenly by any one than it was felt by her. No one ever had a more faithful, dependable friend, and her passing has left a vacancy never to be filled. Her sister, Mrs. Josephine Wilkes, who made her home for more than fifty years in Middletown, N. Y., preceded her several years in death, leaving one daughter, Mrs. Della J. Stratton, and one granddaughter: Grace Stratton, who is now Mrs. Charles C. Durand, of 41 Prospect Street, Middletown, N. Y., at whose home the funeral service was held, conducted by Elder R. Lester Dodson, of Rutherford, New Jersey. The niece and great-niece above mentioned are all the near relatives left by our dear sister, whose body was interred in the family plot at New Vernon, New York. What a blessed rest after so many long years! Her works will surely follow her.

Written by request.

Her pastor for twenty-three years,

H. C. KER.

**MARY ELLEN HALL**, daughter of S. O. and Lottie Hall, was born in Kansas City, Missouri, April 28th, 1918, and was called to her heavenly home March 23rd, 1931, aged 12 years, 10 months and 25 days. She came to Yakima, Washington, with her parents in the fall of 1926, and attended our church meetings with the family and showed great interest. She expressed a hope to her mother a few weeks before her death, which was caused by the explosion of a coal-oil can. We were all

made to love her as though she were a member of the church, as she manifested love for all in that way. We cannot express in words the wonders that dwelt in her heart and mind.

The funeral was conducted here at Yakima by Elder A. D. Hughett, and the body was sent to Oak Grove, Missouri, where it was laid to rest in the family graveyard, and where Elder M. M. Shumate, of Kansas City, Missouri, preached to a large gathering of relatives and friends. She left to mourn their loss her parents, three brothers, Dan, Robert and Norman, three sisters, Mildred, Evelin and Neoma, all of whom reside with their parents, who have returned to Blue Springs, Missouri. She is also survived by her grandparents, Mr. and Mrs. John Hall, of Oak Grove, Mo., and Mrs. T. N. Corn, of Blue Springs, Mo. Her grandfather Corn was called to his home above about a month after her death. Our sympathy goes out to the family and other relatives.

(MRS.) LILLIE BLYSTONE.

**MRS. SARAH ELIZABETH DAWSON**, lovingly known to us as sister "Mittie," departed this earthly life at her home in Leesburg, Virginia, June 14th, 1931. She was born October 5th, 1885, daughter of Fenelon and Catherine Slack. Her brother, Lloyd Slack, passed away some years ago. She was married June 1st, 1916, to James H. Dawson, who survives her. Elder E. V. White baptized her November 15th, 1891, into membership with New Valley Church. Her mother, sister Catherine Slack, passed away in February, 1916. Sister "Mittie" had been ailing for the past few years and her health has been steadily declining, but she was not confined to her bed except now and then for a day or two at a time. Death came suddenly at the end and was due to some heart trouble. She was out to her meeting at New Valley the Sunday before she passed away and seemed to enjoy the meeting very much and to appreciate being with her brethren again at their communion season, not having been at meeting before that since last August. She was firm in her faith in the unlimited omnipotence of Jehovah, in his omniscient wisdom, and she believed that all things come to pass in accord with God's foreordination and that he foreknew all things from before the foundation of the world. Jesus was her hope of salvation and she held to the truth that salvation is wholly of grace and not by works of righteousness of which the creature is incapable. For some time previous to her departure, her mind dwelt much on the subject of the resurrection of the dead upon which she loved to meditate and about which she loved to talk. As her pastor, I shall greatly miss her. She was a great encouragement to me in my ministry. May the Lord comfort the lonely husband and all the sorrowing ones, both in the family and in the church.

H. H. L.

**MRS. EMILY WHITE WILSON**, daughter of J. W. and Emily Shaw White, and wife and directing star of Elder B. J. Wilson, was called from the side of the man she had honored for over fifty years at an early hour Sunday morning, May 24th, 1931. She had been an invalid for two years, and it had been my privilege to visit her often in the days of her affliction. She had known my mother, whom I lost when eight years of age, and could tell me of her beauty and of her charm. My character was strengthened by my association with her. She had unbounded faith in the promises made to His own, and I have thrilled at the attention and joy manifested in some of the selections I have read for her comfort and entertainment. Her life was spent in service to her family and others whom she could serve. Unassuming, yet frank and courteous, she met all difficulties uncomplainingly, and with a smile that was hers unto death. An evidence of the high esteem and love in which this good woman was held was demonstrated in the large concourse of friends who were company to the family in the short travel to the old church and cemetery, New Providence, near by where she now rests. She was born near Henderson, in Pike County, October 24th, 1862, and became the wife of J. B. Wilson October 26th, 1880. To this union were born eight children, five of whom, three sons and two daughters, are living. Mrs. Wilson was a consistent member of the Old School Baptist Church for thirty-six years, and was baptized by the late Hiram King, who was her pastor for one year. The remaining thirty-five years of her church life were enjoyed under the pastorate care of her husband.

The foregoing is offered, at the request of the family, by  
A. FRIEND.

**MARY BELLE NEWMAN**, daughter of Mary Jane and Andrew Jackson Candell, was born in Hancock County, Indiana, October 7th, 1859. In 1875 she with the family moved to Kansas City, Kansas. In 1878 she was married to Andrew David Newman, and to this union were born two children: Ellen Ora (Mrs. Frank Banks, of Independence, Mo.) and Clarence Earl, northeast of Pleasant Hill, Mo., and in whose home she passed away May 28th, 1931, after a long illness, in which she suffered intensely, but patiently, expressing the desire many times to be at rest. She was one of the nineteen in the constitution of Mt. Vernon Church, in Kansas City. When they moved to their farm, near Peculiar, she placed her church letter with Little Flock Church, and was ever a faithful member. Mr. Newman preceded her in death three years. Besides her children, she leaves one sister, Mrs. Allie Cripe, of Tulsa, Okla., and one brother, N. A. Caudell, of Washington, D. C., also four granddaughters, one grandson, and many other relatives and friends besides the church, in sorrow that they shall see her no more here.

MARGARET S. TAYLOR.

## MEETINGS.

The annual all-day meeting is to be held with the Slate Hill Church, Slate Hill, N. Y., on Friday, August 21st, 1931, and we cordially invite brethren and friends to be with us on that occasion. Elders C. W. Vaughn and Arnold H. Bellows, besides the writer, expect to be present. Meeting to open at 11:00 a. m. (Daylight Saving Time), at the close of which lunch will be served, to be followed by preaching in the afternoon.

R. LESTER DODSON.

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows (Providence permitting) to meet with them the fifth Sunday in August (30th), 1931. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m., also at 2 p. m. on Saturday before. All welcome.

ADDIE LIVINGSTON, Church Clerk.

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

E. M. FORD.

The Lord willing, Elder R. Lester Dodson is expected to preach in the North Berwick, Maine, meetinghouse morning and afternoon of the fifth Sunday, August 30th, as well as the Saturday preceding. All lovers of the truth are cordially invited to be present.

The Primitive Baptist Church of New Hope, of the North Ouachita Association has changed the date of our Association from October to Friday before the first Sunday in September, at old New Hope, nine miles south of Hope, Arkansas, on the Missouri Pacific R. R., and three miles north of Patmos, on the L. & A. R. R. All lovers of the truth are cordially invited to attend.

J. G. RATLIFF.

The Maine Old School Baptist Association will convene, the Lord willing, on September 9th, 10th and 11th, 1931, with the Bowdoinham Church, at Bowdoinham, Maine. We expect Elders Topping and Dodson to be with us. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD, Clerk.

MEDFIELD, MASS.

The Siloan Association of Predestinarian Baptists will meet with the Sulphur Creek Church, at Riffe, Washington, on Friday before the second Sunday in September, 1931. All ministers of our faith and order, and all those who desire to hear the truth, are cordially invited to attend. For

other information write the clerk of Sulphur Creek Church.

(MRS.) VERNA SCHOONOVER,  
NESIKA, Washington.

The Lexington-Roxbury Association is appointed to be held at the Second Roxbury Church, Roxbury, N. Y., Wednesday, Thursday and Friday between the second and third Sundays in September (16th, 17th and 18th), 1931. Those coming by train stop off at Halcottville, N. Y. Trains will be met and friends cared for. Those coming by automobile on Tuesday also stop at Halcottville, N. Y., where the brethren and friends will be cared for during the meeting. Those who cannot locate the places of entertainment in Halcottville, inquire at the post office and instructions will be given. A cordial invitation is extended to all brethren, sisters and friends to meet with us.

AMASA J. SLAUSON, Clerk.

The Original South Arkansas Primitive Baptist Association will, the Lord willing, convene with Cedar Hill Church, in her ninetieth annual session Friday, Saturday and Sunday, September 18th, 19th and 20th, 1931. Cedar Hill Church is Oakland Schoolhouse, four miles north of Amity, Pike County, Arkansas. All trains will be met at Amity Thursday and Friday. Railroad connections are from Smithton, on St. Louis, I. M. & S. Railroad, to Amity, and on Highway No. 8 from Arkadelphia to Amity, and from Texarkana No. 67, and connect with No. 55 to Nashville, No. 27 to Kinby, connection with pike to Amity. We invite all Regular Unlimited Predestinarian Baptists to meet with us at this time, where we feel to assure you that you will have a welcome, especially our ministering brethren who believe and preach a sovereign God who knows all things that have been, are now, or ever will be, and that they will be as he saw them.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, 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.

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

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

E. B. AULT, Church Clerk.

**N O T I C E .**

ANY one having a copy of the book entitled "The Two Witnesses" which they are willing to part with will please communicate with brother W. J. Berry, 2307 Pearl Street, Santa Monica, California,



# 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. 99. MIDDLETOWN, N. Y., SEPTEMBER, 1931. NO. 9.

## CORRESPONDENCE.

INDEPENDENCE, Mo., Feb. 16, 1931

DEAR SISTER:—Having meditated much lately upon Isaiah xxxv. 8-10, I have concluded to pen for your consideration some of my thoughts upon that deep and sublime subject. I fully realize my weakness and dependence for wisdom and words to convey my thoughts in an intelligent way. The prophets lived in a day when God revealed to them and enabled them to prophesy the coming of the Lord Jesus Christ into the world, and what his mission should be; also to see the fulfilling of that mission, even to his being delivered for our offenses, going down in death into the silent tomb, and being raised for our justification. The prophets were often blessed and led out in spirit to view the blessings that should flow out to the church under the gospel dispensation, when the Lord should be pleased to manifest the fullness of life in his Son and the spiritual relation of the church, his bride, and to

manifest the pure and undefiled garment of righteousness without which none are able to see or look upon Zion the church, and to see Christ Jesus the husband of his bride the head of his glorious church, his beloved Zion. The Lord was pleased to reveal to the prophet a day in which the church should flourish: “The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.” I will quote from the vision, or revelation, made to the prophet: “And an highway shall be there.” The word “an” would lead us to believe that there is only one way, and that is an highway, the way of salvation, according to the purpose, will, predestination and election by grace. This highway is manifestly the Lord Jesus Christ, embracing the Godhead, Father, Son and Holy Ghost. There is no other way of salvation, for says the Lord, I am God, and besides me there is no Savior. This the children have learned in their experience. Not

only have they learned that salvation is of the Lord, but they have been blessed with a holy desire to worship him. God is a Spirit, and seeketh only such to worship him as worship him in spirit and truth. Hence we find the prophet saying in close connection with the above, And a way, and it shall be called the way of holiness. To my mind, here is laid the foundation of, or for, all of the service and worship of his people who have been brought into his kingdom of righteousness, and God fully prepares them for every service and desire to worship his holy name. "The unclean shall not pass over it." Over what? Over this way of holiness. Only those who have been born of the Spirit, quickened into life, cleansed from sin and made holy in the righteousness of the Lord can walk or go on that way of holiness, but it shall be for those, the wayfaring men, men traveling on foot, and, if nothing else, it teaches that these men were here on earth preaching and testifying in the name of the Lord Jesus Christ. Though fools, they shall not err therein. There can be no separating of the saving power of God's grace in the hearts of his people, and their desire to worship him in spirit and in truth, and here is where I think that Christ is set up, or manifested as the true and living way. "And it shall be called, The way of holiness." No one has ever been able to see Jesus, the Savior of sinners, and the life unity of the Husband and the church, his bride, that John saw, the holy Jerusalem coming as the holy city, the new Jerusalem from God out of heaven, prepared as a bride adorned for her husband, but those who have been given spiritual vision by the light of his life shining in their very heart and soul. In the person of the Lord Jesus Christ is there the perfection of holiness, so all who see him as the way, the truth and the life must have been made partakers of that life, made pure by the washing of regeneration and cleansing from sin, for no unclean thing shall pass over it. It is a blessed thing for the poor sinner to feel that his filthy rags, his own righteousness, has been taken away, and that he has been enabled to walk in the way of holiness. "But it shall be for those: the wayfaring men, though fools, shall not err therein." I fully believe that here is meant the apostles who were chosen to testify in the churches and bear witness of the death and resurrection of the Lord Jesus Christ, though fools, they shall not err therein. The apostle in writing to the Corinthian brethren says, "I know nothing of myself; yet am I not hereby justified: but he that judgeth me is the Lord;" and after counting to them their blessings, says, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." Poor wayfaring men who hungered and thirsted, naked and buffeted, and had no dwelling-place. Yet how true was every one of those God-called servants, not erring in anything pertaining to the gospel church discipline or faithful spiritual service and devotion, ever walking in the way, the way of holiness, teaching that he (Jesus) was the Son,

the very Son of God, the only name given under heaven or among men whereby we must be saved. How commendable in Paul, speaking for the apostles and in their behalf, what an humble spirit to confess in his teachings that though they were apostles, yet of themselves they knew nothing, and he thought it no disgrace, but rejoiced that his ignorance was that Christ might be exalted in every purpose of the Lord, not only in the manifestation of his mercy and saving power, but in working in the apostles, and all of His children, the saints of God, to will and to do of his good pleasure. It is also said that no lion shall be there, nor any ravenous beast shall go thereon. It shall not be there, but the redeemed shall walk there. Remember that the prophet is talking about the way, at the time of the flourishing of His kingdom, and that is after the setting up of the church under the gospel dispensation. "The redeemed shall walk there." This evidently means those redeemed from sin. I have heard it said that the redeemed would not walk there until after the resurrection, but this, to my mind, cannot be what is meant in the above quoted Scripture, as I shall try and show as I proceed. Christ hat redeemed us from the curse of the law (Gal. iii. 14), who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus ii. 14). Again, in Revelation v. 4-11, where John was made to weep because no one was worthy (note the word "worthy") to open and to read the book, neither to look thereon. But the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof. Read on down to the ninth verse: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof." Then assigns the reason why: "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Before this, however, John had seen the four beasts and the four and twenty elders fall down before the Lamb, having every one of them harps and golden vials full of odors which are the prayers of saints. I have heard it preached by some that this is at the winding up of time, when the resurrection shall take place and we appear before him in the climes of unfading glory. But as it is said that the redeemed shall walk there, it is plain to my mind that it is here on earth that God's redeemed people, as they are led by the Spirit, walk in the way of holiness of the Lord, for in the next, or tenth, verse he says, "And hast made us unto our God kings and priests: and we shall reign on the earth." Kings are to reign and priests are to offer sacrifices. Please read Malachi iii. 3. I cannot believe that we shall wait until the resurrection to walk on or in the way of holiness. In the resurrection we are raised a spiritual body and are taken home to eternal rest to praise him in glory. Here we praise him by the power of the Spirit as we walk (note the word "walk") in the way of

holiness, and in no other way can we, the redeemed, walk, for they live and have their being in him.

I will especially call your attention to the reading of Isaiah xxxv. 11 in connection with the tenth verse under consideration: "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." I think the ransomed of the Lord means those for whom he died and redeemed from sin and condemnation. God, speaking by the mouth of Isaiah to the church, says, "For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom." Matthew and Mark both tell that the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many. Many other Scriptures might be cited in proof of who the ransomed of the Lord are. It has been said that we cannot return to a place to which we had not already, or previously, been. If we apply this as some do to regeneration, and that we had a pre-existence in Christ, I cannot accept it only in a life unity sense. I do believe, however, that in regeneration the ransomed are made alive to, or in, the righteousness of the Lord and return from going thither in their wild career, like sheep that have gone astray. But in our text we are considering those who are walking the way of holiness. The ransomed of the Lord shall return and come to

Zion. Whether the clouds be dark and gloomy, whether our faith grows weak and the oil of joy ceases to flow in our troubled soul, and whether or no we are shut in darkness so that we are made to inquire in our very soul, "Whither has my Beloved gone?" and the fountain of waters shut up to us, and our tongues cleave to our mouths, we shall return and come to Zion, the city of our God, not in gloom and despair, but with songs and everlasting joy upon our heads. "Songs of praises, songs of praises, I will ever give to thee." My mind not being clear to set forth the full meaning of this returning, I am certain that those who walk in the way of holiness can only see the church, the beloved Zion of our God, and in all the service of God's saints faith revealed in and to them brings them to Zion with songs of gladness. Everlasting joy shall be upon their heads and they shall obtain joy and gladness, and sorrow and sighing shall flee away. This, I think, is all in the christian's life and service. In Revelation xxi. 3, John says that the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God and shall wipe away all tears from their eyes. Read the whole verse. Shall I believe that God through the life in his Son manifests his goodness and mercy to his dear people here in this life with the fullness of joy and gladness in their hearts so that sorrows subside and their

sighings cease, where they can lean so strongly upon the good hope and promises of faith, and their tears are wiped from dimmed eyes, so that their joy is to the praise of his saving grace? or shall I believe that we shall be raised up in the resurrection, a spiritual body and come forth with sighing and sorrow to be bid flee away? No, I think that our songs of gladness will all be sung here as we walk in the habitation of Zion. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean." The prophet says that he put a new song in his mouth. The psalmist says, Thou hast put gladness in my heart. Oh come and let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. His statutes will be my song in the house of my pilgrimage.

These are only a few of my thoughts and meditations, my sister, and they are so scattering and disconnected I fear they will be of little interest to you, if you can understand them. Feeling that you can look upon my weakness with as much charity as any one I know of, I submit them for your consideration.

Yours truly,

W. L. HALL.

[THE above good letter from Elder W. L. Hall was written to our sister, Mrs. J. W. Taylor, of Pleasant Hill, Missouri, and by her forwarded to us for publication.—ED.]

HATTIESBURG, MISS., March 9, 1931.

DEAR HOUSEHOLD OF FAITH:—I am identified with the Primitive Baptists of the Good Hope Association, in Mississippi, and I believe the greatest difference between us and the Predestinarian Baptists of the north and west is misunderstanding each other. We believe in a God that has all power, that he foreknew all things, that he predestinated his work, that he saw the end from the beginning, that he chose his people before the foundation of the world, that he gave them to Christ in the covenant of redemption, that Christ redeemed every one of them with his precious blood when he died on the cross, that their salvation is sure, no conditions in the salvation of souls. We believe the sinner has to be killed to the love of sin and drawn to Christ by the Spirit of God before he can repent. We do not believe that preaching does the sinner any good until the heart is prepared of God to receive it. We believe the church ought to commune and take the bread and wine in remembrance of Jesus' broken body and spilt blood. We also believe it is right to wash each other's feet, and we always wash feet when we commune. We believe it right to observe all things whatsoever Christ commands. But do we do it? I am bound to say with shame and sorrow that we fall far short of coming up to the requirements of Christ. It seems that christian love has grown cold and that we are brushing aside many duties Christ commanded us to do. It seems to me that some are trying to hide behind predestination to

excuse themselves from duty. It seems to me that if a person has been killed to the love of sin he would not have any desire to shun duty that Christ demands of his people. The trouble with me is I cannot live as good a christian life as I desire. If it was God's will to enable me to live free from sin, oh how happy I would be. But that will never be while we live in this world; our body is of the earth earthy. That which is of flesh is flesh and that which is of the Spirit is spirit. The soul that is born of the Spirit doth not commit sin. But our fleshly body is only a temple for the Spirit to dwell in, so the child of God has two natures: one is to do the will of God, and the other to follow the carnal mind, which is enmity against God, not subject to the law of God, neither indeed can be, so the two natures are continually at war one against the other. It should be remembered, and I think is, the desire of the child of God that has been killed to the love of sin is to do the will of God, but when God withdraws his upholding power from us we are made to cry for mercy. But, thank God, he never lets one of his redeemed children get out of reach of the hand of mercy.

My mind has drifted off from the subject I wanted to write about, but all I know to do is to follow my mind. I have been impressed to write to the SIGNS for a long time, but on account of weakness and my condition financially and physically I have refrained from doing the duty so heavily impressed upon me for fear the brethren would think I was writing in self-inter-

est, but that is not the case at all, though I am an invalid, lying on my back trying to write. I have not sat up to eat a meal in three years, and have not been able to do any work in over eleven years. My home, my dear wife and all my earthly possessions are gone and I am a pauper, getting ten dollars a month for my daughter and self to live on, which is only half of a living these days. I did not intend to write this, but you will see that I have, but what I want to say is that I am interested in the welfare of Zion. I want God's people to get closer together in understanding each other and to get closer to each other in love and fellowship. What is the use of us who believe in salvation by grace, and grace alone, to be disputing over different views on things that are worth nothing, and only mar the peace and fellowship of God's children? We all believe just about the same, if we could understand each other. There are some good brethren who advocate some things that are a stumbling-block to earnest inquirers which cause them to go off into Babylon. I know by experience that it caused me to stay out for seven years, and then I went to the Missionaries. I stayed with them three years, but was not satisfied, and soon got to where I could not commune with them nor fellowship their doctrine of works. I left them and joined the Primitive Baptists, near Louin, thirty-one years ago, where my membership still is.

It seems that I just cannot get to the subject I want to write about, so I suppose I should not write about it, for I

surely do not want to write contrary to the will of God. I am suffering so I can hardly write at all and have to stop and rest often. I have had chronic neuritis so long it is a hard matter for me to keep my mind in condition to write. I am not a subscriber to your paper because of my poverty, but in 1926 my brother sent me three copies of the SIGNS from Milford, Delaware, which I enjoyed very much.

Should you publish this letter, please say that I desire the prayers of all God's dear children. May the Lord bless us all and revive us in spirit and draw us nearer together in understanding and fellowship, if it is his will.

Submitted in love for your consideration and disposal.

C. C. SMITH.

YAWKEY, West Virginia.

2611  
ELDER A. J. MULLENS:—I have thought for some time that I would write you my experience.

Like many others, I was raised by parents who did not believe Baptist doctrine. They were Methodists, or were in my childhood days, but I will say that now in their last days their belief is far from that. I was sprinkled in infancy and was sent to Sunday School I never heard an Old School Baptist preach until I was sixteen years of age. I heard of them and heard people make fun of them. At the age of eighteen years I was married into an Old Baptist family. I never in my life heard a gospel sermon preached until the day my husband was baptized. He was baptized by Elder J. H. Terry

in July, 1898. Elder Terry's text was, "O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." That sermon seemed to give me some light on the Scriptures, but before that I had been blind to their meaning. I had set times to do better, and thought that if I was taken sick I would start right in and get religion. I truly thought I could get religion any time I wanted to. My people would say to me, Do not let your husband make a "Hard-shell" of you. I would answer, You need not worry, he will never do that. I truly thought I never would be one, but God moves in a mysterious way his wonders to perform. I had several dreams that made me worry. I dreamed of seeing the devil come with his chains to bind me. Before that time I was afraid of the devil, but I never was afraid of him after that. I became greatly troubled about my sins. I had a great desire to read the Bible. My desire to read was so great that I would stop work and read it. I would try to pray, but the thought would come that I was acting the hypocrite. I went on in this way for some time, trying to keep my trouble to myself. I did not want even my husband to know I was in trouble. My desire was to be away off in some lonely spot where I could not see any one, or even hear the birds sing or the insects cry. My trouble was so great I wanted to be alone. One night I had a dream, or a vision rather, I thought I was in torment, where they were doing all kinds of meanness. I

wanted to get away from there, and looked for a door, or a way to get out, but could find no way of escape. I thought I was doomed to stay there. I cannot describe my feelings, and when my hope was just about gone I heard a voice say, Come, follow me. I looked and saw Jesus and followed him. He lead me up the most beautiful staircase I ever saw. When I got to the top I beheld the prettiest place my eyes had ever seen. I saw two women sitting at a table. He asked me if I knew who they were. I said, No. He said one was Christ's mother, but did not say who the other one was. I thought it was the most beautiful place I had ever seen, and I was very happy. I would have liked to stay that way, but he disappeared from me. I was very happy for a time, but my trouble came back and I thought, That is only a dream, and I know there is nothing in dreams. About that time my husband began preaching, was licensed and there was talk of ordaining him. He said he did not want to be ordained. I told him that if he did not want to preach to just stop preaching. I did not want him to be a preacher and be gone from home so much. It gave me much trouble, and one night I had a dream that stopped my worrying about his ordination. I thought I went to the church-house door, but did not go in, for at that time I had not joined the church, and when I looked in the house and saw the church members all sitting there and my husband was not among them I asked where he was, and a voice answered me, and said, He is numbered

with the preachers. I looked in and saw him in the upper end of the building with eleven other preachers, all dressed in white robes. I knew the faces of some and some I did not know, but believe I have seen them since that time. That was in the year 1911. About eight or nine years after that I went to an association held at the Liberty Church. After we got off the street car we had to walk some distance, and we overtook a man none of us knew. I told my husband that he was an Old Baptist preacher, and when he asked me how I knew I said, Because I have seen him before. You, brother Mullens, are that man. You are one of the eleven I saw with my husband in my dream, eight years before that time, and I knew you was one of those preachers I saw at that time. I was so overjoyed during that meeting that I could not talk with any one. I heard you preach three sermons there that I have never forgotten. I have also met some others that I knew were preachers because I knew their faces from my dream.

Brother Mullens, I started this letter seventeen years ago. I found it to-day and thought I would copy it and send it to you, as I have thought much of writing you about my dream. I believe God showed me in that dream that his servants are chosen by him and not by mortal man. I have had many ups and downs since that time, and have heard you preach some sweet sermons, and if I could have the confidence in myself that I have in you being a chosen servant of God I would not go



groping in the dark begging the Lord to have mercy upon me, a poor sinner, saved by grace if saved at all. Pray for me when at the throne of grace.

(MRS.) W. I. WADE.

LADDELL, Ark., April, 1931.

DEAR ELDER LEFFERTS:—I am a subscriber to the SIGNS and enjoy reading it very much. I have never attempted to write you before, for I felt my barren mind, my weakness and my unworthiness were so great it would only be a waste of your time to read it, unless I could be endowed with power from on high to say something of God's wondrous works and ways. He is before all things and by him all things consist. It is of him we live, move and have our being here in this time world. All is unknown to us what we are here for, only it is of Him that showeth mercy, as he purposed before time was that we should be here for his honor and glory. I feel I am no more than a shadow in a ray of dim moonlight. This was revealed to me one night while I was trying to pray, that if he would give me more knowledge of his blessed word I would be able to praise him more acceptably. I could see the dim shadows of the trees, and oh I felt so little that I was made to say with Paul, I am the least of all, if one at all. At times it is strengthening to feel we are traveling the same road the disciples of the Lord had to travel, for there is but one way, that is Christ. He says, I am the way, the truth and the life. He is the Savior of his Father's chosen ones, who were chosen in the

covenant of grace before the world was. He will present them to the Father without spot or wrinkle through his redeeming and cleansing blood, which he shed on the Roman cross for the remission of their sins. He has taken all their spots and wrinkles away. He came to do for them what they could not do for themselves. They are as helpless as a new-born babe, for without him they can do nothing. He is a great refuge, a rock of defense, a shelter in time of storms. Back in the year 1915 I was in a wind storm and thought I would be blown away, when it seemed that these sweet words were spoken to me, Fear not, I am with you. I sat down and sang that good old hymn, "How firm a foundation," and I seemed not to fear the wind any more.

I am sending you a letter from brother D. K. Caldwell, who is a member of the Predestinarian Primitive Baptist Church at Ephesus, written to our pastor, which we enjoyed, and thought we would like to see published in the SIGNS, if you deem it worthy.

May the God of all grace still enable you to carry on your work, is the prayer of an unworthy one.

(MRS.) L. M. BAKER.

HAMBURG, Ark., March 15, 1931.

ELDER H. H. PHILLIPS—DEAR BROTHER:—If you will pardon me, I will try to write you a few lines this morning. I wrote you about two weeks ago, but as yet have received no reply, and I am fearful it was such that you do not care to answer, and I do not

blame you. I feel lonely and restless, for it has been such a long time since I have seen any of you that I am very anxious to go to meeting. If the dear Lord will, I am going next meeting day, for I feel that I have stood it about as long as I can. You have no idea how much good it does me to get a letter from some of you. Keeping in touch with you all is worth a great deal to me.

I am not going to write you this morning as I usually do, for I generally let my feelings run away with me. I feel this morning that if I could I would love to say something to his honor and praise for my heart is all swelled up. I have the feeling, but have no words. I am so ignorant of his holy words that I cannot write or talk intelligently of him. I sometimes wonder if that makes much difference after all, so long as I give him all honor and praise. Of course the glory shall be his, and that is what I always have in mind, whether I do it or not. I have never read a great deal and am not familiar with the Scriptures and make many misquotations, but not with the intention of changing his words or taking any honor or praise from him. He is well worthy of all the glory, honor and praise, and my great trouble is that my poor, weak, mortal tongue is not able to proclaim his praise sufficiently. I feel that I have much to be thankful for as I think over my past life and of how I have been brought along, even when I was unmindful of him, scarcely ever thinking of him and never feeling thankful for his many

blessings, trusting altogether in myself. I now think of all this in shame, and wonder how it is that he has been so merciful to me, for surely I do not deserve it. I many times feel that if I only could I would sound his praises abroad, but he has set a seal on my tongue, and mind, too, for when I would say many things to his praise about all I can say is that he is a sovereign God and rules all things according to his own will and purpose, and repeat the words of John, where he said, For by him all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by him and for him. He is before all things, and by him all things consist. But, dear brother, I want to admit to you that sometimes I can say but little, but with great joy and reverence in my heart for him, and feel it a great blessing to be permitted to say even a little with reverence and joy. I want to admit, too, that I have looked to many things for peace and pleasure and enjoyment, but have never been able to find any real joy except in the things pertaining to him. Many times I have gone to picture shows, or some other places of amusement, seeking peace and pleasure, striving to fill the aching void I felt in my heart, but they did not satisfy, and nearly always I went home feeling worse than I did before I went. Just yesterday I stood on the streets here in town and watched the people hurrying by, all rushing, seemingly looking to the natural things

of this world for their pleasure. Of course we cannot tell what is in a man's heart, but I wondered if they had ever considered that the things of this world were soon to pass away, but the things of the Spirit endureth forever. The first part of the eighth chapter of Romans comes to my mind, which reads thus, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Dear brother, I cannot tell why my mind is so changed from what it once was, when I scarcely ever thought upon his name, but now he is almost continually before me. I am not able to tell whether or not he has looked upon me to bless me with the blessings of the redeemed, but one thing I can say, if not greatly deceived, I can rejoice in the things that they

rejoice in, which goes to strengthen my little hope that I sometimes hope I have. My fears are great and many. How can such a pure and holy God look upon such as I and have mercy on them? But the Savior declares that he came not to call the righteous, but sinners to repentance, for they that are whole need not a physician, but they that are sick. I am sick, and very sick, and know well that unless his healing blood is applied to me I am forever gone. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. The will of the Father was that of all he had given him he should lose nothing, but should raise it up at the last day. Yes, he is perfectly able in the morning of the resurrection to bring forth the dust of their old bodies to life again to live with him in glory throughout eternity. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Yes, he has the power (key) to unlock the grave and loose the bands of death, that they, too, will live for evermore. The one great bar between his redeemed and eternal glory is the grave and death, but he has power over them. This we know, because he was once dead but now liveth, and will live forever, so all our hope is in him, and we have faith that he is able to accomplish it all.

Dear brother, I must close. I had no idea of writing so much. I have skipped about considerably, but have tried to be as brief as I could. You will have to learn to bear with me, for

I am liable to say or do anything. If you ever have a mind to write me do so, for your letters are a great comfort to me. I have not written as I would have liked to, for it would have made my letter too long. I am afraid I have wearied you as it is.

This leaves us very well, and I hope you and family are well.

Your unworthy brother,

**D. K. CALDWELL.**

FLORENCE, Ala., Jan. 25, 1931.

DEAR EDITORS:—Inclosed please find check for two dollars to pay my subscription to the SIGNS for 1931

The past year has brought me many sorrows, much grief and sadness. The sixteenth day of August the Lord saw fit to call home my dear companion. We had lived together almost fifty years. Thirteen children were born to us; twelve lived to be grown, one died in infancy. The Lord blessed us to rear and educate them. The youngest is now past twenty years of age. While I am left alone in our humble home looking back over my past life I am made to rejoice that his mercy has followed me all the days of my life, and in his fear I desire to worship towards his holy temple. I heartily indorse the truth set forth by the editors of the SIGNS. May the Lord enable his poor and afflicted ones to be submissive to his will in this time of great perplexity of nations.

"I know there are no errors  
In the great eternal plan,  
That all things work together  
For the final good of man."

Submitted in love.

**LYTLE BURNS.**

JERSEY SHORE, Pa., June 8, 1931.

DEAR BROTHER LEFFERTS:—Just a few lines to relieve my mind, and I realize I cannot say anything to interest you unless the dear Lord guides my pen. I do not expect you to remember me. I met you at Cammal some years ago, next at Philadelphia, in 1920, at an association. I also met your wife. That has always been a bright spot in my life, but many I met there have since passed away. That fall I had the misfortune to fall and break my hip and have been a cripple ever since, and now I am almost helpless. I am wonderfully blessed, for I have all of my six children living near me and they are very kind to me. My dear husband passed away seven years ago. I am in my eighty-second year.

Now a little of our church history. I feel as though it is gradually passing away. All the old saints have passed beyond, and no new members in a long time, and most of the members seem cold and indifferent. I think it is fifty some years ago Elder Durand organized a church at Cammal, called Cammal Church, and it grew in membership. About thirty-eight years ago we had an association, Elder Beebe, Elder Chick and several other ministers were there and it was an enjoyable time. After that we had several visiting ministers, but they have all forsaken us. There are four members here.

I see I have wandered from what I wanted to write and ask you. I want to know what I am, for never have I suffered the dark days that others have. My heavenly Father has always been.

kind to me. It seems he has walked with me all through my life, keeping me from all harm. I was blessed with six children, four girls and two boys, and no deaths in my family until my dear husband was called away. Two of my daughters are members of the church and I feel that the others are trusting in God. All are kind to me. With all these blessings I am just nothing. Oh how I wish I would wake up and sound His honors high. I have many friends, who think I am good. I have no temptations, why should I not be good? My suffering is great at times, but did not my Lord and Savior suffer, so why should I complain?

I have tried to tell some of the Lord's dealings with me, but have failed, but my mind will be relieved to know that I have done the best I could.

Dear brother, I started this letter some time ago, then thought I would not send it, but for some reason I cannot refrain from doing so. I write many letters in my mind, just a little of my experience, if I have any. In my childhood I wanted to be good like my mother, she was good to all, but I never attained that place. We seldom heard a sermon preached, and had no meetinghouse. Sometimes a strange preacher would come our way and all would gladly go to hear him, but I never got any comfort there. My case was different. I could see away off what I hungered for, but could not reach it. My mother took the SIGNS and I liked to read it, but do not think I realized what it all meant. When I married and left home my mother gave

me some SIGNS, then I realized more what they were. My hearing is very poor, but I have good eyesight, and can read and sew to pass the time away. I cannot walk. I have been a subscriber to the SIGNS about forty-five years. I renew my subscription every six months, thinking each time will be the last. I also enjoy reading the old ones. I hope some one will remember our church.

I know this is a very poor letter, but it is the best I can do. I want to give God all the praise, for he has been very good to me. I ask you to write to me. Give my love to your dear wife.

(MRS.) PHILENA VELEY.

DALLAS, Texas, March 7, 1931.

DEAR EDITORS:—I notice my subscription expires with this month's issue, and for fear I let it slip my mind I stop reading to renew it, for I do not want to miss a single copy.

Elder J. R. Hardy has been in our city and I had the pleasure of hearing him at an appointment. Brother Hardy is a great gift, and if I know anything about the doctrine of God our Savior, enjoys greater light and liberty as he grows older. We have certainly had a feast. Such meetings strengthen our faith and hope and enable us to press on.

I want to thank you for publishing the notice of our effort to build a church-house. We hope it is the will of our Master; if so, it will be done.

The inclosed check is for my subscription, and \$2 to use as you see fit.

(MRS. H. A. STRUBE.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER, 1931.

**SIGNS OF THE TIMES**

ESTABLISHED 1832

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

It has been requested that we write upon the above subject, and in doing so, we confess ourselves as too much of the earth, earthy, to be able of ourselves to rise to that height from which we could instruct our brethren in faithfulness. To our sorrow, we find that though we are at times able to rejoice in the love and mercy of a faithful God, yet our recollections often reproach us with many instances of our unfaithfulness, from which recollections we ought to learn, yes, and we do learn, that in us, that is, in our flesh, there dwells no good thing. How good it is that "Faithful is he that calleth you, who also will do it." Faithfulness is not of man, and never can it

proceed from man, it is the direct fruit of God's Holy Spirit, and there is only one way that this faith can be ours. The Scripture saith, "Faith cometh by hearing, and hearing by the word of God." True faith is only received by divine revelation, it is not the darkened mind of the creature depending upon the veracity of the word of its creator, but it is an illuminated mind confidently depending upon the ability, and walking in the strength, of Him who has promised. Thus faith is not just a blind assenting to the truth, but it is an implicit trust in him who has imparted strength by the word he has spoken to us. Thus David went forth in the strength of the Lord. Not only does faith believe the word spoken, but while it is in lively exercise the recipient feels and knows that all Scripture is given by inspiration, that not one word of our eternal God shall fall to the ground, that his faithfulness is unto all generations, and as he hath established the earth, so it abideth. It is by and in this God-given faith that the soul diligently seeks God, believes his words and walks in his ways, and the more faith is in exercise the more that soul will have confidence in God, and lose confidence in the flesh. For one to walk after the flesh, is to walk after that that pleases not God, for in the flesh we cannot please God. Thus those who are in the flesh, and follow its motions, are without faith, and Paul tells us, "Without faith it is impossible to please God." Now while God in creation pronounced his work good, yet the work of man, that is, the work

of the flesh, never was good and never pleased the Lord, and daily we find the flesh profiteth nothing, it is under the curse of sin. Of the word of God Isaiah saith, "It shall accomplish that which I please," and Jesus, the Word made flesh, said, "I do always those things that please him." It is here, we would say, that true faithfulness is found: in Jesus. Paul tells us that "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." How necessary to examine ourselves, and that often, whether we be in the faith. It is easy to deceive ourselves, and we may deceive others, but we cannot deceive God. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" And if Christ be in you, the body is dead because of sin. How clear and cutting such truth is, and how necessary, we say again, for both hearer and speaker to examine themselves and prove themselves. Faithfulness is the keynote of Jesus as a Son, faithfulness should be the keynote of those who profess to be his.

"Let us ask the important question,  
(Brethren, be not too secure.)  
What it is to be a christian,  
How we may our hearts assure.

Vain is all our best devotion,  
If on false foundations built;  
True religion's more than notion,  
Something must be known and felt."

As we are concerned principally with those who profess Christ, we would direct our remarks first to those who are brethren, partakers of a holy calling. "Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin." There is not one spark of faith in the soul but what Jesus is the author and finisher of it, and so, while we are in this life Paul says, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Now to live in Christ and Christ to live in us, is not like one sitting in a bus and that bus taking us to our destination, while we may read a newspaper, chat or sleep, but is a daily self-examination in the sight of truth, and struggling hard against sin and unbelief. A taking joyfully the spoiling of our goods and counting it all joy when we fall into divers temptations, is not according to the flesh. When the Lord gives a grain of faith, he will also see that that faith shall be tried. There will be a wicked heart to contend with, a darkened mind, a stubborn will, a hardened conscience, and all this in the one who has vowed to walk softly before the Lord. We are naturally proud, and the Lord knows how to humble, and he often takes a way we least expect to bring us low. "He that is low need fear no fall." Yet the lower we are brought faith sees the Lord exalted higher, views him as the chiefest among ten

thousand and the altogether lovely. When faith is dormant in the soul we become high-minded, and, as far as spiritual things are concerned, we are asleep. To such Paul says, "Awake to righteousness, and sin not, for some of you have not the knowledge of God. I speak this to your shame." At such times our faithlessness will be seen. There will be a winking at sin, an indifference to prayer, to the word of God, to the afflictions of Christ, as manifested in his saints. It is at such times that wars and fightings come, and oh how cruel sometimes brethren can be to brethren. Again this world will not be the enemy it once was to such, and riches will have lost their deceitfulness. However, the Lord will not leave them there if they are his, there is a furnace in Zion, and faith will again enable them, under affliction, to confess his hand and know no will but his. It is then that the fullness of faith excludes unbelief, softens, makes a tender conscience, denies ungodliness and enables one to live a godly, righteous and sober life in the present evil world. Faithfulness demands that all who own a Savior's blood shall lay their tongues in the dust, yea, shall be dumb rather than speak evil against those for whom Christ died.

Now, as it is often the case with those who speak in God's name, as with the people to whom they minister, we would write upon the necessity of faithfulness in those who are upon the walls of Zion. The word saith, "It is required in stewards, that a man be

found faithful," that is, he must be faithful to his God and the word of his grace. He must be faithful in declaring what he has handled, tasted and felt of the word of life, he must not handle the word of God deceitfully. He must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, doing it as he that shall give account unto God. Paul charged Timothy before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." This charge was also given to us, and therefore how necessary to examine ourselves, whether we be in the faith. There are many who need reproof and rebuke these days, and do we reprove or rebuke them? and is it with all longsuffering and doctrine? All need exhorting, that they shall walk worthy of their high calling, not with eye service as men-pleasers, that they shall not copy their conversation after this vain world. A ministry with no rebuke or reproof in it will be very pleasing and satisfying to the flesh, but dis-



honoring to God. A ministry without exhortation will breed an indifference to the precepts of the gospel. Godly exhortation will not fail to stir up the pure mind of the hearers unless they be reprobate. Where there is a faithful ministry there is generally a faithful people, for it is often "Like priest, like people," and where there is a faithful people, such will pray that their minister shall prove faithful to them. A ministry that denies the doctrine of God in any part is not a faithful ministry. The church of God should always be careful in their judgment of a gift, for the words of an unfaithful elder will eat as doth a canker. A faithful ministry will not overthrow the faith of God's children like Hymenæus and Philetus, who were unfaithful in their teaching concerning the resurrection. And unfaithful ministry is to be blamed for much of the confusion and divisions that have ever crept into the church. Paul tells us, "If I seek to please men I should not be the servant of Christ; and Elihu said, 'Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away.'" To follow the high calling of an ambassador of God calls for the speaker to be as God's mouth. His testimony must not be with high sounding words of man's wisdom, and only as he divides the precious from the vile, is he God's mouth. There are many, perhaps, today as the Lord declared to Ezekiel: "They come unto thee as the people

cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." The Lord said he would lay the land most desolate because of their admonitions. Surely there is a woe upon those who deal treacherously with God's people. Isaiah tells us, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If one speak, let him speak as the oracle of God, and if he minister, let him minister with the ability that God giveth. But we lack wisdom! James saith, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." There is nothing that brings a man to his knees in prayer if he be a servant of God more than a realizing sense of his insufficiency for these things, and the one who wrestles and communes with his God most in private, though he may often mourn an absent God, will find that God will give him a mouth and wisdom, which all his adversaries shall not be able to gainsay or resist. It is only when one goes forth in the strength of the Lord that he can put to flight the armies of the aliens. Surely we need to cry daily, Lord, make and keep me faithful, faithful to thee and thy word, then I shall be faithful to those that are thine.

G. R.

## CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson)

*To the churches, messengers and ministers composing the Warwick Old School Baptist Association, convened at New Vernon, Sullivan County, New York, June 10th, 11th and 12th, 1931, greetings in the Lord.*

DEAR BRETHREN:—As many expect a Circular Letter to deal with some point of doctrine or order, it is our mind at this time to call attention to the latter. Much has been written on the subject, but much remains to be said. While order may be classed as second in importance to the faith held by a body of baptized believers, it most certainly is a very close second. A church, in addition to being sound in the faith, should be diligent in conducting all her business in a decent and orderly manner. Great stress now-a-days is being placed upon the "sovereignty" of a church, by which some would have us to understand that each individual church has a perfect right to do whatsoever it might choose, without any regard at all for the welfare of her sister churches. We seriously question that any church has even the right to show such utter disregard of other churches. We do not believe for one moment that the written word of God will sustain any such position. We disclaim emphatically, however, the right of any association, as such, to attempt to regulate and decide matters of dispute arising within and between churches of its membership. Regardless of whether a church

is a member of an association or not, its powers of right are limited. Particularly if it is one of many members in an organized body called an Association should it consider its acts and be careful not to hurt the feelings of or infringe upon the rights of the other members of the same body. The fact that a church is a member of an association is proof that it was in substantial agreement with the other churches composing said association, and the same can be said with more or less of the essence of truth of an association regarding other associations with which she corresponds. How can two walk together, except they be agreed? And if they love one another sufficiently to seek to walk together in such association, how can they be true to that love and at the same time act so as to disturb the peace and wound the feelings of the ones whom they profess to love and esteem? The church of God is one body, composed of many members, with Christ as the head over all. This union is such that no one member can afford to undertake to live unto itself separate and apart from the other members and the Head. If they have the mind of their Head, each member will be considering the welfare of the entire body. Where such is not the case, distress will be experienced by all of the true members of the body throughout, wheresoever the trouble is known. One member cannot do wrong without grieving all of the other members. Each church in its walk of faith and in the observance of its order should keep in mind these

words: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

We have not undertaken to specify in detail what the proper order should be. This might prove a herculean task, but we do feel that it would be well for all to carefully consider such things as the "reception and restoration, and the dismissal and exclusion of members," particularly where the one in question is residing within the bounds of churches other than the one taking the action. No nation, however powerful and mighty, can hardly be said to be able to live exclusively unto itself. An individual, while they may live in a supposedly free country and have liberty to go and come at will, can exercise that liberty only to the point where it does not conflict with or infringe upon the liberty and rights of others.

Our purpose in writing as we have on this occasion has not been to fix limits and boundaries, but rather to stir up, if the Lord will, the pure mind of those of like precious faith, in the hope that all will endeavor to be more careful in the future than they have been in the past with regard to the "order of the house." From time to time we have been compelled to "Behold, how great a matter a little fire kindleth," and we would like to see as much of this prevented as possible in the future.

Submitted in love for the good of the cause.

**R. LESTER DODSON, Mod.**  
**HENRY T. LEFFERTS, Clerk.**

## CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, in joint session with the several churches composing it, convening at New Vernon, Sullivan County, New York, June 10th, 11th and 12th, 1931, sends christian greetings to our sister associations and meetings of our correspondence.*

DEAR BRETHREN:—Again we have been blessed to meet your messengers and receive your correspondence, and we greatly appreciate this privilege and pray for its continuance. That sweet love and fellowship that is so greatly to be desired has prevailed throughout the meeting making it a heavenly place in which to sit. The doctrine of God our Savior has been preached in its purity and our hearts have been made to rejoice. We desire to thank our heavenly Father that he has sent to us such able ministers to proclaim his precious truth. May he guide and direct them through all their journey here below.

Our next session is appointed to be held, the Lord willing, on Wednesday, Thursday and Friday before the second Sunday in June, 1932, the place of meeting to be announced later through the SIGNS OF THE TIMES, when we hope to meet your messengers again.

**R. LESTER DODSON, Mod.**  
**HENRY T. LEFFERTS, Clerk.**

### A CORRECTION.

ON page 190 of the August issue of the SIGNS, in the fourth line of the obituary of Mrs. Sarah Elizabeth Dawson, it reads, "She was born October 5th, 1835." It should read, She was born October 5th, 1855.

## OBITUARY NOTICES.

**MRS. EFFIE CAMPBELL FRENCH** departed this life July 9th, 1931, after several days of intense suffering from heart trouble. She was born December 7th, 1858, the daughter of John and Janet Campbell, and lived all her life on the old homestead, where she died. From her childhood she showed a self-sacrificing disposition, and her life was one of devotion to her family. She married James French October 30th, 1895, to which union one child was born, which died in infancy. Sister French was a faithful and consistent member of the Covenanted Baptist Church for many years, and her kindness and hospitality is remembered by many. During her last illness her mind was stayed upon her God, and those around her were much impressed by the reality of her religion. From the commencement of her sickness she felt she would not recover, but had no fear of death, her only concern was that she could no longer minister to those who needed her, but for herself she longed to be at rest. She frequently expressed that it would be "Glory beyond the dark stream," and that she desired to "Sleep that sleep from which none ever wake to weep." She is mourned by her heart-broken family, especially by her devoted husband and by her nephew, John Hatton, who she raised as her own son. She also leaves to mourn their loss one brother, John Campbell, who has been an invalid on the old homestead for years. Also four sisters: Mrs. Flora Johnson, Sarnia, Ontario; Mrs. Sarah Holland, Port Talbot, Ontario; Mrs. Catherine Hatton and Miss Annie Campbell, both on the homestead. There are also several nephews and nieces.

The writer, her pastor, conducted the funeral services at her late home, a large gathering of relatives and friends being present. Six of her nephews acted as pall-bearers and the interment was made in the family plot at Black's Cemetery, Wallacetown, Ontario. May God reconcile her dear family and her brethren to their great loss, and prepare us, as we believe she was prepared, for her home on high.

ALSO,

**MARTHA SUSANNA OAKLEY** was born July 5th, 1895, in Germany. Her father's and mother's names are Mangus and Alma Bauer Leidenfrost. Martha left Germany in her girlhood days for America, residing in New York until she married Willie Oakley, March 28th, 1915. Since then until her death she resided with her husband at Stone Ridge, Ulster County, New York. It was her lot to be greatly afflicted for thirteen years with rheumatoid arthritis, which disease progressed until she was entirely helpless. It pleased the Lord to bring her case to the notice of the brethren and friends of the Olive & Hurley Church and their unworthy pastor, and we found much joy in doing what we could to aid her devoted husband in caring for her. For several years sister Irene Cudney was with Mrs. Oakley, giving her faithful

and constant care. It pleased the Lord to take her from her sufferings on March 11th, 1931, and as we had known her for so long, her dear husband sent for us to conduct her funeral. We know she loved the name of Jesus, and whenever the brethren were present she delighted to have them join together in prayer and praise. Much could be said regarding her intense suffering and how her blessed Lord enabled her at times to rise above her pain and sing his praise. She was a meek, humble child of God and her dear Savior has taken her home. Of her husband it can truthfully be said that he gave her constant and loving care; we have never seen a man more devoted to a sick companion than he was to her. Her memory is blessed. May God bless her dear companion and enable him to say, "Thy will be done." May he bless her parents and family in their sorrow.

Elder Arnold Bellows and the writer attended the funeral services, which were held in the Olive & Hurley meetinghouse, and the interment was in the Stone Ridge Cemetery.

G. R.

**DEACON A. H. CUMMINS** died July 7th, 1931, at his residence, in Touchet, Washington. He was born April 8th, 1863, near Moravia, Iowa. He, with his parents, crossed the plains the following year, living in Utah until 1867, then moving to Los Angeles, California, remaining there until 1867, when he, with his parents, came to Walla Walla County, Washington, settling at Touchet, where he spent the remainder of his life. September 18th, 1900, he was married to Mary Jane Alexander, and to that union six children were born, all living, except the oldest son, who died several years ago. Brother Alford united with the Old School Baptist Church at Touchet twenty-five years ago, and he and his wife were baptized by the writer, who was the pastor of the church then, and has been for thirty years. Brother Alford was ordained Deacon of the church several years ago and filled that office to the satisfaction of the church. He was a man of good judgment and of very few words, but faithful to his church, always filling his place at his meetings unless providentially hindered. He was deeply interested in the welfare of his country, ever ready to assist in any way for its advancement. He served on the Board of his school for many years, and helped in many other ways, which will cause the community to miss him, but none will miss his counsel and watchcare like sister Cummins and children. He will also be missed by the little church which he had so long cheered by his faithful presence, and truly no one will miss his companionship more than the unworthy writer. He leaves to mourn sister Cummins and five children: Ollie Roberta Seachris, Alford Reuben, John V., Mima Ellen, Melvin Wayne; two brothers: Robert, of Coquille, Oregon, Amasa, of Sifton, Washington; four sisters: Ida Parks, of Elgin, Ore., Sarah Marcy,

of Walla Walla, Wash., Vinnie E. Binford, of Umapine, Ore., Mina, of Touchet, Wash. While we will miss our dear brother, we feel that our loss is his gain, and we mourn not as those who have no hope.

I was called to attend the funeral, which was held July 9th in the Baptist meetinghouse, and attended by one of the largest gatherings I have ever seen at that place. My text was the latter part of the fourth chapter of First Thessalonians, where Paul so richly presents the glorious resurrection of the saints.

J. T. BARNES.

**SUSANNAH TURMAN MARSHALL**, our sister in Christ, departed this life August 11th, 1931, at her home, near Arcola, Loudoun County, Virginia, after an illness which lasted from March 3rd, 1930, until her passing away. She was stricken with paralysis and did not at any time regain full use of herself, though she knew every one who came to see her, and plainly showed her gladness to see them, but could speak only a few words now and then. She was the daughter of James M. and Tabitha Turman, and was born March 12th, 1876, in Carroll County, Virginia. She has one sister living: Miss Alice Turman, of Willis, Floyd County, Virginia. Also has four brothers: Doctors A. E. and J. W. Turman, of Richmond, Va., Dr. C. F. Turman, of Parksley, Va., and our brother C. M. Turman, Deacon of the Mt. Zion Church. She was married June 3rd, 1897, to I. Monroe Marshall, who survives her. Of this marriage there are four children living: E. F. Marshall, Arcola, Va., J. C. Marshall, Miss Virginia Alice, at home, and Mrs. Glennie Fleming, near Leesburg, Va. There are also four of five grandchildren. She was baptized in the summer of 1899 into the membership of the Laurel Fork Church by the late Elder F. P. Branscome. After moving into Loudoun County and within the bounds of Mt. Zion Church, she united by letter with the latter church, of which she was a member at the time of her death. There are times when words are futile to express what we feel, and this is the case now. Her whole personality, both as a mother and wife and as a follower of Christ, was marked by love and gentleness, quietness and peace. She was given much to hospitality and acts of thoughtfulness, delighted in having her brethren and those she loved with her in her home, loved faithfully the meetings of the church and always was in her place unless providentially kept away. The last time the Virginia Corresponding Meeting met with the Mt. Zion Church, I remember she said to me she wished it could have lasted a week instead of three days. And now she has gone to join the beloved of God before the throne in heaven, where congregations ne'er break up and meetings never end. May the dear Lord comfort and strengthen the lonely husband and the sorrowing children and the bereft church.

Funeral services were held at Mt. Zion and burial in the yard there.

H. H. L.

**KANSAS TABITHA PIERCE** (nee Payton) was born December 28th, 1873, and died July 19th, 1931, aged 57 years, 6 months and 21 days. She joined the Primitive Baptists at about the age of twenty years, and when about twenty-one years of age she married David E. Coyle, who died shortly after. To that union was born one son, who was born after his father's death. This son still survives, is married and has three children. He is a preacher of the modern Missionary Baptist faith and order. I met my wife in the year 1903 and we were married in 1904. To our union were born two daughters: Naomi and Ruth, who still survive. Naomi is married and has one son. Ruth is with me. She has been married, but separated from her husband. "Mother" suffered much, being afflicted with cancer. We did all we could to relieve her suffering, but not what we desired to do. She bore her affliction with loving patience, never murmuring at her lot. She often expressed a desire to be at rest, and we have the evidence to believe her desire is granted, and having this assurance we try to be reconciled to our sad and lonely state, having the blessed hope that one day we will enjoy that rest with her. Three brothers and three sisters survive her. Her father died when she was small, her mother died in the year 1903, and two sisters and one brother died prior to 1903. We laid her precious body to rest in Hooks Cemetery, located in Hardin County, Texas. The Lord giveth, and the Lord taketh; blessed be the name of the Lord. He does all things well, and is too wise to err and too good and merciful to do wrong. We desire to be submissive to his will and ways and to suffer on until he says, Enough.

I was married in 1900 to Elsie Claudia Lockett, who died in 1902. To us was born one son, Travis Franklin, who survives, is married and has two daughters: Claudia and Barbra. Much I have suffered, but I have no desire to complain at my lot. The Lord knew me before I had a being, and he surely knows what is best for me. All I have he knoweth I long since have committed to him and he is able to keep it against that day, so let me praise his holy name.

Written by a sad and lonely husband,

J. F. PIERCE.

**DONALD W. McCORMICK**, who was the son of Helen McCormick and the late Angus McCormick, departed this life July 1st, 1931, in the South Side Hospital, Chicago, Illinois, following an attack of pneumonia. He was thirty-eight years of age. He leaves a wife, Mrs. Caroline B. McCormick, and two small children, Jean and Donald, Jr., his mother, Mrs. Helen McCormick, one sister, Mrs. Trevor Hague, of New Wilmington, Pennsylvania, and two brothers, Arch and Russell, to mourn his death. We feel that he is at rest, and our loss is his eternal gain.

Funeral services and interment were held July 3rd, 1931, in Birmingham, Alabama.

**DAVID MULBERRY** was born July 7th, 1863, and died June 25th, 1931. He united with the Old School Baptist Church called Elk Lick, in Scott County, Kentucky, the first Saturday in October, 1908. Brother David was a faithful member, always attending the meetings, nothing but sickness keeping him away. During the last few years of his life he had been in failing health, and suffered much. I visited him a month before he died and he expressed his willingness to go and be at rest. He leaves his widow, Mrs. Hettie Mulberry, and three children: Richie Mulberry, Mrs. A. Campbell, of Detroit, Michigan, Mrs. Nannie May Bates, of Sadieville, Ky., six grandchildren, one brother, Wm. Vance Mulberry, one sister, Mrs. Lucy Lancaster, both of Sadieville, Ky.

The funeral was largely attended. Services were held in the cemetery. Elder P. W. Savin spoke in prayer and the writer spoke briefly at the grave, and invited the friends to assemble at the church-house next day, on account of the excessive heat, where I tried to comfort the friends with the promise of God in the world to come. May the blessing of the Lord be with them that mourn.

ALSO,

**MRS. EVELYN SMITH**, our sister in Christ, passed to the great beyond July 17th, 1931, in her ninety-second year. She and her husband joined the Elk Lick Old School Baptist Church in the year 1881, and were pillars of the church. Her husband, brother Billie Smith, died five years ago. Our sister's delight was to be at her meetings, and to entertain the brethren. Her home was a stopping-place for the brethren. Her faith was strong and her desire and conversation were upon heavenly things. She will be greatly missed by the brethren and neighbors. May the Lord reconcile us all.

Written by request of the Elk Lick Church.  
GEORGE L. WEAVER.

**JOHN B. DURAND**, of Prairie City, Missouri, was born September 22nd, 1843, and departed this life July 13th, 1931, aged 87 years, 9 months and 21 days. He was married to Anna Short December 11th, 1877, and to that union were born four children: Walter, of Powell, Wyoming; Oscar, of Sumner, Washington; Jessie, of Boise, Idaho, and Eugenia, deceased. He joined the Primitive Baptist Church in 1909, and was baptized by his uncle, Elder Silas H. Durand, and lived a faithful member until his death, even attending his church meetings when he had to be carried in and out by the brethren. He was a strong believer in predestination and salvation alone by the grace of God. His companion having passed away September 13th, 1928, he advertised in the SIGNS OF THE TIMES for a Baptist family to rent his farm and live with him for the remainder of his life, so the writer, then living in Tennessee, answered the advertisement and came to Missouri and rented the farm. Though we had never met him, we soon learned

to love him. He was always good and kind, and continually singing the old songs of Zion and talking of the wondrous love of God, saying that God worked all things after the counsel of his own will and that none could stay his hand, or say unto him, What doest thou?

Funeral services were held at the home, conducted by our pastor, Elder Shumate, of Kansas City, after which he was laid to rest in the family cemetery.

WILLIAM N. MATHIS.

**EMMA B. FETTER**, our dear sister in Christ, was born August 16th, 1847, and died November 6th, 1930. She was married in 1868 to William McDowell, and to that union were born three children, two sons and one daughter. One son died in childhood and her only daughter, sister Alma Sholler, died some years ago leaving three daughters. One son, Walter McDowell, with whom sister Fetter made her home, is still living. After the death of Mr. McDowell sister Fetter married Samuel Fetter, in 1891, and by that marriage became our great aunt. She was baptized by Elder S. H. Durand August 11th, 1895, and received in fellowship by the Southampton Church, at Southampton, Pennsylvania. She was a very faithful member to her church and was present at most of the meetings until ill health deprived her of that privilege. Sister Fetter was very dear to me, and it was always a pleasure to talk with her, and to read her letters testifying of the work of grace in her heart and her love for the brethren. The church misses her, and her son and grandson also miss her.

Mrs. Rook, who had her home with sister Fetter many years asked me to write this notice for our family paper.

E. L. FETTER.

**MRS. SARAH F. BALLARD**, of Fleischmanns, N. Y., died suddenly at her home, of valvular disease of the heart, from which she had suffered for some time. She was eighty-six years old, having been born March 22nd, 1845, in the town of Roxbury, N. Y. She was united by marriage to Orville F. Ballard in 1867, and to this union two children were born, who still survive, residing near Fleischmanns. Mrs. Ballard was a woman of excellent traits and noble qualities, a kind neighbor, and possessing a cheerful disposition, and was a loyal helpmeet to her husband during their long wedded life. He died in 1922, and was for many years a member of the Clovesville Church and one of its most active and generous supporters. Mrs. Ballard was not a member, but believed in the doctrine of sovereign grace and had no confidence in the works of the flesh. She was a niece of the late Elder Isaac Hewitt. The interment was in the cemetery at Clovesville, the writer officiating at the funeral services.

ARNOLD H. BELLOWS.

## NOTICE.

BROTHER B. F. White, who recently passed away, possessed the Bible written in New York Script for the use of the blind. Being blind himself, he could read the Bible only in this way. Now he is gone, and his family would like some other blind person to have these books if they care to have them. There are several volumes of them: that is, the Bible in separate volumes. If there is any blind person reading or subscribing to the SIGNS who would like to have this Bible written in New York Script, the family will be glad to give them free of charge. If they find no one wanting these books, they will be given to some library or institution for the blind.

H. H. L.

## MEETINGS.

We regret that the next session of the First Kansas Association is deferred until next year, when we hope the stress of present conditions will be relieved the world over, and times be better for every one. Our hope and trust is in Israel's God alone, who holds the destiny of all worlds in his hand.

MARY ELLISON, Clerk.

GRANTVILLE, Kansas.

The Primitive Baptist Church of New Hope, of the North Ouachita Association has changed the date of our Association from October to Friday before the first Sunday in September, at old New Hope, nine miles south of Hope, Arkansas, on the Missouri Pacific R. R., and three miles north of Patmos, on the L. & A. R. R. All lovers of the truth are cordially invited to attend.

J. G. RATLIFF.

The Maine Old School Baptist Association will convene, the Lord willing, on September 9th, 10th and 11th, 1931, with the Bowdoinham Church, at Bowdoinham, Maine. We expect Elders Topping and Dodson to be with us. All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD, Clerk.

MEDFIELD, Mass.

The Siloam Association of Predestinarian Baptists will meet with the Sulphur Creek Church, at Riffe, Washington, on Friday before the second Sunday in September, 1931. All ministers of our faith and order, and all those who desire to hear the truth, are cordially invited to attend. For other information write the clerk of Sulphur Creek Church.

(MRS.) VERNA SCHOONOVER

NESIKA, Washington.

The Lexington-Roxbury Association is appointed to be held at the Second Roxbury Church, Roxbury, N. Y., Wednesday, Thursday and Friday

between the second and third Sundays in September (16th, 17th and 18th), 1931. Those coming by train stop off at Halcottville, N. Y. Trains will be met and friends cared for. Those coming by automobile on Tuesday also stop at Halcottville, N. Y., where the brethren and friends will be cared for during the meeting. Those who cannot locate the places of entertainment in Halcottville, inquire at the post office and instructions will be given. A cordial invitation is extended to all brethren, sisters and friends to meet with us.

AMASA J. SLAUSON, Clerk.

The Original South Arkansas Primitive Baptist Association will, the Lord willing, convene with Cedar Hill Church, in her ninetieth annual session Friday, Saturday and Sunday, September 18th, 19th and 20th, 1931. Cedar Hill Church is Oakland Schoolhouse, four miles north of Amity, Pike County, Arkansas. All trains will be met at Amity Thursday and Friday. Railroad connections are from Smithton, on St. Louis, I. M. & S. Railroad, to Amity, and on Highway No. 8 from Arkadelphia to Amity, and from Texarkana No. 67, and connect with No. 55 to Nashville, No. 27 to Kirby, connection with pike to Amity. We invite all Regular Unlimited Predestinarian Baptists to meet with us at this time, where we feel to assure you that you will have a welcome, especially our ministering brethren who believe and preach a sovereign God who knows all things that have been, are now, or ever will be, and that they will be as he saw them.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

The ninetieth annual session of The Original Mount Zion Association of Regular Predestinarian Baptists will be held with the Little Blue and Sni-a-bar Church, at Grain Valley, Missouri, October 2nd, 3rd and 4th, 1931, beginning at 10:30 a. m. Grain Valley is situated on the Chicago and Alton Railroad, and on the U. S. Highway, No. 40. We invite all sound orderly Baptists who believe in a Sovereign who rules ALL things.

(MRS.) J. W. TAYLOR.

PLEASANT HILL, Missouri.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th, and 16th, 1931. Those coming by train will be met at Herndon, on the line of the Washington & Old Dominion Railway, Tuesday evening and Wednesday morning. These trains leave Rosslyn, at the Virginia end of the Key Bridge, where connection is made by electric car with Union Station, Washington, D. C. For those coming by auto, come direct to the meetinghouse either on Tuesday or Wednesday and arrangements will be made to care for them. The meetinghouse is located on good road, three miles from Herndon, Va., and

also three miles from the Lee-Jackson Highway eastward from Chantilly. We cordially invite brethren of our faith and order, all lovers of the truth, and especially ministers of our correspondence, to be present with us.

G. C. SPINDLE, Church Clerk.

The Salisbury Old School Baptist Association will be held with the Nassaongo Church October 21st, 22nd and 23rd, 1931. Trains leaving Philadelphia at 10:05 a. m. and 2:55 p. m., Tuesday before the meeting, will be met at Salisbury, Md., and friends cared for. Train leaving Cape Charles, Va., at 12:10 p. m. will be met also at Salisbury on Tuesday before the meeting. Those coming by way of Caliborn, either by bus or private automobile, will call telephone number 370 M on arrival in Salisbury. A cordial invitation is extended to those of our faith and order, including friends. We hope our ministers will plan to be with us.

EFFIE F. GIVAN, Church Clerk.

Ebenezer Church, 200 E. Madison Street, Baltimore, Maryland, will hold an all day meeting Sunday, September 20th, 1931. All who can are invited to meet with us.

ALVIS S. ROWE, Church Clerk.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spittler, 11332 South St. Louis Avenue, Chicago. By street car, 11th Street and Sacramento Avenue car to end of line. By auto, from 11th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes.

(MRS.) EMMA E. BRUNOW, Clerk.

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

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

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

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

S. B. MOFFITT, Pastor.

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

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

IN

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

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

We have kept up a monthly meeting for some time in the past, and hope, by the grace of God, to be favored to continue to meet every second Sunday in each month at 3617 Veteran Avenue, Palms Station, near Culver City, California. May this bear a cordial invitation to all who believe in grace and salvation by grace to meet with us on the stated time.

Mr. and Mrs. W. J. BERRY.



# 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. 99. MIDDLETOWN, N. Y., OCTOBER, 1931. NO. 10.

## POETRY.

### TRUE RICHES.

The gracious Lord in mercy led me  
To a small and humble place,  
Where adornment of the building  
Is the riches of his grace.

There's no organ in the corner,  
And no carpet on the stair,  
For the beauty of this meeting  
Is because, "The Lord is there."

There is worship in the singing,  
Understanding in the prayer,  
And the sound of gospel trumpet  
Tells of Jesus loud and clear.

"There's salvation in no other,"  
So the gospel trumpet cries;  
And there's none can tell the story,  
Only whom the Lord makes wise.

Christ, the Son of God, came hither,  
Not to seek, as some would say,  
But he saved his elect people,  
And their sins he washed away.

See the stream of mercy flowing  
Through the channel of God's Son,  
Giving grace and truth to sinners,  
All whose hopes on him are hung.

Oh! there's sweetness in the story,  
Like to honey in the comb;  
For to find the Lord our refuge  
Is indeed to find a home.

How the faces shine with gladness,  
There are teardrops in some eyes,

For to them who hear the message  
Worldly wealth is no great prize.

Though each member feels unworthy,  
In themselves the least of all;  
Still, God's grace is all-sufficient,  
It will serve, as it did Paul.

Let the world despise, forsake them,  
They are princes in disguise,  
For they're heirs of God's dear kingdom,  
And their wealth—a secret lies.

FLOSSIE I. FAULKNER.

## P R A Y E R .

### PSALMS lxxxviii. 2.

Weary of life, and care, and sin,  
Dear Lord, where can I flee?  
Thou alone dost a refuge prove,  
I long to rest in thee.

The world and all its lauded charms  
Can never give me rest;  
I long alone to feel thy love,  
And then I will be blest.

Give me some token of thy love,  
Some word my soul to cheer;  
No eye but thine can see my need,  
Thou hearest my heart-felt prayer.

I beg for mercy, in the name  
Of thy beloved Son;  
His righteousness my only plea,  
For I myself have none.

When thou dost give a heart to pray,  
Wilt thou not heed my moan?  
I wait on thee—renew my strength,  
The praise shall be thine own.

FLOSSIE I. FAULKNER.

## CORRESPONDENCE.

## ISAIAH XXVII. 13.

"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."

When God had delivered his people from Egypt, he told them of the glorious land to which he was leading them, and that their continuance therein depended upon their observance of his statutes; otherwise they should be besieged by their enemies, who shall take them away captive, and among those nations they should find no ease. (Deut. xxviii. 65-68.) All of which was fulfilled, and the tribes of Israel were cast out of their land, and the delightful land was desolate because of them that dwelt therein, for the fruit of their doings. (Micah vii. 13.) The Lord accomplished seventy years in the desolations of Jerusalem (Dan. xix. 2), and "in the set time to favor Zion," "the acceptable year of the Lord," the angel of the Lord was answered with good words and comfortable words, Thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it. (Zech. i. 12-17.) The Lord stirred up the spirit of Cyrus, king of Persia, and he made a proclamation for the return of Israel to their own land, and God raised up the spirit of the people to go. (Ezra i. 1.) Thus the Lord turned again the captivity of Zion, and they worshipped the Lord once more in the holy mount at Jerusalem. (Neh. vii.) Such is the account

of the way the Lord dealt with national Israel, who were in the wisdom of God the type of the spiritual, true and chosen Israel of God. What a precious word is this at the head of this communication! Let us now try and get a glimpse of its spiritual meaning. Assyria and Egypt are named as lands in which the children of Israel were found. Egypt was unto Israel the house of bondage, and Assyria the land of captivity. How true a description of the land in which we are all found by nature! Sin entered into the world and took us captive, promising us great rewards for our servitude, but we sold ourselves for naught to do iniquity, and became the servants of sin. Sin as a terrible tyrant reigned over us, and we were shut up in this house of bondage, though by nature we knew it not, and would say, We were never in bondage (John viii. 33, 34), and might boast of what we called our "free will." But sin and Satan held us captive. Sin was as a bridle in our mouths, and 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. (Eph. ii. 2.) We were held captive, shut up in bondage under the law, and under the curse of the law. (Gal. iii. 10, 13, 23.) Such was the land in which ye dwelt, "O ye children of Israel."

Now let us look at the children of Israel, "in that day that the great trumpet shall be blown." What estate are they in? They are "ready to perish in the land of Assyria," and are "out-

casts in the land of Egypt." Such was the experience that was wrought in them under the effectual teaching of the Lord their God, for it is written, They shall all be taught of God, and who teacheth like him? "Ready to perish." The Lord bringeth the poor sinner to see, and causeth his heart to feel what a wretched, ruined state he is in. Sin is his master, and how confounded he is at its reign. All his efforts to affect his deliverance, all his resolutions to throw off the yoke of this tyrant sin, discover to him his impotence, bring low all his boastings of creature strength, and to this one, who is a partaker of the divine nature, what a famine there is in the land, and what hungering and thirsting after righteousness does he experience. He searches throughout all the land of his fleshly nature, but it cannot be found, and though he labors incessantly to produce it, the land will not bring it forth; until at length the Holy Spirit bringeth this one to the humiliating, painful and alarming experience of his utter destitution of righteousness, so that he cries out, In my flesh there dwells no good thing, I can bring forth nothing but sin, and every imagination of the thoughts of my heart are only evil, and that continually. He feels to be in a famished, dying state; yea, he sinks in deep waters, where there is no standing, where the floods of sin and wrath overflow, and ready to perish, he cries unto God, Lord, save me, I perish. "The captive exile hasteneth that he may be loosed, that he should not die in the pit, nor that his bread should

fail."—Isaiah li. 14. An exile from the Lord, from the land of uprightness, taken captive in a foreign land, and shut up in the pit of his own corruption, he "hasteneth that he may be loosed, and that he should not die." Oh what longings, what sighs, what groanings for deliverance arise from this "ready to perish" one. Though he hasteneth he makes no speed. All his haste brings him no relief, he is "ready to perish in the land of Assyria." The Lord speaks of "the outcasts in the land of Egypt." Wretched, homeless, exiled wanderers, such do the called of God feel themselves to be when the Holy Spirit discovers to them their sinfulness. Like the poor, loathsome leper the law of the Lord cuts him off, and casts him out from the fellowship of the saints and of God. Like the publican, his sins and conscious unworthiness as an impassable gulf forbid his drawing nigh; but standing afar off, he does not so much as lift up his eyes unto heaven, but smites upon his breast, saying, God be merciful to me, a sinner. I am so sinful I dare not enter in among the children, they are so pure and good, while I am such a loathsome wretch they could have nothing to do with me. O thou Holy One! if angels veil their faces while they cry, Holy, holy, holy is the Lord of hosts, woe is me, for I am undone, I am cast out of thy sight. Oh what would not this poor outcast give to find a home among the children, to feel in the presence of Jesus at home? But he feels his state to be as the infant in the sixteenth chapter of Ezekiel, cast out in the open field to the

loathing of his person, polluted in his own blood, no one pittieth, or hath compassion upon him. This poor sinner feels himself as one who because of his leprous, sinful condition, is abandoned to die.

“It shall come to pass in that day.” It is no bare possibility; it is the will of the eternal, almighty, unchangeable God, who has said, My counsel shall stand, and I will do all my pleasure. He speaks, and it is done; he commands, and it stands fast. Unalterable his will, and who shall frustrate omnipotence? “It shall come to pass in that day.” What day? When “the set time it come.”—Psalms cii. 13. Typically, when the seventy years are fulfilled. The child is under tutors and governors until the time appointed of the father (Gal. iv. 2), the acceptable year of the Lord (Luke iv. 19), the accepted time, the day of salvation (2 Cor. vi. 2; Isaiah xlix. 8), the day of atonement (Lev. xxv. 9-13), the day of the gospel of Jesus Christ. This is the day in the experience of the children of Israel when the trumpet of the jubilee shall be blown. “It shall come to pass in that day, that the great trumpet shall be blown.” Who shall blow “the great trumpet”? The great Preacher, the Lord Jesus Christ, for he says, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” And “the great trumpet,” the gospel of the

grace of God, gives us no uncertain sound; all its utterances are distinct. The is nothing spoken to no one. But the “distinction of sounds” is to a distinguished people. “He calleth his own sheep by name.”—John x. 3. Oh what a joyful sound, what glad tidings of great joy does “the great trumpet” proclaim! Thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money. Ye are redeemed not with corruptible things as silver and gold, but with the precious blood of Christ. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.” The Lord gathereth the outcasts of Israel, I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. Ye shall be gathered one by one, O ye children of Israel. Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with tabrets, and shalt go forth in the dances of them that make merry. O, ye “ready to perish!” The Lord knoweth thee in thy low estate, and has commanded concerning thee, saying, “Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts.”—Prov. xxxi. 6. My flesh, saith Christ, is meat indeed,

and my blood is drink indeed. This is too strong for some, but it is just that for which all the "ready to perish" hunger and thirst; for the blood of Christ cleanseth from all sin. Redemption is in his blood and forgiveness of sins according to the riches of Jehovah's grace. (Eph. i. 7.) I am ready to perish, cries the poor guilty sinner. Oh that I could taste thy precious blood, O Jesus, Savior of sinners. "Stay me with flagons, comfort me with apples."—Solomon's Song ii. 5. Let me eat and drink of thee, else I die. The blessed gospel proclaims, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." He shall deliver the needy when he crieth; the poor also, and him that hath no helper. O ye outcasts, what good news, what glad tidings the gospel of Christ proclaims! "Ye shall be gathered one by one." It shall be a matter of individual experience. "You, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unrepveable in his sight." "How shall I put thee among the children, and give thee a pleasant land [or land of desire], a goodly heritage of the hosts of nations?" (an heritage of glory and beauty.) Ah, says the poor sinner, I know not, I cannot see how it can ever be. But the Lord says, "Thou shalt call me, My father; and shalt not turn away from me." "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the

saints, and of the household of God." "Thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

"They shall come." "All that the Father giveth me shall come to me." "They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Thus spake the dear Savior. "They shall come that are ready to perish." Perhaps you are saying, I have no strength to come; I am so faint, and weary, ready to perish, because of my sins. The Lord "giveth power to the faint; and to them that have no might he increaseth strength." "I drew them [saith the Lord] with the cords of a man, with the bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

"The people of Jehovah's choice  
Are registered on high;  
And they shall hear his sov-reign voice,  
And by his grace draw nigh.

Far off, depraved, and prone to stray,  
But they shall surely come;  
For cov-nant love marks out the way,  
And brings the outcasts home.

Yes, they shall come; 'tis heaven's decree  
They shall to Jesus bow;  
This precious 'shall come' conquered me,  
And gives me comfort now.

I wandered from him while I could,  
Till 'shall come' stopt my feet;  
And now through Jesus' precious blood,  
I shall come to his seat."

Oh what a time it was when the dear Lord wrought and revealed these things in us! Truly it was "the time of love." O precious, precious Jesus! O wonder of unutterable love! To what unfathomable depths of misery and woe would my sins have sunk me,

hadst thou not remembered me in my low estate, and by thy precious blood redeemed a poor sinner like me!

They "shall worship the Lord in the holy mount at Jerusalem." Here are the true worshippers, that worship the Father in spirit and in truth. (John iv. 23.) They alone can and do "worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3.

But I will not write any more just now. What I have penned, I trust is in love to all the blood-bought of Jesus Christ.

**FREDERICK W. KEENE.**

RALEIGH, North Carolina.

BENTON, Ky., May 6, 1930.

DEAR ELDER DODSON:—You are a dear, precious servant of the Most High. I have talked with you imaginarily numbers of times when I have read the rich truth that God foreknew and ordained you should stand up and contend for (for there is nothing hid, you know, from the Father), and this morning it has seemed impossible to even go ahead with my housework. While naturally I need to be about these things, still it seems other things of a different nature have been calling me, so I sat down and picked up the May number of our paper, the SIGNS, and read it through, thinking each article was too long for me to read and I must hurry on with my work, but I have read them and feasted, as I hope, on them. Elder Frederick Keene is a noble man, and I much enjoy his letters.. Sometimes they are so deep I cannot grasp the ideas he sees, or I

do not get the picture in my mind that I feel sure he sees while writing. But we all get just what God sees we need, and if at the first reading we barely get anything, it may be there will come a time when we are fed and made to rejoice over the same letter we could not get comfort from at the first reading. Naturally we cannot see or read or write. A man once beautifully expressed it when he said to me, I cannot sing without Jesus. I cannot read without Jesus. I cannot write without Jesus. Then he broke down and wept, and said, I am nothing without him. This morning, my dear brother, if Jesus has opened by heart to the things of the Spirit and closed it to natural duties then I am truly thankful I hope (oh I want to be one) that I am one of that number that has an eye on Jesus, ever looking forward to the things of God and his kingdom, and one who is included where he says, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you, and, Knock and it shall be opened unto you. Let your light so shine that others seeing your good works, &c. Now who can seek, knock or let anything happen unto them without they are alive unto these things and thirst after righteousness and want to enter into some place? and if we have light, why have we light? It is all of the Father, who chooses us to approach unto him; and if we work, then it is given unto us to shine, or else we would not. So our works and fruits must come forth rooted and grounded in the truth, and that truth must come

from the Husbandman. My Father, Jesus says, is the Husbandman. Jesus is the way and the truth. Isaiah says, A highway shall be there and a way. This way is traveled by the clean, and they that are redeemed and are holy and without blame before him in love, made acceptable in the Beloved, for praise and glory of his grace, Paul says. So this beautiful way that you spoke of being laid out from eternity is to be traveled by the children (the little flock to whom he says, Fear not, for it is the Father's good pleasure to give you the kingdom). This way is strait and narrow. Many times we try to row our own little boat, and seem to be rebellious and unwilling that it should hit here and there, but, Even so, Father, for so it seemed good in thy sight. Elder H. H. Lefferts says that a live fish stems the tide and struggles against its sweep. Oh how true that seems to be. Such struggling as we do. Sometimes when we are in the spirit on the Lord's day we are willing to fight and conquer, then at other times we fight against God's will, or I do, and I am made to say to myself, I am unclean and a rebellious one. If we could always believe, then all would easy be. We cannot always understand why. We chase the rose and receive the thorn instead. My way has been a very peculiar walk with God, if so I have walked. I only hope that I have, for I do not see and know as the Arminians do. My parents were Old School Baptists, as were also my grandparents on both sides. But when I came along I thought them very

ignorant, and I gathered unto myself everything beautiful I could afford. We were very poor financially. I even thought my people would have been more prosperous had they not been so narrow in their views. I loved the broad way that I now can see (I hope with an eye of faith) leads to destruction. All the unclean walk there, those who love the world and the pretty painted toys that fade. How they work for them! Just one more nice costly garment of lace and silk to stroll up and down the streets to show. Oh I have done the same thing, yet I believe that God, who was and is rich in mercy, with his great love wherewith he loves us, caused me to come, as brother Keene says, and if Jesus says, Come, can we stay away? If he says, Go, then can we keep back? In my twenty-third year I began to weep and mourn, and to see things in a way I had never seen them before. I loved the long letters I received from an aunt of mine who was a Primitive Baptist, for she always filled them with truths, yet she knew I was a great Sunday School girl. The things the Sunday School taught I soon found out I could not accept, for they seemed to me so different from the things I read in the Bible. After I was turned about I would read the Bible, but I hid myself away when I read it, so no one could see me. It was all right to sit on the front porch or on any high place to study my Sunday School lesson, but it seemed very wrong to read the Bible (or I felt it was), when, I hope, the Lord began the work that I feel he will

carry on unto the end. For a few years I battled on, fighting, and did not join any denomination, although I was persuaded to attend the Missionary meetings, and was asked to become a member, but I, being married, never gave that a thought. When I was finally brought to the end of my own strength, and all the old nest was torn away, I was left to die but for the love of the merciful Father, and I would have sunk down and down, but I believe he placed my feet on that Rock, and that he showed me things that Jesus saw when he would not be tempted by the devil and was without sin. Yet he saw a far more beautiful way, and when our lives are in Christ I believe we view that way. Isaiah says, Thine eyes shall see the King in his beauty, and the land that is very far off. So we cease to see the beauties in the broad way and glory in affliction, find joy in tribulation. Why? Because we are the heirs of promise, and are in the way, and are seeking, and knocking, and finding. Is that right? I believe there is a people that is saved from everything that their vile nature could do, and would do if not saved and kept, but I see myself continually going in the wrong way. I cannot pray or read or write without sin is mixed with it. If I am what I hope I am, it seems strange that I would yet be so imperfect and full of ungodliness. I know our nature is prone to sin, and we will be in nature while we are here, and it will only be after this life that we can come into the full realization of our hope.

Excuse this letter. It is far too lengthy, but I wanted you to know there are a few who look for your editorials in the SIGNS and try in our weak way to thank God that he has seen fit in our day to give us such contenders for the truth, able men that the world, with all its looseness and modern ideas of the way, cannot change or overthrow. I hope I am one who is traveling home in that way, yet I feel very little, weak and frail.

I meant to tell you brother J. C. Chester is pastor of our church, Soldier Creek, near Benton, Kentucky, of which church I have been a member for seventeen years.

EFFIE BLOGG.

FORDYCE, Ark., Feb. 11, 1930.

DEAR EDITORS:—I am forwarding you my check for the sum of two dollars, for payment of another year's subscription to your very valuable and interesting paper to the household of faith. Some thirty-two years ago I commenced reading the paper, having had my first copy handed me by my step-grandmother, and at which time she said to me, Here are two Old Baptist papers, but the SIGNS is far the best of any paper you can read. I feel that she was correct at that time, and I have continued to read and enjoy the editorials and the good letters of the correspondents up to this day. I hope I may be so blessed of the Lord as to continue to live in that faith. We have had many trials to undergo, and some who were with us and seemed to be of that faith afterward got "tangled up"



with human instrumentalities and are teaching that God requires obedience of us individuals that he might supply his blessings and that if we refuse he will withhold them and many forfeitures of good and rich blessings are the result and we suffer great loss. My experience during the thirty-two years I have been dragging along is that I have been trying to so order my course that I might feel at ease and to approach his mercy-seat, but for some cause, it seems the harder I try to reach that joyful estate the further I seem to get from it, and the weaker and more helpless I seem to grow, until it has become with me a continuous cry, God, be merciful to me, a poor helpless sinner. If it were so that I could live in his lovely presence and feel the glorious joys in my poor heart that I hope I have a few times been made to feel to say, I know that my Redeemer liveth, I surely would never allow those horrid, cold, doubting feelings to approach me again. But I am a poor helpless beggar, and if conditional salvation is the truth, and it is left to me to work it out, I am sure I am forever lost. But I do hope I have learned what the real meaning of salvation is: that it is to have a Friend deliver a poor helpless one. In Jonah's case we find that it was completely wrought out and Jonah was made to say, I will pay that which I have vowed; salvation is of the Lord. Jonah was no conditionalist. I feel all the true and tried heirs of God have had to be taught of the Lord, and the "whale's school" is where we all learn

it (suffering and sorrows), and in no place that man can devise or invent can it be learned. When we read the teachings of Holy Writ we are assured of the fact that there is but one God, who is the creator and upholder of all things; that he was before all things, and that by him they all consist; that it is in him we live, move and have our being. Then why, oh why, should poor man, who is without strength, get up in the face of all these truths (and his experience, if he has one) and undertake to teach such "rot" as human merit, or that God acts because of something that man has done, and that he would not have granted us the refreshing showers of his salvation had we not done certain things? To me this is as rank Arminianism as any one could introduce, and it seems all the more glaring when one claiming to be a Primitive Baptist sets forth such stuff, and stuff it is to a poor, helpless, hobbling child of God who has been taught of God that he is a poor, afflicted and helpless person, without even the ability or power to think a good thought, much less to do a good deed, and who feels that if he is a saint he is the least of all.

I will say no more at this time. I just thought I would send my check, but these few thoughts came to my mind, and here they are. Do as you wish with them. Remember me (if you can), a poor worm of the dust, believing in salvation alone by, in and through Jesus Christ, who it was that first manifested it to us here by his appearing and giving us an understand-

ing; that it goes on with us here in time to the end and will finally deliver our mortal bodies from the graves in a new body like unto himself, for they that sleep in Jesus will God also bring with him. The great mystery of the same will be known when he shall come for his bride, his body, the church that he has redeemed by his blood, and when he comes we shall be changed into the incorruptible and shall ever be with the Lord.

Yours in bonds and afflictions,

V. R. HARRIS.

COLUMBUS, Ga., March 8, 1931.

DEAR EDITORS:—Once more it is time to renew my subscription to our dear family paper. I wonder why I love it so and keep taking it, for surely I am as one dead and my bones are dry. Oh what grace the dear writers are filled with, while it seems impossible for me to write one word of comfort to God's dear ones. "Amazing grace." I sometimes doubt and fear that grace has ever been made known to this sinful heart of mine. I often fear I have been deceived and am deceiving the precious saints, yet if I love at all I love the brethren and sisters; their company is delightful. I love to go and hear the preached word. Many times in my 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. 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 this little hope that dwells in my aching heart for all things else here. Precious readers, I know if Jesus ever did manifest himself to me, it was indeed amazing to my burdened soul. If the Lord ever has found me, it is wonderful love and grace indeed, for I was lost in sin, my feet in the mire of pollution, and yet I am the chief of sinners, begging the Lord day and night to have mercy. I truly believe there is nothing takes place in this world by chance, and believe every step I have trod along life's pathway was all planned before I came into this world. Yea, it is a comforting doctrine to know that no matter whatsoever takes place it is because our heavenly Father wills it so; because he doeth all things well. All for our good, though at times we do not understand. I know that all things work together for good to those who love the Lord, to them that are called according to his purpose. 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 hath chosen us. What a blessing our Savior knew the frailty of our frame, and that like a father he pittieth us, and that he is at all times making intercession for his children with groanings that cannot be uttered. Our wonderful Intercessor.

He loves and he pleads and he prays.

With this I send greetings to all the household of faith. May God's richest blessings rest on the editors and correspondents of the dear old SIGNS OF THE TIMES.

I am, I hope, your sister in bonds of fellowship,

(MRS.) F. J. NORRIS.

CLIFTON SPRINGS, N. Y., Aug. 16, 1931.

DEAR BROTHER LEFFERTS:—You will note I am here in the Clifton Springs Sanitarium. I came here last Thursday. I have not been well for a long time; almost a year continually going back. However, these people think they can do me some good. I hope they can. They are making a very rigid examination.

I have thought many times about your letter. You said the Lord must have put it in my mind to write you, as my letter came just when you needed it. It has always been hard for me to understand how a good preacher like you, with such a wonderful understanding of the Scriptures, could get so low down that a word from me could help you in any way. I have often felt that if I had the understanding you and others have I would not be down in the valley so much of the time but would be able to see things in the Scriptures that would lift me up, revive my hope, causing me to walk on a higher plane, and yet I know all the distinguished writers of the Bible had their lean times and felt their need of help. They were not always on the mountain praising the Lord, but were

often found down in the valley, like Habakkuk when he said, O Lord, revive thy work in the midst of the years. He had a desire to see again the manifestation of God's power, his love and mercy, and that is the way with you and me, when we are down we want to see again some of the wonderful things we once saw. We want the manifestation of that mighty power that lifts a poor sinner up out of the slums of darkness, causing him to see and understand some of the wonderful works of God. God's people are like a calf in the stall, they must wait for their food. I often think how well the words of Malachi describe the travels of a poor sinner, one who is always destitute of the Spirit except when the Lord feeds him. It drops down as the rain and distils as the dew. No one can hasten it or stop it. It comes at the appointed time, just when it is most needed, and is always a surprise to the one receiving it. This food never comes to one when he is expecting it because of any goodness in himself, for when there is any goodness left in a person he is not entirely destitute. Manna comes to the meek and lowly in heart, to the poor and needy, those who are down and cannot lift themselves up. The whole need not a physician, but they who are sick. Yes, sick of sin, feeling and realizing they are sinners, condemned before a just and holy God. One who has seen the light remembers the wormwood and the gall, therefore he has hope. His travels through the wilderness and desert, the byways and hedges, even in the prison-house down

in the dungeon, and then for the Sun of righteousness to arise with healing in his wings, is as an anchor to the soul, both sure and steadfast. This anchor holds you fast; it will not let you go. At times it seems very weak, only a thread to hold on, but at the most discouraging moment, when all is dark, the light of divine grace shines through the clouds and fresh food right from the throne of glory is given to the poor sinner in the stall. How glorious and refreshing! It builds him up in his most holy faith and he again basks in the sunshine of God's love and mercy, and, like David, is made to exclaim, The Lord is my shepherd, I shall not want. As he travels on the great highway of life he finds many low places; only now and then he gets on a hill or a high elevation. I always seem to be down in the valley. I have great fellowship for those traveling the same road. They speak the same language. It comes home with power, "for therein is the righteousness of God revealed from faith to faith." Salvation by grace, and grace alone, is the only theme, the only kind that reaches a poor sinner in the dugeon of hell and leads him out into the light and liberty where the Sun of righteousness shines forth in all his glory. The Son of God has power to make the wilderness a pool of water and the dry land springs of water. His words they are spirit and they are life. He speaks to the dead and they hear his voice. I love to think of that mighty power that said, Let there be light. I love to think of that God who leads the blind by a way

they knew not and into paths they have not known.

Your brother in hope,

C. V. HILL.

HOPEWELL, N. J., June 4, 1930.

DEAR EDITORS AND FRIENDS:—In-  
closed find check for five dollars, two  
dollars for one year's subscription to  
the SIGNS OF THE TIMES and three  
dollars for the poor fund.

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

At the name of Jesus every knee must bow, every tongue confess, no weapon formed against thee shall prosper; every tongue that confesses against thee shall be condemned. The Lord thy God is mighty and will save his people from their sins. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." God has not given us the spirit of fear, but of power and love, and a sound mind. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

"Oft it causes anxious thought,  
Am I his, or am I not?"

Faith, hope and charity, of these three charity is the greatest. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling

cymbal. And though I 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." "Charity vaunteth not itself, is not puffed up." Charity is love.

"Love is the golden chain that binds  
Our hearts in christian love,  
And he's an heir of heaven who finds  
His bosom glow with love."

If God be for us who can be against us? Without controversy great is the mystery of godliness. God was manifested in the flesh, justified of the Spirit, seen of angels, raised from the dead, carried up in glory; he will not give his glory to another. Who knoweth the mind of the Lord, or who has been his counsellor? The wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace. Be still, and know that I am God, and that there is no other. In Him we live and move and have our being. We are told to be instant in season and out of season, to be kindly affectionate one to another, live soberly, righteously and godly in this present evil world, esteeming others better than ourselves. Lo, I will be with you always, even unto the end of the world. We sorrow not as those who have no hope. Sorrowful, yet always rejoicing; having nothing, yet possessing all things; as dying, yet, behold, we live. It has been my greatest blessing to meet with the brethren for nearly sixty years. I am now in the ninety-eighth year of my life. When my time comes to depart can I say with Paul, I have fought a good fight, I have kept the faith, I am now

ready to be offered, for there is a crown of righteousness laid up for me which the righteous Judge will give me at the last day?

My daughter, Mrs. J. B. Hill, incloses a check for two dollars for the benefit of the SIGNS OF THE TIMES.

Your unworthy brother,  
D. L. BLACKWELL.

FERNDALE, Wash., June 1, 1931.

DEAR EDITORS AND FRIENDS:—  
Friends of the Most High God and his Son, our Savior Jesus Christ. You know in one place Jesus says, "I call you friends," and I feel that this friendship is the same with us to-day as it was with Jesus when he spoke those endearing words to those at that time, which reaches even to us, for he and his words are unchangeable and reach to eternity, for he is the same yesterday, to-day and forever, knowing 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. Having such a God as this to rule us, and the world in general, how can any one claim that some things are brought about by chance or by nature? Perish the thought. There is no power but of God, and the powers that be are ordained (or ordered) and immovably fixed so they shall do his will. He formed all things for his glory, and for his glory they were and are created, past, present and future. This being a fact, the time now present is only unfolding his unchangeable decrees which were prophesied by his prophets. He

has said he would never leave himself without a witness, and to that end I am writing this; not to exalt myself (for I am but dust and ashes), but to testify of his majesty and unlimited power. I often wonder why I am spared while others who are better and more needed, people who are doing more good in the world than I am, are taken, but I ascribe it to the wisdom and purpose of God, for I am sure he is too wise to err, and he doeth all things well, because they are according to his purpose, and every one of his purposes shall stand and he will do all his pleasure. This being so, the perilous times that are now upon us are only what was foretold by the prophet, that perilous times would come, when men would be lovers of self, lovers of pleasure, etc., and this is surely that time, for it has all the earmarks. But how long, O Lord, how long will this last? Let us try to wait patiently, knowing that our God never slumbers nor sleeps, but is ever watchful, and his thoughts towards us are for good and not for evil, so wait and hope. I thank God for his raising up and maintaining such able editors for the SIGNS. It is another proof that he will not leave himself without true witnesses. I heartily indorse Elder G. E. Coulbourne's letter in the May number: "My kingdom is not of this world." We are looking for a new heaven and a new earth, wherein dwelleth righteousness and the former things will not be remembered. This being a fact, how can any place on this old earth be His kingdom? I believe this is one of the hidden things which be-

long to God, and is not one of the revealed things which belong to us. We walk by faith, not by sight, in regard to some things, and I think this is one of the things hidden from us, but wherever Jesus is, or will be, will be heaven for me, and I do care to pry between the folded leaves, but I trust the God we adore for his great love wherewith he loved us even when we were dead in sin, for he has raised us up and made us sit together in heavenly places in Christ; praise him.

I can speak of many more precious letters that gave me comfort and caused the tears of gladness to flow. The letter from our dear departed brother, Elder Lemuel Hardy, to his wife sets forth the consummation of our hope. When we awake in his likeness and see him as he is, and ourselves without sin, it will be sweet indeed, and our light afflictions while here are not to be compared to that glory that shall be revealed in us, for these trials and afflictions will all be forgotten, never to be remembered any more; all will be joy.

The letter to Elder Dodson from his father was so good, and to know that a father could write to his son those precious truths which give us so much comfort is joy without measure, and the editorials, too, the one by Elder Lefferts on the resurrection is plain and full of the power of God and the love of both Father and Son, and it makes me feel small indeed. Also, the one on the rest that remains to the children of God, which rest I hope I have sometimes felt was mine; it is my hope

and is as an anchor to my soul, both sure and steadfast, and reaches to that within the veil.

Your brother in hope,  
DAVIS BURCH.

DUTTON, Ontario, May 24, 1931.

DEAR BRETHREN IN CHRIST:—As I am alone this day, my mind has been filled to overflowing with the presence of God, and as I walked out in the garden I groaned in my weakness, and said, "O Lord, let us pray for mercy," and what is it that makes us to groan within us but the Spirit of God, which goes up as a sweet smelling savor unto the Lord? I was just thinking how I have been led, how I love the doctrine of God our Savior. Having always been with and brought up with the Old School Baptists, and not being able to tell of a time when I did not love the people and the church, at times it gives me some concern for fear I know nothing of these things. Having lost my dear husband, and also my sister, and though it was had to part with them, I was made to say, "He doeth all things well." Oh how he prepares his people for such trials. Thy people shall be willing in the day of thy power. Yes, in life or in death, when he commands they must and will obey. Oh who can withstand God, who maketh the cloud his chariot? and we poor mortals are made to bow in humble submission and we do rejoice to know he is God and blessed forever, and my desire is to know more and more of him unto the perfect day. The day when he shall come to make up his jewels, and we

shall be like him. Oh the glorious doctrine, it is the one prop that keeps us up. Take predestination or election away and all our hopes fall, for it is said, Not one of the stakes shall ever be removed, neither shall any of the cords thereof be broken.

I was thinking the other day about love. You know the Lord's people fear God, but as we lie trembling for fear of him, and the word comes with power and much assurance, "It is I, be not afraid," immediately all fear passes away, and love takes its place. How willingly we can go to the church and tell them what the Lord has done for us, for perfect love casteth out fear, making us to walk in his footsteps. Oh who can fathom his love, which is deeper than earth and higher than heaven?

We have had two more trembling ones come to us, telling the way they had been led; but not one can come before the set time, for it is said, The time to favor Zion, yea, the set time, is come. We aged members do rejoice to see them gathered into the fold, with believers enrolled, with believers to live and to die.

I had not thought of writing so much, but feel to leave it with you. If there is anything worth while use it, if not, all is well. We can deceive the church, but we cannot deceive the Lord.

I will close. May you be sustained and kept by his lovingkindness, is my prayer.

(MRS.) REGINA CAMPBELL.

RANDOLPH, Maine, Nov. 12, 1930.

3-12 ✓  
 MY DEAR SISTER EMMA:—We were glad to hear from you and yours. I will say I am much better of my bronchial trouble.

You ask for my views upon John xii. 24, 25. It seems to me that, as you have been thinking of the subject, you are the one to write upon it. However, I hope I am willing to do anything within the bounds of my limited ability for the comfort of the household of faith of our blessed Lord. If, by his grace, I have ever been enabled to say or write anything to that end, all praise is due to him who never leaves nor forsakes his people.

The above mentioned text reads as follows: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." While the corn of wheat remains in the bin wherein it is stored with thousands of like kernels it is lifeless, although there is a grain of life within, but when the wheat is taken from the storage bin and buried in the ground, then that grain of life is manifested. Little rootlets appear, and later the blade. But in the development of the plant the present kernel or grain has disappeared. And so Jesus has likened the natural life of a subject of God's grace unto the corn of wheat. "But if it die, it bringeth forth much fruit." As the husbandman has complete control over the wheat he puts into the storage bin,

and later takes out and plants in the ground, so the subjects of God's grace have no part in the new birth into Christ's kingdom. They are translated into a spiritual kingdom. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." They are in the world, but not of the world. As Christ and his kingdom increase in their view, so do they and worldly attractions decrease.

"He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." The "heirs of promise" know by bitter experience that the old Adamic nature in them is not dead, but very much alive. Paul tells us, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 21-23. So we see that while we have no active part in our transmission from nature to grace, yet God holds us strictly accountable for our acts and deportment here on the shores of time. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteous-



ness unto God."—Rom. vi. 12, 13. Here, then, is the pathway marked out for the followers of Jesus to walk in, and just in proportion as they by the grace of God are enabled to walk therein will the fruit of the Spirit of truth be manifest. It seems to me that verse twenty-five mentions the two classes of people living in the world, viz., believers and unbelievers. The natural man loves the world and all that that implies. He has no love or desire for anything more than the world can offer, and he would be as utterly miserable and alone if he were compelled to remain within the realm of Christ's kingdom as would a follower of Jesus were he compelled to associate altogether with the base and beggarly elements of this world. The natural life and the spiritual life will not mix any more than will oil and water. "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."

Unworthily your brother,

J. E. HUBBARD.

(See obituary on page 236.)

EUREKA, Kans., Aug. 19, 1931.

DEAR EDITORS:—It is time for this old sinner to renew his subscription to the SIGNS OF THE TIMES for another year. I love to read the SIGNS, for it is almost the same as being at a Predestinarian Baptist meeting and hearing the glorious gospel of the Son of God.

I have not been away from home to hear preaching or to try to preach since last March, for there is no church within fifty or sixty miles of here. Tell the dear brethren I appreciate the kind interest they have shown me in the past, and ask to be remembered in their prayers to the eternal God. Just a few more years and we, too, shall be numbered with the dead, and were it not for the hope we have of being like him we would be most miserable because of sin that dwells in the flesh.

I would like to send you more names to help the SIGNS, but cannot. I was very sick last winter and my expenses were quite large, and I am getting old and not as able to work as I used to be. I am not worthy to have the dear old SIGNS sent to me, but how can I do without it? God bless you all and keep you to the end.

Inclosed find four dollars.

Goodbye.

C. A. HUNT.

ELBERT, Texas, Nov. 22, 1929.

DEAR EDITORS:—I am sending in my renewal for the SIGNS and I wish it were possible for me to send you a number of new subscribers, but the doctrine advocated by the SIGNS is not popular. I think the time is now here when they will not endure sound doctrine, and I think the doctrine the SIGNS advocates is Bible doctrine, and I shall take it as long as I am able.

Your brother, I hope, through grace,

JOHN KIRKPATRICK.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

"BEHOLD, I am vile: what shall I answer thee? I will lay mine hand upon my mouth."

This portion of the sacred volume was uttered as the Spirit gave Job understanding of God and godliness, which caused him to know himself as a man, by which he beheld his vileness. The matter before us we feel to speak experimentally, as we believe Job expressed himself. We behold perfection in God, and corruption in the flesh, by which we can say with Job, "Behold, I am vile." We do not say this according to the teachings and wisdom of men, but by the power and wisdom of almighty God. We believe Job was a servant of God and one that worked righteousness and eschewed evil. The relation that

we have with the above text is that we see in ourselves everything that could have been in Job. In considering Job as the Scriptures give it to us, his afflictions were putrefying sores. So he could not even claim to be clean from the dirt of the ground. Much to our discredit for purity we may wash and say we are clean and in a short time our garments begin to be polluted and unclean from the body in the garment. We now come to the vileness in our nature, as we know we were created from the dust of the ground, and according to God's purpose we continued tearing down and building up of our mortal bodies, cast off waste matter through the skin, but we do not think Job was referring to these things. We do not feel he was comparing the Spirit with the flesh, and he saw the same that Paul said: In me, that is, in my flesh, dwells no good thing. "What shall I answer thee?" As we realize the wisdom and power of God and his perfection what could a vile thing answer God in justification of his vileness? We must confess Job expressed our feelings and experience when he said, "I will lay mine hand upon my mouth." We feel to confess that we are vile, polluted creatures by reason of sin, and we know we cannot answer God relative to our justly condemned condition. So we confess our sins to God and plead his mercy. We have no preeminence over any mortal creature by nature, but there is a relation of God that declares the generation of Jesus Christ and of the elect of God in Christ Jesus. All such have spiritual under-

standing which is only by the Spirit of God, so they are given to know of the righteousness of God that is revealed by faith, and they cannot speak the things pertaining to the kingdom of God and his righteousness. The righteousness of the kingdom of God is not manifested by the mere act of the creature, but the creature must be constrained to do these things by the Spirit of God, which makes them righteous. The righteousness of the saints is represented as clean white linen, and when one thus clothed begins to do work of the flesh for salvation, the whole garment is polluted. Hence they are not fit to associate in the fellowship of the church of God. We do not feel that Job when thus humbled ever claimed to be anything but vile or present acts of the mortal creature to merit esteem and favor with God, but the Spirit of God works in him both to will and to do according to His good pleasure that Job should work out the salvation which God had given him with fear and trembling. The salvation that is worked out by the child of God is but the manifestation of the going forth of the child of God as he works in him by which he believes on him whom God has sent. All Bible characters express themselves in the line of Job's experience and all others of like precious faith. And when we see ourselves as Job saw himself we are brought low and are made to cry unto the Lord, which was expressed by the angel to Ananias relative to Paul, and said, Behold, he prayeth. All such characters confess the wisdom and

power of God and are made to contend for the words of truth, that he works his will in the army of heaven and among the inhabitants of earth and none can stay his hand. Paul said, By the grace of God I am what I am, and he was persuaded that neither height, nor depth, nor angels, nor principalities, nor powers, should be able to separate us from the love of God, which is in Christ Jesus our Lord. The sunshine of his presence causes one to behold him in light and sing praises unto him, and the beauty and glory of his kingdom is beyond description. When we have such exercises, and the Scriptures bearing record of the dealings of the people of God, which is manifested by the Spirit, hope springs up, hence the answer of the soul pure and steadfast, and in the midst of all our vileness and pollution by reason of sin, this new creature lives and is led in paths of righteousness for His name's sake. The flesh is brought in subjection and made to serve Him. We hear from the word of God that he heareth the cry of the destitute, and when one is brought into this destitute condition he hears the cry, because his Son has made intercession in his heart with groanings that cannot be uttered and inclines unto them. When we hear expressions among our brethren as to what they did which worked such wonderful results, it sounds as though they had strength and wisdom to design and work righteousness, and also to limit the power and predetermined will of almighty God. His word declares that he declared from ancient times the

things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah xlv. 10.) The prophet continues to write: "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. Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."—Isaiah xlv. 11-13. We love to hear the lamentations of men and women over their depravity and expressing the same words as the poor publican: God, be merciful to me, a poor sinner. The poet Newton gives us a hymn which we will quote as expressing the experience and relation of the above text:

"Great God, from thee there's naught concealed,  
Thou seest my inmost frame;  
To thee I always stand revealed,  
Exactly as I am.

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

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

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

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

(Beebe's Collection, hymn 305; Lester & Durand Book, page 43.)

C. W. V.

## MARRIAGES.

By Elder R. Lester Dodson, August 2nd, 1931, at the Ebenezer Primitive Baptist meeting-place, in New York city, Mr. Bernhard von Lohmuller and Miss Wilma G. Mills, both of New York city.

## OBITUARY NOTICES.

**JAMES ELMER HUBBARD**, deacon of the Old School Baptist Church at Whitefield, Maine, died at the Gardiner General Hospital February 7th, 1931, of embolus of the coronary artery of the heart, due to hardening of the arteries, and valvular disease of the heart. He was born at East Dixfield, Maine, June 17th, 1861, the son of James and Martha (Townsend) Hubbard. After the death of his father, at the Battle of the Wilderness, May 8th, 1864, mother sold her farm and bought a place at North Jay, Maine, near Wilton village, where brother James grew to manhood, always loved and respected by all who knew him. As a boy he attended the village church, and being socially inclined and a lover of music, he later became one of the choir singers. Though having due respect for his mother's religion (Old School Baptist) he felt he would not care to become one of them, as their doctrine was so unpopular; but our God, who moves in a mysterious way, saw fit to lead his mind into the truth. He did not intend that any one should know of his changed condition, but went with his mother to brother Azel Macumber's, where Elder Hiram Campbell was to hold preaching service, and having seated himself back of the others he listened to a sermon the text being, "Who hath believed our report," &c. After the Elder ceased speaking dear old sister Macumber turned to him and said, "Jimmie, do you believe that report?" He said he had to confess or lie, and that was something our brother could not do. He was received for baptism by the church at Woburn, Mass., November 6th, 1892, and later was baptized by Elder Hiram Campbell at Bowdoinham, Maine, uniting by letter with the Old School Baptist Church at Whitefield, Maine, November 21st, 1896, and was chosen as Deacon May 22nd, 1897. On June 19th, 1888, he married my double cousin, Miss Jennie C. Moody, of East Pittston, Maine. No children were born to this union and they led a life of devotion to each other until death parted them on November 21st, 1928, after which our brother sold his home at Winthrop, Maine, reserving some of his furnishings which he moved here, where we gave him a room, and he was much pleased to have it so, though he spent only a small part of his time with us. My health not being good, he was stopping at the Y. M. C. A., at Auburn, Maine, where he grew so sick he was obliged to go to the hospital on June 13th, making his stay there only twenty-five days until death released him. Brother Hubbard was a generous,

sympathetic man, but never told of his good deeds. As long as his wife lived it was their delight to entertain the brethren, and none loved the cause more deeply than they. A good man has gone. Slow to think evil of any one, but when once convinced of treachery or deceit he at once took his stand for the right, and thus stood, regardless of all scornful accusations. His life was as near perfect as any I have ever known; but he would have none of that. Once when speaking to him about it he said, "You do not know my temptations." If there were any, they were certainly kept well in check, as he not only shunned evil, but the appearance also. He bore his loneliness and all dispensations of Providence in a quiet manner. Being very deaf, he spent much time in reading; was a great Bible reader, as his well-worn Bible bears mute testimony.

In accordance with his request, Elder R. Lester Dodson was called to attend the funeral, and after the reading of a hymn, he spoke from the fifteenth chapter of Revelation. The deceased left many cousins, besides many friends to mourn his passing. His body was entombed, on account of deep snow, at Randolph, Maine, to be taken later to Whitefield, there to rest by the side of her who was so dear to him in life.

One thing I forgot to mention: On my first visit to the hospital to see brother James, though very sick, he said, "I am perfectly reconciled, and I want all my friends to be," and that spirit prevailed throughout his stay there. On one visit I asked in regard to his spiritual comfort, and he said, "I have been thinking about that," and said he had not seemed to have much thought, or words to that effect.

NEILLIE M. PALMER.

**MRS. NANCY EUPHRATES MALCOM ADAMS**, our sister in Christ, widow of Elder James M. Adams, of Monroe, Georgia, departed this life at her home August 20th, 1931. Elder Adams died March 28th of this year, and his wife had been a partial invalid long before that. At the last, she was very ill about a week before death released her at the call of her Lord. She was the daughter of Mr. and Mrs. George W. Malcom, both deceased. She is survived by two brothers and three sisters, as follows: G. W. Malcom, of Statham, Ga., F. M. Malcom, of Good Hope, Ga., Mrs. W. B. Hurst, of Mansfield, Ga., Mrs. G. C. Malcom, of Monroe, Ga., and Mrs. W. H. Almand, of Good Hope, Ga. For the names of the surviving children, I refer our readers to the May number of the SIGNS, in which appears the notice of Elder Adam's death, not necessary to repeat them here at this writing. She was baptized by the late Elder F. M. McElroy, together with her husband, April 12th, 1873, into the Jack's Creek Church, Walton County, Georgia, but at the time of her death her membership was with the Monroe Church, which was organized in 1901, herself being one of the constituent members. She

and Elder Adams lived together over sixty-one years and saw all sides of life together. They knew what it had been to have very little of this world's goods to get along with, then latterly they were blessed with sufficient substance not to have to be anxious for each day's welfare. It pleased the Lord for them not to be separated by death but only a few months. This would have been the desire of each of them, and it was so. As to the estimate of her personality by those who knew her I quote the following from the WALTON TRIBUNE: "Despite her advanced age and increasing infirmities, she remained happy and hopeful until the end. Long a member of the Primitive Baptist Church, she was a devout christian, a devoted wife, a loving and affectionate mother and a woman who exemplified the noblest and best traits of her sex." She was 77 years of age.

Funeral services were conducted at the home by Elder Henry Nash, of Atlanta, Ga. Ministers James A. Clark, of the Missionary Baptist Church, and P. E. Lester, of the Presbyterian Church, a grandson-in-law, made fitting and comforting remarks. Interment by the side of her husband in the Adams' burying-ground. May the Lord be praised for having given us such noble examples of his workmanship.

ALSO,

**ILEY ROLLA MELLOTT**, son of brother Rolla Ellis Mellott and Ruth Frances Hiatt Mellott, was born December 23rd, 1929, and died August 13th, 1931, being aged 1 year, 7 months and 20 days. He was sick but four days and suffered great pain in that time. Besides his parents, there survives one brother, Horace Luther, and one step-sister, Mildred Ruth. He was buried in the cemetery at Sidling Hill, Fulton County, Pennsylvania. He was a very affectionate child and like a ray of sunshine. We can say that he has gone from the earth to come. In his brief span of life, he filled out his days as the Lord intended. The purpose for which the Lord gave him was accomplished, so the Lord took him. May the dear parents be given to feel that their child was from the Lord to them, and that the Lord has taken but his own. "Blessed be the name of the Lord."

H. H. L.

**CELIA A. REEDER**, our beloved sister in the Lord, wife of Elder Nathan Reeder, departed this life July 27th, 1931, at her home, near Caney, Kansas, in which community they had lived the last fifty years. She was the daughter of John and Elizabeth Karnes. She was born December 13th, 1844, and was married to Nathan Reeder in the year 1865. In the same year she and her husband joined the Bethlema Primitive Baptist Church, being baptized by Elder Joel Hume, of Owensville, Indiana. She remained a devoted member until her death and was always interested in the welfare of the church. Her funeral, which was largely attended, was held at the home, with

Elder Moxley in charge, who used as his text Isaiah Ixiv. 6. Had she lived until August 22nd they would have been married sixty-six years. Truly a mother in Israel has gone home to eternal rest and peace. Elder Reeder has for many years been a pastor of the church, and both have always given unstintingly of their efforts to walk others and have been loved by both old and young for their fine christian qualities. Sister Reeder was in ill health the greater part of her life. The last three years of her life she was unable to walk without assistance. She bore her afflictions with great fortitude, and lived her life uncomplainingly. Only one child lived to womanhood, Mattie, who was married to W. R. Bright. She passed away in 1904. Sister Reeder leaves to mourn, her aged and lonely husband, four grandsons, one granddaughter, several great-grandchildren and one great-great-grandchild. We have a blessed assurance she has entered into that rest that remains for the people of God. She endured to the end true to the faith which the Lord had revealed to her. Many happy hours did she, Elder Reeder, my late husband (Elder T. R. Pittman) and myself spend together in spiritual conversation. She has left every burden on this side of the grave. She was tenderly laid to rest in the family burying plot.

Written by request.

(MRS.) MARY E. PITTMAN.

**A. D. BOURLAND**, the subject of this notice, was born in Calhoun County, Alabama, March 11th, 1862, and died April 13, 1931, aged 69 years, 1 month and 2 days. He moved to Texas with his father, Elder A. D. Bourland, Sr., and grew to manhood near Fort Worth, Texas. He was married to Miss Alice Keller December 11th, 1883, and to that union one son was born. His wife dying in December, 1885, in May, 1877, he married Miss Cal Dona Fowler, and to this union were born nine children, seven of whom, with their mother, survive. Brother Bourland offered himself for membership to Dawson Valley Old School Baptist Church, four miles east of Vernon, Texas, on Saturday before the first Sunday in September, 1922, after he had related a good experience and hope through grace and was received after baptism by the unworthy writer into full membership of the church. Deceased was especially noted for his steadfastness in the doctrine of God our Savior. He was very hospitable and charitable, and his doors were ever open to his brethren and those in distress. The late Elders Asa Howard and Lee Stags often resorted thither to enjoy his friendly roof and bountiful table, where they, with many other brethren, have been kindly cared for by him and his worthy companion, who was baptized into the fellowship of Denton Creek Church, in Tarrant County, Texas, in 1893, by the late Elder A. D. Bourland, father of the deceased. His companion and children have sustained an irreparable loss, the community has lost a good

citizen, but we mourn not as those who have no hope. As was with Job, so also was his hope: That he should live again, not as natural, but spiritual. Often while suffering from shortness of breath, caused by dropsical condition of the heart, he would say, It will not be long; also would say, If it be God's will, I am ready to go. Brother Bourland never accumulated much of this world's goods, just a good comfortable living, but enjoyed what he worked for with his family and friends. Truly he is missed by his family, the church and community; all have lost a friend and father in Israel. We feel he has been called home to his reward. He has finished his course, fought a good fight, kept the faith, henceforth a crown of righteousness is laid up for him, and not for him only, but for all who love the appearing of our King.

Funeral services were held at the home of his daughter, sister Ruth Smith, conducted by Elders Lee Skinner and J. A. Rutledge, after which his body was laid to rest in Eastview Cemetery, near Vernon, Texas, to await the coming again of our Lord Jesus Christ, when we hope he, together with all the redeemed of God, shall be resurrected, changed and be made like unto Christ's glorious body and praise God's holy name for ever and ever.

A brother in the flesh and in hope,

W. S. BOURLAND.

AGAIN it falls to my lot to write of the passing from earthly scenes of another sister of our little band, the Middleburg Church. Sister **ALICE WOOD** was born April 13th, 1853, the eldest daughter of brother Martin Cooper and sister Cooper, his wife. She was married to Orville B. Wood December 28th, 1871, by Elder I. B. Whitcomb, and to their union were born a son, Elmer Wood, of Middleburg, N. Y., and a daughter, Mrs. Helen Rust, of Rensselaer, N. Y. Sister Alice suffered a stroke of paralysis in September, 1928, from which she never recovered and never left her room, but rallied enough to be able to sit in her chair. Her mind was clear and she could converse with her family and friends. Through it all she was faithfully and lovingly cared for by her sister, Helen Zeh (with other helpers), and she (Helen) told me that through all the months and years of her suffering she had never once murmured or complained, but was always cheerful and submissive to the will of God. Her sufferings and trials ended June 6th, 1931, when God called, Child, come home. She united with the Middleburg Old School Baptist Church, and was baptized October 22nd, 1876, by Elder I. B. Whitcomb, then pastor of the church, and remained firm in the doctrine and faith of salvation by grace and grace alone. She leaves to mourn their loss her aged husband, with whom she had lived nearly sixty years, the two children above mentioned, four grandchildren, three great-grandchildren, two sisters, Mrs. Helen Zeh and Mrs. Fannie Smith,

both members with her in the church, the church and many friends, who miss her much, but feel that our loss is great gain to her.

Funeral services were conducted at the late home, in Middleburg, N. Y., June 9th, Elder Arnold H. Bellows officiating, who spoke words of comfort to the bereaved family and friends, after which her body was laid to rest in the Middleburg Cemetery.

Written by request.

(MRS.) ADDIE LIVINGSTON.

**Miss JENNIE BLACK** died May 14th, 1931, at her late home, in Melbourne, Ontario, after an illness lasting about nine years. She was the daughter of Donald and Mary (Keith) Black, and was born in Ekfrid, where she always resided until nine years ago, when she came to Melbourne to live with her sister Annie, and her brother-in-law, Mr. Mair, in whose home she died. Several of the family passed away before her, and so of what was once a large family there are but two left to mourn their loss: Miss Annie, at Melbourne, and her brother Alec, at Ekfrid. Miss Jennie was not a member of the church, but we believe her name is in the Lamb's book of life. She loved the truth, and had no fellowship with the works of darkness. When well enough she would read a great deal, and the Bible, hymn book and the SIGNS were her best books, and when able, her delight was to be in the assembly of the saints. Her devoted sister, Annie, did all she could to help her to bear her suffering, which she endured with patience. She is greatly missed by her sister and brother, but she is at rest.

The writer was called to officiate at the funeral, which was held at her late home, and the interment was in the Longwood Cemetery.

G. R.

**MRS. HENRIETTA VARENA DICKSON**, aged 70 years, died at her home, 1000 Summer Street, North Chattanooga, Tennessee, on Thursday, August 27th, 1931, at 5:45 a. m. She became a member of the Primitive Baptist Church in Texas many years ago. Her father, Elder Williams, was a Primitive Baptist preacher. Surviving are her children, three daughters, Mrs. Floyd D. Smith, Miss Grover O. Dickson, Mrs. Nadie D. Napier, one son, C. L. Dickson, and one grandson, C. L. Dickson, Jr.

The funeral was held from the residence, with Elder R. W. Selman, pastor of the Northside Baptist Church officiating, and was attended by a large gathering of relatives and friends, and her body was laid to rest in Chattanooga Memorial Park in a bed of beautiful flowers,

Her daughter,

(MRS.) G. ED. NAPIER.

## MEETINGS.

The ninetieth annual session of The Original Mount Zion Association of Regular Predestinarian Baptists will be held with the Little Blue and Sni-a-bar Church, at Grain Valley, Missouri, October 2nd, 3rd and 4th, 1931, beginning at 10:30 a. m. Grain Valley is situated on the Chicago and Alton Railroad, and on the U. S. Highway, No. 40. We invite all sound orderly Baptists who believe in a Sovereign who rules ALL things.

(MRS.) J. W. TAYLOR.

PLEASANT HILL, Missouri.

There will be an all-day meeting in the New Vernon meetinghouse October 12th, 1931, (Columbus Day). We would be glad to see a goodly number at this meeting.

R. LESTER DODSON.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th, and 16th, 1931. Those coming by train will be met at Herndon, on the line of the Washington & Old Dominion Railway, Tuesday evening and Wednesday morning. These trains leave Rosslyn, at the Virginia end of the Key Bridge, where connection is made by electric car with Union Station, Washington, D. C. For those coming by auto, come direct to the meetinghouse either on Tuesday or Wednesday and arrangements will be made to care for them. The meetinghouse is located on good road, three miles from Herndon, Va., and also three miles from the Lee-Jackson Highway eastward from Chantilly. We cordially invite brethren of our faith and order, all lovers of the truth, and especially ministers of our correspondence, to be present with us.

G. C. SPINDLE, Church Clerk.

The regular appointed yearly meeting of Welsh Tract Church will be held in the meetinghouse, near Newark, Delaware, Sunday, October 18th, 1931, (one day only) services beginning at 10 o'clock a. m. Ministering brethren, members and friends attending the Virginia Corresponding Meeting the week preceding are especially invited to be with us. Both large Trunk lines and Bus lines are available from all directions.

JOHN B. MILLER, Church Clerk.

The Salisbury Old School Baptist Association will be held with the Nassaongo Church October 21st, 22nd and 23rd, 1931. Trains leaving Philadelphia at 10:05 a. m. and 2:55 p. m., Tuesday before the meeting, will be met at Salisbury, Md., and friends cared for. Train leaving Cape Charles, Va., at 12:10 p. m. will be met also at Salisbury on Tuesday before the meeting. Those coming by way of Calihorn, either by bus or private automobile, will call telephone number 870 M on ar-

rival in Salisbury. A cordial invitation is extended to those of our faith and order, including friends. We hope our ministers will plan to be with us.  
EFFIE F. GIVAN, Church Clerk.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fourth Sunday in October (25th), instead of the fifth Sunday in November. All are welcome.  
E. M. FORD.

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.  
GEORGE L. WEAVER, 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.

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

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.

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

J. W. HAYNES, Moderator,  
495 East Fifth Street, Riverside, California.

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

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

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

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

We have kept up a monthly meeting for some time in the past, and hope, by the grace of God, to be favored to continue to meet every second Sunday in each month at 3617 Veteran Avenue, Palms Station, near Culver City, California. May this bear a cordial invitation to all who believe in grace and salvation by grace to meet with us on the stated time.

Mr. and Mrs. W. J. BERRY.



# 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. 99. MIDDLETOWN, N. Y., NOVEMBER, 1931. NO. 11.

---

## CORRESPONDENCE.

---

### INFANT SALVATION.

WE have been accused by the enemies of truth of preaching infant damnation, or of preaching infants in hell not a span long. We people, known as the Old School or Primitive Baptists, do believe and preach that both infant and adult are saved by grace, and both infant and adult are sinners. This was the mission of Jesus into this world, to save sinners. His name shall be called Jesus, for he shall save his people from their sins. Our enemies say that infants are not sinners until they pass a certain age. If they are not sinners they have no Savior until they reach a certain age and cross the line of accountability, as is claimed by them, then what about the thousands of infants that die before reaching the age for crossing the line of accountability? Is it not a fact that they would be without a Savior if such a theory be true as is advocated by the Arminian world? If the infants were not sinners

they would never die. It is sin that kills. There is but one way from earth to heaven, and Jesus says, I am the way, the truth and the life. The infant and adult alike will praise Jesus for their redemption alone through his atoning blood that he shed for them on Calvary's rugged cross. The enemies of truth claim that children from their natural birth to a certain age are fit subjects for heaven, as they are innocent and harmless. Now I fully believe after one is born again, has passed from law to gospel, he is accountable to God for his waywardness after the promptings of the flesh. God never fails to correct his children. The rod of chastisement is applied and the child is corrected, and with Paul he can say, No chastisement seemeth good for the present, but afterwards it yields the peaceable fruit of righteousness to them that are exercised thereby. By experience I have some knowledge of his chastisement. Often I have bowed my head with shame for some vain or idle word spoken in haste.

“And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.” Let us take notice of what he says next: “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.” The total depravity of all creatures, both infants and adults, is taught in this lesson to his disciples. The adult is as helpless as the new-born babe, so there is a special interest by father and mother in caring for and looking after the little ones. John says, Ye are of God little children. It is not always infants that are termed as little children, but adult as well, because of their helplessness, being totally depraved. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.” The carnal mind cannot comprehend the mystery of the new birth. “The wind bloweth where it listeth [where it pleaseth], and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” These words were spoken by our Savior to Nicodemus, a ruler of the Jews. We hear David saying, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” Again, we hear him saying, “The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.” So it

is evidently clear that all of Adam’s posterity are born into this world sinners, and both infants and adults are saved by grace.

J. W. McCLANAHAN.

KERNEY, Nebraska.

DEAR BRETHREN:—This morning I have been thinking of some of the commandments that God gave to men. Also of some that expect pay or recompense for their work, so will try to write a short article on the above.

I will speak of Adam first. He was commanded not to partake of the forbidden fruit. Some say he could have not partaken of it, but the fact of God foreknowing that he would partake of it causes me to feel sure that it had to be as it was. Another thing: the Scriptures say plainly that Christ stood as a lamb slain from before the foundation of the world. It was to redeem God’s people that Adam’s transgression brought sin and death upon them. God foresaw that Adam would bring sin and death upon his people. In foreseeing this he saw that it was necessary to provide a Redeemer to redeem his people. If God had not known whether Adam would transgress or not, why would it be that Christ would stand as a lamb slain from before the foundation of the world? If Adam had not transgressed there would have been no need of a Redeemer. In such a case, God had provided something, or a redeemer, that he would have no use for, for there would have been no one to redeem. Hence, no need of a Redeemer, as sin brings

forth death, and there would have been no death, hence no sinners, all would have been righteous, and hence no need of the Scripture where Christ says, I come not to call the righteous, but sinners to repentance. If God had not given Adam this commandment, or law, Adam would not have transgressed, as the Scripture says, "Where there is no law, there is no transgression," and if there had been no transgression there would have been no sin, for it is said that sin is a transgression of the law. If no sin, there would have been no death, for when sin is finished it brings forth death, and if no sin there would have been no need of Jesus coming into this world, as there would have been no sins for him to suffer for. It was necessary that God gave Adam that law so he would be accountable for his transgression, and by his breaking of the law there was use for all the provisions that were made of God to carry out all his plans and purposes. I cannot think for one moment that God did not know whether Adam would transgress or not, but as he foresaw that he would transgress, it had to be as it came to pass. If it could have been that Adam did not transgress, what use would there have been for heaven or hell? What use would there have been for Jesus being born of the virgin Mary, and calling his name Jesus, for he shall save his people from their sins? If his name was to be Jesus, and he was to save his people from their sins, God knew there would be sinners to save, so it could not have been otherwise.

In regard to Abraham being com-

manded to offer his son Isaac as a sacrifice on the altar. As with Adam, God knew that neither Adam nor Abraham would live up to the commands, as mentioned before. Adam was to transgress to be accountable, and so God would have use for all of his things that he had prepared for the fulfilling of his purposes. Now as to Abraham: God did this to try Abraham's faith. He did not intend that Isaac's life be taken, or why was the ram caught by the horns in the thicket? This shows plainly that although he had commanded Abraham to offer his son he did not intend him to slay his son. He even went so far as to build the altar, lay him thereon and bind him, and raised the knife to slay him. That was as far as God intended for him to go, so God stayed his hand, and Abraham turned and saw the ram caught by the horns, which was to be used for a sacrifice instead of Isaac. I believe this ram a type of Christ being offered for a sacrifice for his people.

I have mentioned these things here, showing that although God commanded, he knew Isaac would not be sacrificed, and I will say further, that I believe it was beyond Abraham's power to slay him. Some Baptists say that God would not command us to do that which we cannot do, but here is a plain case that Abraham could not kill Isaac. Do you not know that if we could live so we would not break any of the commandments we would soon be taking all the power and glory to ourselves and be robbing God of the glory that belongs to him? Like when

“Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is a voice of a god, and not of man,” and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten by worms and gave up the ghost. Also, “Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boasting: all such rejoicing is evil.” “But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” “What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are

his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

Saved by grace, if saved at all,

W. T. JUDY.

WOOSTER, Ohio, Feb. 28, 1931.

DEAR EDITORS:—I am sending a letter from Elder W. W. Slaughter, of Edgewood, Texas. I have not asked his permission, but know it is all right (excepting his high estimate of me). I need not comment upon his ability or humility, the letter speaks for itself, and so does his walk, preaching and conversation; and his dear wife is also worthy of her husband. They are strong friends of the SIGNS, or were when I lived in Texas, believing the same things as do its editors.

If you publish this, please let me thank all who have written to me since my injury, and to thank you for publishing the notice of my fall. I am so far recovered that I can sit up about all day, and can, slowly, go up and down stairs, but am still weak from the shock, and am thinner.

Yes, Brother Jackson, of Georgia, I am the same Joie E. Woods who used to write, and I remember the letter from Diana, Texas.

To sister Norris: Yes, dear sister, I surely do believe in the infinite sovereignty of God; it is meat and drink to me. I do not see how I could endure

all of my many trials believing anything less. That truth is the foundation of my hope and trust. I am too weak to rejoice in anything less than co-equal, perfect, infinite attributes of Jehovah, having all power over men and devils, and especially over me. What a comfort that he knew all my infirmity when he knew me and loved me before time was. Yes, I trust he told me of his love and power when I was but a child, and it seems that I have more need of his tender mercy and grace now than I did then. The passage, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," was often impressed with great weight upon my mind. Another passage came also: "I have prayed for thee, that thy faith fail not," and if not deceived, though sorely tried and tempted, even with thoughts of infidelity, that still small voice, that is yet so mighty, still speaks to me at times, reminding me of his love and care, and that all power belongeth unto him, and that his grace is sufficient even for me. Some have said that they never knew one with so many varied trials. God knoweth what I need to purge me, that I may be a monument of mercy. The thing to me sometimes seems to be that I have not suffered more than I have, for, if not deceived, I have often found a present help, for which I hope I have been thankful; but, to my shame be it said, sometimes I fear I have been vain-glorious, and you who have so suffered know what follows.

Dear Elder Keene, I had my reply

to you in my hand when I fell down stairs. Your letter was a great comfort, and I hope you will write again if you feel so inclined.

I need your prayers.

JOIE WOODS PETERS.

EDGEWOOD, Texas, Feb. 13, 1931.

Mrs. JOIE WOODS PETERS—My Dear Sister in the patience and tribulations of the kingdom of our God:—After reading your letter in the SIGNS OF THE TIMES, and seeing your request that some of the brethren write to you, it is with fear and trembling I make the attempt, knowing my weakness to interest one so highly favored of the dear Lord, yet I feel that I would love to express my sympathy for you in your affliction [a broken hip], as I have had similiar afflictions for four years, with cystitis, and the brethren would write me while I was in the hospital, and often I would weep for joy while suffering severely. I have often thought of you and the kindness I received in your home in Upshur County, Texas, and of hearing you speak so ably of the wonderful works of our God in the salvation of poor sinners, of whom I am chief. It seems that your afflictions are many. We read, "Many are the afflictions of the righteous," those who have the imputed righteousness of our blessed Savior. For it is written, His name shall be called, The Lord our Righteousness, and, Their righteousness is of me, saith the Lord. Yes, he is made unto us wisdom, righteousness and redemption. David said, It was good for me that I was afflicted; before

I was afflicted I went astray. Afflictions give new life to prayer, lay us low at the feet of Jesus, and keep us there. The poet says,

"Afflictions, though they seem severe,  
Are oft in mercy sent;  
They stop the prodigal's career,  
And cause him to repent."

The old servant Job was afflicted, and bereaved of all he possessed [My experience has been very similiar.—J. W. J.], and his bosom companion said, Curse God and die. Ah! his reply was, You talk like one of the foolish women. Though he slay me, yet will I trust him. My dear sister, the apostle said that these light afflictions here endure only for a moment, and are not worthy to be compared to the glory that shall be revealed in us. Yes, the same glory that Jesus prayed to the Father to give him, he had with him before the world began. Yes, poor sinners shall ere long receive an equal portion of that glory with the Son of God, for when this vile body is raised from the dead and fashioned like the glorified body of our blessed Savior, then it will be a manifest heir of God and a joint-heir with Christ. Then it will be adopted into the heavenly family and receive just as much of the glory as Christ, when he shall say to the Father, Here am I and the children thou hast given me. Ah! will I be in that number? If so, it is all of grace, which all the work shall crown. "It lays in heaven the topmost stone, and well deserves the praise." I wish I could see my way as clear as I can yours. I have only a little hope that I am among that number embraced in the

everlasting covenant, ordered in all things and sure. You remember Isaiah said he should see of the travail of his soul, see his seed, and be satisfied. I am sure that not one shall perish or be lost, for His blood has bought them, dear they cost. They are precious in the sight of the Father, for they were redeemed with the precious blood of Christ. No, I cannot believe that he would pay a price for an article which did not equal the price. Does God love his people as strongly as he does his Son? Surely he does, for he gave him to die for them. Now, 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 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.

Now, dear sister, I am minded not to send this, as it is so much like the writer, imperfect, but it may be that you can get a little comfort from some of these scattering and disconnected remarks. I ask you to cast the mantle of charity over all mistakes, and pray for me and mine when at the throne of grace. I hope the good Lord will restore you to health, confirm your hope and strengthen your faith as the end

nears, and stand by you in death, that you may realize the truth of the sacred writ, Death has lost its sting.

With love and fellowship to all the household of faith, I am your poor little brother in many sorrows, yet in hope of mercy,

W. W. SLAUGHTER.

STEM, N. C., June 22, 1931.

DEAR ELDER DODSON:—Inclosed I am sending you a copy of a letter received from a young brother who recently joined the church, and was baptized on Easter Sunday morning. We appreciated and enjoyed the letter and felt that others would, if it meets with your approval to give it space in the SIGNS.

In regard to our Association, we are still hoping a way may be opened for you to attend and bring some of the good friends with you.

With love from my wife and myself, I am, I hope, your brother in Christ,

J. H. GOOCH.

WINSTON-SALEM, N. C., April 10, 1931.

DEAR BROTHER AND SISTER GOOCH:—After the service Sunday, and every day since, I have had a mind to write and tell you of my joy, I hope in the Lord, for I have had a season of rejoicing and praising his holy name for his wonderful mercies to me never before experienced. Although more than twenty years have passed since I first was made to feel that Jesus is my Savior, I have felt until a few weeks ago that I was shut up as one in the clefts of the rock and could not come

forth. I have often felt that I was in prison, as Paul and Silas, and have prayed and sung praises to God, with a longing for the prison doors to open, that I might come forth and tell others of the goodness and mercy of the Lord to me, a poor sinner. It was in Elder Ashburn's time, when he preached from this text that I felt he was directing his sermon to me, and oh the suffering and longing desire within me that the prison doors might be thrown open to me, that I might go forward and tell the church of my feelings. He used to ask me to visit him in his home, but I felt too unworthy, and feared he would talk to me about the Lord's dealings with me, for I felt he knew about them, and I would not go. It was about six weeks ago that I told brother Teague what I felt were some of the dealings of the Lord with me. He asked me if I had a desire to unite with the church. I told him I had seen many times when I felt I must go, or must see him, or some other, and talk about the goodness of the Lord to me, and my total depravity. A few days before the first Sunday in March, which was after my talk with brother Teague, I had a dream, or a vision, that I was traveling in Palestine. I was sitting at a table with several friends, eating, drinking and having a good time. I got up from the table and left them and walked alone into Jerusalem. There I went into a building. I saw no one at first, but after looking around I saw coming up a stairway from below a rough looking individual dressed in a dark uniform.

When he reached the head of the steps on the main floor he suddenly stopped and stared at me, as if to say, What are you doing here? Neither of us spoke. I decided to go back to my friends. After getting out from the city on a hill I stopped, and saw many roads leading from me in several directions. I felt that to take any of them I would not find my friends and they would not find me, and that I would be lost and fall into the hands of the natives. So I decided I would go back to Jerusalem and spend the night. I went into the same building. I was met by a young woman dressed in pure white. Although she was not of my nationality, being from the south of my country, she could speak my language. This made me happy. I first told her I wanted to spend the night, and she was very friendly and showed me a registration book with several names on the page. I then told her I wanted to see the American Legation, then I said, No, Consul. She said his office was down stairs, but as it was five o'clock in the evening he was not in. I then turned and went into the main part of the building (for my conversation with her was in the lobby) and I saw brother Teague coming toward me with outstretched arm to shake hands with me. Here the dream ended. On Sunday following I went to meeting, and when the invitation was given I was cold and hardheaded. When I returned home I remembered my dream ended before brother Teague reached me with his hand extended. I was very anxious to see him and tell

him my dream, and did a few days later. He told me it was a good dream, and asked again if I did not want to join the church. My answer was, Yes. After that time I felt I could not live in peace outside. So Saturday evening I left my work and walked to the meeting, not knowing what I would do. My very breathings were a prayer for the Lord to so direct me to offer myself. Brother Teague asked me to select a hymn. I selected "Rock of Ages," because of the stanza

"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."

That fit my case, but I could not join in because of tears. After the sermon by Elder Denny, and the conference, the invitation was given, and I went forward with fear and trembling. I felt so unworthy I did not know whether or not I would be accepted. I was received, and on Sunday morning after prayer by Elder Flagg was baptized by Elder Denny. My feelings Sunday were (and I so stated to Elder Denny) that surely it must be of the Lord, for there was no earthly reason for his baptizing me. After the service sister Smith told me that she dreamed a few weeks before that I joined the church. Since then the Bible and "Fragments," by Elder Silas Durand, which you so kindly gave me a few years ago, I have read every day. These books, though read many times before, have been very sweet to me, and new, and with an understanding I never before had I was led to look up



the passage of Scripture, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 17. Sunday morning I opened my Bible and read the book of James. I have been rejoicing in spirit and praising God and desiring the association of God's people more than ever before.

Your letter, which has been read several times by me, makes me shed tears and offer praise to God. I humbly hope that the Lord will so bless me as to live in sweet fellowship and remain as a little one among you good people, and to ever praise His glorious name for his wonderful mercies to me my remaining days on earth. The blessing I have now received in joining in the bonds of christian fellowship with God's people here on earth, I longed for more than twenty years, and I have been made to feel that it was God's appointed time, not my own, that it was not within me to go to the church earlier, or put it off longer. It was when I received the sweet command that I was so weak and helpless and surrendered all.

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

I shall never forget my conversation with brother Gooch on the porch the evening we visited in your home a few years ago: his talking of the doctrine of our Lord and Savior Jesus Christ. I was "shut up" and could not tell him of the Lord's dealings with me. Now I want to in tenderness, and as a little child, tell every one. But I am made

to feel that only God's people are interested or can understand.

I would like to accept your invitation to visit your May meeting, but our communion is here at that time, so I will wait until your Association and visit you then, if it is the Lord's will. Come and see me the next time you come to Winston-Salem.

Your brother, I hope,

**B. C. CLINARD.**

BATH, Maine, June 8, 1930.

DEAR ELDER LEFFERTS:—How glad I am the good Lord prompted you to write on the portion of Scripture you did in the June SIGNS. I feel it was written for my benefit alone. How weak the flesh is and there is no good in it. What a continual fight I have. Satan stands ever ready to urge me on. I often stumble and fall, do a thing and then have to repent, and it is with a sorry heart I do so. Our meetings are small and often it seems a cross to get there; and as we have no pastor, I get in the way of saying, "I guess I will stay home to-day," just for this or for that, whatever the excuse may be. The Lord has been good to me, has given me a wonderful experience, has given me that witness within me of things I have not words to express, that I have been taught of the Lord and not of man. I never shall forget that day at Whitefield when I told my troubles to the church. The world was never more beautiful than it was that day, and for days afterward. Every hard trial was taken away, but I came back to earth and found I had not gotten rid of this

carnal nature of mine, and I guess that mind of mine is one thing that made me stay home, not thinking I had need of my brethren. In reading your article, I found myself at fault, and I felt very much so, and that I had better take heed to myself. There is so much around me to take me away from the way and from the things I really want to do. I do things to please others when I really want to do otherwise. I find myself very weak and hate myself for it and cry to God to keep me and to give me strength to resist; but I am so black that I cry, Unclean, unclean. May God often direct your mind to write. God willing, I shall be found at the little meetinghouse at Bowdoinham with the brethren the twenty-second of next June, our next meeting day. May God bless you and yours and lead you in pleasant places and give you words of wisdom to speak as I feel you spoke to me.

I hope I am your sister in Christ, but a very unworthy one,

RACHEL BEAL POTTER.

ATLANTA, Ga., May 6, 1931.

DEAR FRIENDS:—Jesus said, "I have called you friends." May I call you friends? My heart is rejoicing tonight because of the article by Elder Dodson on the words, "There remaineth therefore a rest to the people of God." His words are beautiful and comforting. I feel that each and every expression he used is sanctified by the word and Spirit of almighty God. It made my poor, tired mind, spirit, soul and body feel a season of rest. I was made to wonder at the peace in the rest

given of God. I believe with every fiber of my being that rest and peace are as much the gift of God as is eternal life. Then how glorious it is to experience that rest, feeling it to be the gift of God. How heavy are the burdens we bear in our pilgrimage along the way. They may be burdens self-imposed because of our ignorance and lack of wisdom and understanding; but they are burdens just the same and are indeed grievous to be borne, and oh how sweet is the God-given rest from them. Paul said, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works." I rejoice that this rest is found in our sojourn here in time. God gives it in his way and place and time. In looking back over the days of my unprofitable life, it seems that they have been filled with the labors of my own choosing, the work of ignorance and lack of understanding. Why did I take up these burdens? Why did I engage in these labors? I know not. I can only confess to my shame and confusion that I have so labored, have borne such burdens. Back into the days long gone by I view the scenes of my convictions of sin and the blessed relief of a God-given promise: Fear not, I am with you always. With what results? With the overwhelming self-righteousness of feeling that God had looked upon me with favor in that he had given me such a promise. For several years I was heavily laden with this burden of self-righteousness, and oh the labors I performed while bearing

that burden. When his merciful rest was given it was a laying down of all that burden, the ceasing from all those labors, in the assurance that Jesus is the atonement. But this joy was only for a season. How soon again did I begin other labors. How soon again take up other burdens. God's love and mercy must be sung. His wisdom and power must be extolled. Praise and thanksgivings and prayers needs must be said. Truth must be declared, must be defended, must be proclaimed. What God had told in secret must be shouted from the house-top. Let those who knew nor loved not God go heedlessly on in pleasures and seeming sins. Let them be merry and greet each other with happy, joyous words. Pharisees and hypocrites might pretend to love His people, but as for me I must shun these things, must love his people with an everlasting love, for by this do we know that we have passed from death unto life. Let those who feel no burdens stay away from the meetings of the church when it pleases them to do so, let them visit the picture shows, operas and various places of amusements. But not so for me. Let others read books written by those who know not God, but for me the Bible, and it alone, must engage my time and thought.

My heart was filled with grief when looking upon Zion, the city of our refuge. All about was strife and confusion. For where envying and strife are, there is confusion and every evil work. What I felt to be traditional teachings of men that were false

seemed to me to be burdening God's people. Thousands were going on their weary way laboring under the burden of fear. Fear of death and the after death that they had been taught by the traditions of men. While to me death seemed only the gate to endless joy. Men turned back and limited the Holy One of Israel. They denied his sovereignty and his saving power.

In order to establish this contention for conditional time salvation, or ability in man after regeneration, they carry on after death and endeavor a relationship between the outer man of sin and the "hidden man of the heart" that the Bible in no sense upholds. Paul said one was of the earth earthy, and the other was from heaven. In this contention they bind upon men's shoulders heavy burdens grievous to be borne; but they themselves will not move them with one of their fingers. Thus my own vile sins and the sins of God's people seemed to be upon me as a burden that I knew not how to be rid of and retain an interest in the welfare of the church. How could I love my brother and not feel an interest in his welfare? Because of the weight of this burden I tried to pray God to remove it from me. Finally it was removed, but oh the wretchedness of my condition for days and days. I had prayed God to remove it, even though it removed from my heart all love and care and thought for those I had felt for years to be dearer to me than life. Then for days and weeks and months I knew a death I had not known. I knew a coldness and darkness that

could be seen and felt and heard, but cannot be described. I looked back over my unprofitable life. What did I know of God's love, mercy, wisdom and power? What did I know of prayer and praise and thanksgiving? Oh what did I know of truth? Wherein was I different from those of my brethren and sisters who had not taken life so seriously? Many of them had gone joyfully on their way. They attended church services on Sunday and then returned to their daily work, and returned also to their daily recreations and pleasures. Many attended the picture shows, the theatres, the operas and the various other places of entertainment. Many played cards. Brethren would engage in tricks of business for worldly gain that even many worldlings would blush in shame and condemnation to be found guilty of doing. But the question was, Wherein was it wise to follow not along with them in all of these things? Were not they all more contented and happier than I? The Lord had seemingly removed all love from my heart, then why not follow along? Do as others did? I mean as others in the church. Let me confess it, though it kills me. I followed on. I went where they did. I did what they did. I lived after the flesh. I died. But may I say that God is able to raise the dead? He is able to give peace where there was no peace. He is able to give rest where there was no rest. There is a rest that remains to the people of God. I feel that I know this of a truth, that God is too merciful to be unkind.

May the God of all wisdom and mercy grant unto you all the peace that passes understanding and the rest that remains to the people of God.

ELLA B. JONES.

CADIZ, Ky., Sept. 27, 1931.

DEAR EDITORS:—Inclosed is a letter I just received from Elder J. C. Chester's daughter which caused tears to flow from my eyes, and knowing that the Baptists everywhere who have met him would love to hear from him, I am sending it to you for publication.

I will say to dear brother Chester in the language of the apostle Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Our afflictions may seem severe, yet they are light when compared with the glory of that bright beyond.

J. N. DARNELL.

BREWERS, Kentucky.

DEAR ELDER DARNELL:—Your letter came in due time, and mamma read it to papa. He is too weak to read or write, but said to tell you he was made to rejoice and that tears flowed when your letter was read to him. His mind was with you all at the meetings, though absent in body. He was glad the Lord sent true yoke-fellows to feed the church of God, which was made manifest by the addition of three to their membership. He was glad you could visit the brave soldiers of the West Tennessee Association and associate with those brave defenders of the truth. He hopes you and family are

well and enjoying God's richest blessings for each day and trial, and may it be the Lord's will for you to come to this Association.

Mamma is steadily improving, and is up most of the time now. Papa seems to be growing weaker. He lies on the bed, and only walks a little. We hope he will improve, but it now seems doubtful. He said to tell you his pen was silent and it appeared that his tongue would soon be still. We had Dr. Sights, of Paducah, and Dr. Stevens, of Mayfield, with him yesterday.

Papa says tell you that he has heard much appreciation expressed for your services among the churches.

Come and see us when you can conveniently do so.

Respectfully,

LULA CHESTER.

MATTITUCK, New York.

DEAR SISTER JENNIE:—I am not sure that I answered your last letter; if not, I hope you will forgive me. I often have you in my mind and am with you all at the meetings in New York more often than once a week (but only in the spirit) and these meetings seem very real to me.

I hear you are having trouble with your eyes, and hope it is not likely to be serious, or so as to prevent your attending the meetings. That would indeed be an affliction; but in our deepest trials we know our Lord is close beside us to give us the strength we need, and in his strength we are able to bear all

that he sends, and we know that all things work together for good to them that love God, so I am sure you can say, Thy will be done. We know his will is best, and his mercy endureth forever. What am I that he should be mindful of me? I do feel myself to be the least of all, and yet with all my shortcomings I have a hope in his great mercy. He knoweth our frame; he remembereth that we are dust. I have found these words a great comfort at times, and he has said to me more than once, Thy sins and thine iniquities will I remember no more. The older I grow the less good I see in myself. I see none, and I know if I am saved it is of his great mercy, and because he first loved me, as I hope, that I love him, and feel with Peter, To whom shall I go, Lord? thou hast the words of eternal life. So it is not of works that we believe in him, but because he has saved us and given us faith to believe this.

I was wondering what I would write when I commenced and this came to me at once, Comfort ye them with the comfort wherewith ye yourselves have been comforted. So I have written some things that I have found much comfort in, and hope you may find a little also. I often think of you.

With love, your sister, I trust,

NELLIE H. ARNOLD.

[THE above good letter was written to sister Jennie C. Bower, of Brooklyn, N. Y., and forwarded to us for publication.—ED.]

CULLISON, KANSAS.

DEAR EDITORS AND READERS:— Grace be unto you. Having need to send for renewal of my paper, and feeling a desire to express a few thoughts to the saints once more, if not out of the faith, or too much trouble to correct, I would speak a few words on James ii. 22, and 1 John ii. 5: "Seest thou how faith wrought with his works, and by works was faith made perfect?" "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." How can faith in God, or the love of God to his saints, be made perfect, when nothing is more perfect? Only by manifestation of its power in us. By the working of faith and love in the Lord's people being brought to our view or knowledge. Now, the Lord sees this faith and love as perfect before the works. But man must know the tree by its fruit. God can see the heart and read the mind. By their works ye shall know them. In our view Abel's faith and love were made perfect by his suffering. Enoch perfected his faith and love of God by walking with God and being translated. So Moses, the prophets, the apostles and the early saints have all given us a comparative perfect faith and love and have proven them by works, good works. "If we love one another, God dwelleth in us, and his love is perfected in us." "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John iv. 12, 18. No, we see a lack of faith when

fear is felt and we are tormented by our fearfulness. We must show our faith by our works, else our faith will be called a dead faith. A living and acting faith is that which is made perfect by works, yet it is the power of God through faith in him that works. Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works. So we see God does impute righteousness and faith and love unto men without works. That is, before they do the works. The works are the fruit of the Spirit, so the Spirit, or the power of it, must be given before the work of the Spirit. Yet in our view man is not justified by faith alone. Neither is living faith or the love of God alone. It is always working in us to do his will, and when we do his will by faith our love is made perfect by manifestation.

E. G. WEBB.

DECATUR, Ga., Sept. 22, 1931.

DEAR EDITORS:—I read from time to time of dear Old Baptists who are not able to pay for the SIGNS and that you continue to send the paper to them. My heart goes out to the dear lovers of the truth, also to you for continuing the SIGNS to them, and I desire to put in a little mite to help both, also to have my own subscription marked up another year. If I know anything about the truth of the plan of salvation, I believe it as the SIGNS advocates it.

A little, weak, afflicted worm of the dust,

(MRS.) J. F. GREEN.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER, 1931.

**SIGNS OF THE TIMES  
ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leeburg, Va.

**ASSOCIATE EDITORS**Elder R. Lester Dodson, Rutherford, N. J.  
Elder George Ruston, Dutton, Ontario.  
Elder Charles W. Vaughn, Hopewell, N. J.*All letters for this paper should be  
addressed, and money orders made  
payable to,***J. E. BEEBE & CO.**

Middletown, Orange Co., N. Y.

**SOLOMON'S SONG VIII. 6.**

If language of all time could be searched, a more hateful or dastardly word could hardly be found than "jealousy." It is as a cancer of the heart, eating away the very vitals of the best that is in life. How pitiable the breast that harbors it! Perhaps, no other one thing in all the world has caused so much distress, suffering and agony of soul. The Scripture declares, "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." The devil never had a more effective tool with which to carry on his work, and he has wielded it since the dawn of time in overthrowing kingdoms, crushing

empires, destroying nations and working havoc in untold millions of individual lives. By it he has moved human beings to commit all manner of conceivable crime and murder, even to the extinguishing of entire families. Nothing seems to arrest or deter it in its fiendish aims once it is aroused. As horrible as it is among the nations of the earth and in the hearts of natural men and women, to us, it is an hundred-fold worse to discover it protruding its serpent-like head into the assembly of the saints. Yet, according to the record, the church all down through the ages has been plagued with it. Cain, who brought of the fruit of the ground an offering unto the Lord, who respected it not, rose up against Abel his brother, and slew him, but thereafter he went forth a "fugitive and a vagabond" in the earth. When David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, saying, "Saul hath slain his thousands, and David his ten thousands," whereupon Saul was very wroth and conspired in his wicked heart to smite David, but God was with him and watched over and kept him, and Saul being brought down in utter disgrace and shame "took a sword, and fell upon it." Haman, willing to pay ten thousand talents of silver into the king's treasuries to accomplish the destruction of the Jews, must himself hang upon the gallows which he had made for Mordecai. If only he who seeks to build up his cause and to save his own life by such methods could but remem-

ber such characters and the end to which they all come, it should, indeed, cause him to ponder his path and turn from his evil way. But, as we have said, there seems to be no turning for those who are thus bent.

Even the prophecy of the coming of our Lord seemed to set Herod's heart on fire to seek the Babe's life before he was born, and Pilate and those who were in authority, as well as the Jews, were not satisfied until the Lord of glory had been crucified and slain, but as was true of Samson, in his death he slew his greatest enemy, neither did he leave his body, or people, in the grave. In considering his work and the church as he has caused it to be set up and established in this, the gospel dispensation, it has seemed to us that there is a place to be filled and a work to be performed by every member of this mystical body of Christ, and especially would we apply this to the various gifts which he has placed in the church. Paul says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow*

up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Certainly, the true church of God needs to be "joined together, and compacted by that which every joint supplieth" in this day of perilous times as never before, and, yet, from our very earliest recollections, we have been hearing of the jealousy which existed especially between the ministering brethren, and particularly the old ministers towards the younger ones. How sad to even think about! There are so few in this day and time who are standing in the way of God and asking for the old paths, and walking therein, that it would seem to behoove them to present a united front and stand together, and if there is a character in all the world who needs more the fatherly sympathy and counsel of his elders than a young minister, we cannot imagine what he looks like. We are glad that there are still some who do understand and seek the welfare of those who are to follow. What a touching example is seen in the case of Paul towards his son in the ministry, Timothy! Having suffered great things for the sake of Christ, and endured hardships almost unknown to any, he comes to Timothy in all the tenderness of a true father and out of the fullness of his experience, advises, instructs, warns and encourages him to stand fast and be faithful in the face



of all adversity and opposition, praying God's blessing upon him. This is *love*, or exactly the opposite of *jealousy*, and we would to God that all might be wholly and entirely taken up by it and with it. Love, or charity, suffereth long, and is kind; it envieth not, vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. It never faileth. Without it, though one speak with the tongues of men or of angels, he is become as sounding brass or a tinkling cymbal. "Love is strong as death;" "many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his home for love, it would utterly be contemned." Jesus said the first and great commandment is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself." Where this is done, there is no such thing as envy, strife, railings, evil surmisings and the like. "To me belongeth vengeance and recompence," saith the Lord, and he will try every man's work, of what sort it is, and woe be unto that man who delighteth not in the way of the Lord. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law

doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The *ungodly* are not so: but are 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*."

May it please our heavenly Father to deliver us all from jealousy.

R. L. D.

---

#### IMPORTANT NOTICE!

INCLOSED in each copy of this issue of the SIGNS OF THE TIMES will be found a subscription blank, and we hope our subscribers will find it a convenient form for remitting renewals, new subscriptions, &c.

The SIGNS has had a hard struggle to continue publication through the current year, because so many have neglected paying their subscriptions, and if our subscribers do no better in the future than they have in the past it looks as though it will have to discontinue publication, for we cannot carry it on without the financial support of the brethren.

We very much regret the necessity of mentioning financial matters in our columns, but it takes money to publish a paper like the SIGNS, and if our subscribers fail in their duty it puts a burden on us that we are unable to bear much longer. It has now reached the

point where we will have to receive better financial support or give up publishing the paper.

For nearly a century the SIGNS OF THE TIMES has contended for the doctrine so dear to the saints, and if it is God's will he will open the way for it to continue, but if it is not his will, it must go down and cease to be.

Brethren, examine your dates, and do what you can for us. If you cannot afford to send all your dues at one time, send what you can, as a little from each one would be a great help toward keeping the old SIGNS alive.

J. E. B. & CO.

---

### CIRCULAR LETTERS.

---

Written by brother Oscar J. Byrnside.

*The Pocatalico Old School or Primitive Baptist Association, in session with the Hopewell Church, Kanawha County, West Virginia, Friday, Saturday and Sunday, September 4th, 5th and 6th, 1931, to the churches and meetings with which we correspond, Greeting.*

DEARLY BELOVED HOUSEHOLD OF FAITH:—It having become my duty by request of the brethren to try to write what is commonly termed a Circular Letter, I do so with the most fear and trembling I have ever experienced in my life. I feel to be as barren as the Sahara Desert and cold as the winds which blow from the polar regions, but yet I feel to have been taught by experience that man is nothing and less than nothing, and that without God's help my efforts will be of no avail.

It seems on observation that the pur-

pose and intent of a Circular Letter is for the express purpose of informing the sister churches and associations as to the doctrinal standing of that particular association. Nothing better could be practiced, and if God's will be that I write at all, I desire to pen a few pertinent thoughts concerning a subject which is so often used in a meaningless manner by so many so-called Baptists, who are not really Baptists, but only bearing the name for reasons better suited to a class of their kind, namely Predestinarian. Some, no doubt, will advise one to keep away from this subject, with the argument that it causes confusion and division, which it does not do any more than any other point of Christ's doctrine, for it is surely a part of the apostolic doctrine, and none could write plainer language concerning it than Paul has left on record. To be sure, if we only believed the doctrine of predestination of all things because it was said to be an Old Baptist doctrine then we would be wrong indeed, but we believe we have "Thus saith the Lord," and continue by giving reasons for thus saying. Some truthfully say that the word "predestinate" is only found a few times in the Scriptures, but the word does not have to be used to give us the understanding hidden underneath the passages. In the Greek of the New Testament the Greek word "*Proorizo*" is translated predestinated. Webster's large dictionary gives it thus: Predestinate: from Latin "*prae*," before, "*destinare*," to determine. Being rendered in English by our lexographers,

to determine or foreordain; to appoint or ordain beforehand by an unchangeable purpose or decree; to preelect. God's predestination and foreknowledge are one and the same thing, it being impossible to use one without the other. Without predestination there would be no certainty, and without certainty there would be no salvation, for salvation is sure, and without salvation of his people there in turn would be no God. To predestinate or foreordain all things God was of necessity an all-wise God, and if he was not from eternity an all-wise God then he was not and is not a God at all. But he is all-wise, as the Bible plainly teaches: "Known unto God are all his works, from the beginning of the world." God knows nothing now and never will know anything that he did not know from eternity. The least to the blackest crime is naked before him so that he knows all that we do. Not only does he know it now, but from eternity, therefore he sent his only begotten Son that we might without a doubt be cleansed from all our pollutions and be clothed with raiment as white as snow. His foreknowledge and predestination is not uncertain, for how could it be and yet he be all-wise and know all things? Such a god would be foolish and not omniscient. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 5. And, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Then if he works all

things after the counsel of his own will, predestination is a fact. Surely the above mentioned passages of Scripture plainly indicate this to be a fact. You will hear some say, If God has predestinated that one of my dear children shall go to hell and one to heaven he is not just, and I would not want to own such a God; that he would not be a God of justice, and that he would be a sinner. I feel to say with the poet,

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

As to God being a sinner, or the author of sin in the active sense of speaking, no better language can be uttered than that in the London Confession, in which it says, "He hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath pleasure therein."

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii. 5. This one passage of divine Scripture once and for all plainly stamps the seal against all arguments for self-works, etc., as preached by the adversary since the days of Eden. Then if it be something else, what is it? Why, one writer says, "Salvation is of the Lord." Then, dear ones, is it a sure salvation, or must we day and night be anxious because of the fear of losing it? We have Christ's own explicit words on this particular subject: "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."—John vi. 39. Then if it is not by our works of righteousness, but only by his wonderful mercy that we are saved, and as Jesus says that he should lose nothing that the Father had given him, but at the last day raise it up, pray tell me, dear one, what that could be but the foreknowledge and predestination of an omniscient Jehovah? If we believe in any Scripture, surely we can believe this. There is no need of any appendages to the word "predestination," such as "absolute," except for distinction in this day of stealing names, for it is either predestination or free-will, since there is no half-way ground. Surely we have by experience been taught that it is not in man that walketh to direct his steps or order his course. Paul says concerning free-will, "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. 8, 9.

This is not written for the purpose of stirring up strife, but because it is on my mind, and if there be anything not with a "Thus saith the Lord," cast it aside, and be sure it is the fault of the creature and no mistake in the Scripture. In a limited space like I have of course I have only touched a few points. This world would not contain all that could be written on the subject, because it is as large as God, for it is the only doctrine that teaches about the lofty and high God, while the only other doctrine teaches about creature works and does not offer up praises

to God. Yet I hope enough has been written to let the sister churches and associations in this day of unsound doctrine know that we not only retain the article in our "articles of faith" stating that we believe in predestination, but that we actually to this present time stand as an association of Old School Baptists which continues to contend for and fellowship what is commonly termed, "Absolute Predestination of ALL Things and Events." May the Lord have mercy on his undeserving children and at last gather us all around his wondrous presence, there to sing praises throughout one blissful eternity.

J. W. McCLANAHAN, Mod.

HARVEY J. BIRD, Clerk.

*Mount Zion Association, to all of like precious faith.*

DEAR SAINTS:—We feel at this time to write a short letter and give to the inquiring ones some little idea of the things we most certainly believe.

This seems to be an age of confusion, and because of such confusion the more need of plain speech; so we feel a desire to give the interested ones our belief in as short a way, and so plainly we cannot be misunderstood. As to God, there is just one. He is a supreme Sovereign, who created all things for a certain purpose, and the things created accomplish that purpose, and pass on, according to his (God's) will. As to power, there is no power but of God. Even the powers that be are ordained of God. That God does not change: He is of one mind, that all the

men and devils on earth or elsewhere cannot influence God to withhold a blessing, or administer one little chastisement, that was not in his mind to do before time began. We believe him to be so great that he knew the end from the beginning, from eternity all the things that are not yet done. We believe his children are given eternal life, and that life is Christ, and Christ and God are one, so closely related in eternal life unity that it is impossible to separate, and that we have in right, already given us in Christ *all* spiritual blessings, and in time we receive them at the gracious hand of our Father, through the Holy Ghost, so that every promise of God is sure to all the seed. We believe salvation is wholly of the Lord. We believe also in the resurrection of the dead. They that have done good, to resurrection of life; they that have done evil, to damnation. These things we affirm and believe. May the God of all grace be with and keep us. Amen.

DANIAL A. J. ADAMS, Mod.  
(Mrs.) J. W. TAYLOR, Clerk.

I still have on hand some copies of the Autobiography and Later Writings of my father, Elder Silas H. Durand, and I am selling them at the reduced rate of \$1.00. If any of the brethren or friends wish copies they can get them by sending orders to me at 1929 Loraine Place, Ann Arbor, Michigan.

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

George M. Varnes, Pa., \$3.50; Mrs. Mintie B. Mapes, N. Y., \$2; Mrs. J. F. Green, Ga., \$8; Mrs. Charles H. Glascock, Va., \$1; Miss Minnie Hyatt, N. Y., \$2.

**OBITUARY NOTICES.**

**PETER MEREDITH SHERWOOD** was born June 12th, 1854, died September 28th, 1931, and was interred in Welsh Tract Cemetery October 1st, 1931. He is survived by his widow, Clara Bell Sherwood (nee Anderson), to whom he was married June 29th, 1886. Also, he leaves five sisters and one brother to mourn his death: Mrs. Jennie L. Dance, a member of Welsh Tract Church, Mrs. Moore, Mrs. Merrick, Mrs. Wise, Miss Myra Sherwood, all of Wilmington, Delaware, Mr. Madison Sherwood, of Willow Grove, Delaware. Brother Sherwood came to Newark, Delaware, in 1888, and engaged in the merchantile business until 1921, when he retired. He was received into the membership of the Welsh Tract Church Saturday, March 6th, 1874, and baptized the following day by Elder Silas H. Durand. By order of the church he was made Clerk the first Saturday in March, 1886, and was chosen Deacon September 4th, 1920. Early in years, from his baptism, a religious fervor seemed to be in possession of his very soul or being, and he had a desire or spirit to converse upon the doctrine of salvation by grace, in which he was firmly established by faith, we believe. His actions affirmed it in all church gatherings. His delight was to exhort the brethren at all such times to present their bodies a living sacrifice. The writer cannot recall when even sickness or business prevented his attendance in church meetings. In the interim between the death of Elder J. G. Eubanks and the call of our present pastor, Elder H. H. Lefferts, we discontinued the regular two Sunday meetings and had meeting on one Sunday only, our brother journeyed himself alone several times, in order to keep up the regular worship. He was truly faithful in this respect. His hearing the last few years was defective, and he constructed a high chair in order to be able to hear the preached word, elevating himself to the level of the preacher in the stand and he could read and hear it from the pastor's lips. It seemed to be his blessing to be "on the mount" most of his time, and yet when in the flesh, in his walk in life, he was made to suffer greatly when the warfare of a child of God was exercised in him, the flesh against the Spirit, and, as he often told us, he could not throw it off. He was thus made to live a turbulent life under this condition, but when the Spirit subdued the old man (the flesh) in him he was as one transformed almost into an angel. May his spirit rest until the day when soul, spirit and body (the changed body) be united in the resurrection, which must come to all who are "born again," whether asleep or alive, when we shall be with the Lord in the air. A mystery. Written by request.

JOHN B. MILLER.

REALLY no words of mine are necessary to be added to what brother Miller has written above, but I do want to concur in all he has set down

about our brother Sherwood. No pastor, I am sure, ever had a more devoted and fruitful supporter than had I in brother Sherwood. He loved the habitation where God's honor dwells, i. e. the church. The kingdom came always first with him, it seemed. We greatly miss him. May the Spirit comfort his sorrowing widow and family, and reconcile us one and all to the Divine Will.

H. H. L.

**MRS. SARAH A. DORMAN** after a long and painful suffering passed away on August 22nd, 1931. She had been an attendant at the meetings of the Ebenezer Old School Baptist Church of Baltimore city, Maryland, for about thirty years and was a kind and helpful friend, always willing to help bear the expenses of the church. She never joined the church, but was a firm believer in the doctrine of salvation by grace. The pastor of the church many times visited in her home, and she has visited in his home, and he can truthfully say that he has at all times found her to be of an humble, christian spirit, firm in the faith, but ready to confess her sins and felt sense of unworthiness. I understand that her fear of not being worthy to take the communion kept her from offering herself to the church. Why she should feel thus I do not know, for her faith and her walk were such as becometh one who loves the Lord and his blessed cause. She was a friend to the church, and to me as the pastor, and I feel a personal loss in her passing. The day before she fell asleep she had been quite restless for some hours, and a part of the time seemed not to have her mind clear, but she asked several times for Elder Rowe. Her daughter called me and I went as quickly as I could, and when I arrived her daughter said, Mother, here is Elder Rowe, do you want to talk to him? She said, I want him to talk to me. I began to talk of the love of God for us poor sinners and of the hope she had had for many years in his mercy. She talked plainly and sweetly of these precious things, quieted down and remained so to the end. Elder D. L. Topping attended her funeral on the 24th. There was a large attendance and many floral designs, testifying to the high esteem in which she was held. Her remains were interred beside her late husband in Baltimore Cemetery, to await the call of her Savior, when the corruptible shall put on incorruption and the mortal shall put on immortality. May God bless the bereaved ones. Her daughter faithfully attended to her in all her sickness.

JOSHUA T. ROWE.

**CALVIN CICERO SMALL**, son of J. P. and Roxy Small, was born in Pike County, Alabama, September 26th, 1861, and passed to the beyond March 9th, 1931, making his stay on earth 69 years, 5 months and 13 days. He came with his parents to Texas when a small boy, his father settling near Longview, Texas, where he lived until the end came. He was an honorable citizen, upright in

all his dealings. He never married or joined the church, but was a firm believer in the Old School Baptist doctrine of salvation by grace and the predestination of all things. He was taken with influenza, and while his suffering was great, yet he did not complain. The evening he passed away his sister Allie came into his room and he told her he was willing to go. All that loving hands and a skillful physician could do was done for him, but the Master called and he had to go. His remains were laid to rest in the Lansing Cemetery to await the trump of God, at the sound of which the dead in Christ rise first. Elder T. M. Walls spoke words of comfort to the sorrowing ones. Sorrow not as others who have no hope, for he is not dead, but sleeping the sleep from which none ever wake to mourn. May the God of all grace comfort those who mourn, that they may say as one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Written by request.

W. W. SLAUGHTER.

**JOHN WISE COUNCILE WALKER**, my dear husband, departed this earthly life December 2nd, 1930, at his home, near Hiawatha, West Virginia. He lived all his life in that neighborhood, and I feel sure was respected by all who knew him. He was born May 23rd, 1855, was married at the age of nineteen to Miss Nancy E. Bailey, who departed this life April 7th, 1919. To that union were born ten children. Three preceded him in death. He was given a sweet hope in Christ several years before he united with the Primitive Baptist Church in 1897, at Rich Creek, W. Va., where, I have been informed, he remained a faithful member until some time later, when there was a church constituted at Egeria, W. Va., near his home. He helped constitute the Egeria Church, and remained a faithful member, always attending his meetings when able, and was very faithful in attending all the associations he could. He was married the second time to the writer, January 12th, 1921, and I can truthfully say of him that I never have known a better man in all respects. He was honest in all his dealings, and was one of the best husbands and step-fathers that ever lived. He left to mourn his departure besides his lonely widow, seven children, five step-children, one brother, four sisters, many grandchildren, several great-grandchildren and many other relatives and friends, but we mourn not as those who are without hope, for we feel sure he is not dead, but is sleeping in Christ, awaiting the resurrection of his body that had been partly paralyzed the past six years. Oh the sweet thought to me, that his dear body that had been afflicted for so long will some sweet day arise from the sleeping dust and be fashioned like unto the glorious body of Christ. Just before he passed away he turned his eyes toward heaven and said, A good time.

Funeral services were held at his late home,

conducted by Elder S. J. Priddy, who spoke very comfortingly. About two weeks before he passed away he told me he wanted Elders Gentry, Priddy and Snow to conduct his funeral if they continued to preach the doctrine they were then preaching, but we could not get brethren Gentry and Snow. Dear husband's body was laid to rest beside his first wife in a cemetery near Egeria, W. Va.

Written by his lonely companion,  
SAMANTHA J. WALKER.

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

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1931.

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

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

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

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

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

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

GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 20th day of October, 1931.

(Seal) FRANK P. COX.

(My commission expires March, 1932.)

**MEETINGS.**

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows to meet with them the fifth Sunday in November. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All are welcome.

Trains on the D. & H. R. R. arrive and leave Cobleskill in convenient time for the meeting.

ADDIE LIVINGSTON, Church Clerk.

The Bethel Church of Chicago meets, the Lord willing, on the first Sunday of each month at the home of sister E. Brunow, 411 N. Ridgeway Avenue, and on the second, third and fourth Sundays at the home of brother W. N. Spitzer, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. The fifth Sundays are by appointment. All lovers of the truth are invited to meet with us. Pastors, Elders Jones and Janes.

(MRS.) EMMA E. BRUNOW, Clerk.

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 Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, 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.

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

E. B. AULT, Church Clerk.

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

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

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

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are cordially invited.

We have kept up a monthly meeting for some time in the past, and hope, by the grace of God, to be favored to continue to meet every second Sunday in each month at 3617 Veteran Avenue, Palms Station, near Culver City, California. May this bear a cordial invitation to all who believe in grace and salvation by grace to meet with us on the stated time.

Mr. and Mrs. W. J. BERRY.

**SELF-PRONOUNCING BIBLE**

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8½x5½ inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,

MIDDLETOWN, Orange Co., N. Y.

**"FEAST OF FAT THINGS."**

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

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.,

MIDDLETOWN, Orange Co., N. Y.

**H Y M N B O O K S .**

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Cloth binding. Price, \$1.25 each. One dozen or more, ordered at the same time and all to the same address, one dollar each. Cash must accompany orders. Make checks and money orders payable to

J. E. BEEBE & CO.

MIDDLETOWN, N. Y.



# 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. 99. MIDDLETOWN, N. Y., DECEMBER, 1931. NO. 12.

---

## CORRESPONDENCE.

---

### ISAIAH LV. 1, 2.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?”

How wonderfully the prophet sets forth the travels of poor sinners. As they do spend money (their labor and works) for that which is not bread. Neither does it satisfy them. They are not content with the food they produce. Once upon a time they feasted upon the fat things of the land they cultivated and were happy and content, but now the food does not nourish or satisfy them. They are longing for something they have not got. They are craving for food to satisfy the hunger they have for righteousness, but cultivate the same ground (their works) they once did, when all was well. They continue to try and try again, keep on planting, believing they can finally raise a crop that will lift the burden and satisfy their hunger, but every

harvest is a failure. The grain will not yield; the famine becomes great in the land. The barns begin to fall down for the want of repairs, the graineries become empty. The land becomes dry, no water to quench thirst or even sprout the grain. Everything seems to be against them. Their burden becomes so great they promise God to be more faithful, and try again for another crop, thinking he will help them gather a harvest, but the land is so very dry the grain never comes up. The green vegetation has about all faded away and the land is nothing more than a desert. Their dwelling commences to lean and needs repairing, as the storms of God's wrath have washed part of the sand from under the foundation, but they still say, We will return and build the desolate places. How courageous to repair their homes, which are all built upon the sand (works—nothing but earth) which will not stand the storms of God's wrath over sin, but they feel they have the ability to fix them up. Finally a

storm tears out the foundation. The house totters and falls. The poor sinner is without shelter, "naked and open before him with whom they have to do." Cast out in the streets and lanes of the city (legal city), sleeping at night under the light of the stars. They are considered "the offscourings of the earth," wandering in the desert of their carnal nature looking for that which will satisfy their hunger and thirst for righteousness. But nothing can be found there that will satisfy the pangs of that hunger and thirst. Try as they may their labors are in vain. They feel and realize they are condemned sinners before the just and holy God, and how to perform that which is good they find not, the terrible burden of sin still resting upon them and bearing them down. They wander in the highways and hedges poverty stricken and very destitute, they become continual beggars, begging for mercy. They wander in the wilderness in a solitary way. They now and then find a little pasture (good works) which seemingly relieves the burden for a short while, but they soon find themselves back in the mire deeper than ever. Their labors are all in vain. Their food is almost nothing. The pasture is very hard to find and almost withered away. Their prayers to God seemingly never rise above themselves. The burden of sin grows greater than ever. They begin to see their labors amount to nothing. The mountains and hills of their self-righteousness have now become as filthy rags. All their herbs and pools are dried up.

The rivers where they once drank with much pleasure and satisfaction have been turned into islands. They become very poor and destitute, with nothing to support life. They walk in the valley of the shadow of death; all is darkness and the way seems crooked. The poor souls see no way for God to ever justify such vile, unworthy sinners as they feel to be—nothing in sight to merit salvation. Their living all spent and feeding on husks with the swine; no corn to give strength, they become so poor and needy that they are made to mourn on account of that awful destitution of the spirit. Jesus said, Blessed are they that mourn, for they shall be comforted. What a wonderful promise to these distinguished characters; but they cannot feel the promise is theirs, as they see themselves condemned sinners. They still wander in the wilderness trying to find the way, but fail at every turn, and realize they are sinking without strength, without hope and without God in the world. They come to the end of the earth, the end of their own strength, and finally look to God and cry out, O Lord, I cry unto thee, for the fire hath destroyed the pastures of the wilderness, and the flame hath burned all the trees of the field. Nothing but a charred desert left. No hope of getting food now. No one else to look to for help, as their labors have all been in vain. Their tongues become swollen from thirst and cannot make a noise; but the God of Israel hears the desires of their heart, and says, I will never leave thee nor forsake thee. The King of glory

speaks from heaven, saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money [strength]; come ye, buy and eat; yea, come buy wine and milk without money and without price." His words are spirit and they are life. He speaks to the dead and they hear his voice. Again, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a great surprise to poor sinners so very destitute and ready to perish; yes, without water and without food, in the dungeon of hell; but the God of Israel at the appointed time hears their cries and leads them out of the house of bondage into the light and liberty of the children of God. The Sun of righteousness arises with healing in his wings and they go forth and grow up as calves of the stall. God found Jacob in the same condition: in the waste howling wilderness. He led him about, instructed him and kept him as the apple of his eye. God finds all of his Jacobs in this condition when they come to the end of their own strength. It is always in the wilderness, as every child of mercy wanders in the wilderness (their carnal nature) looking for some way to justify their guilt and merit salvation. Never yet did a guilty and condemned sinner find satisfaction in himself. After one has passed over the road of affliction and through the valley of the shadow of death, the prison-house of bondage, he is a fit subject to receive and hear that call from the Lord, "Ho, every one that thirsteth, come ye to the waters." Who can ever realize the

sweet sound of those words unless he has been destitute and heard the call? Brought out into the light and liberty of the children of God where the Sun of righteousness shines forth in all his glory. When Jesus speaks peace to the soul the wilderness becomes a pool of water and the dry land springs of water. With tears of joy they drink from the wells of salvation, praising almighty God for his goodness and mercy, giving him all the glory. They feast on the wine and milk (bread from heaven) without money and without price. Yes, salvation is the free gift of God, and all his children shall be taught of the Lord, and great shall be their peace. God says, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Again, he says, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and dry land springs of water." How wonderfully these Scriptures come home with power and sweetness to one who has been led from the world of darkness into light and liberty, receiving that faith which is the gift of God. Again God speaks to these distinguished characters, the poor and needy, saying, "Come unto me, all ye that labor and

are heavy laden, and I will give you rest." That rest which passeth all understanding and only known to the people of God.

C. V. HILL.

CLIFTON SPRINGS, N. Y., Aug. 25, 1931.

SANTA MONICA, Cal., Feb. 26, 1931.

DEAR EDITORS:—We have just received a good letter from our very dear friend and father in Israel, although we fear greatly to claim such a sacred relationship with him. We have heard him preach many times, and as we read his good and encouraging letter we could just seem to see him standing before us and hear him proclaim the pure gospel of truth. I have copied it and am sending it to you to publish, if you see fit. We feel that it will comfort others as we hope it comforts us.

Many wishes for your success in sending forth to lonely and isolated brethren and sisters the doctrine of God our Savior.

Unworthily,

(MRS.) MABEL P. BERRY.

COTTAGE GROVE, Ore., Feb. 15, 1931.

DEARLY BELOVED PRISONERS OF HOPE:—We received your good, cheerful letter yesterday and I rejoiced with you as those of the circumcision of the heart in the Spirit, who worship God in the spirit and rejoice in Christ Jesus, having no confidence in the flesh.

Brother Winford, I did not intend to ignore your question, and as I remember I said something to the effect that I believed as you wrote, about Jesus appearing after his resurrection to his disciples and being seen of above

five hundred witnesses, and telling them to handle him, for a spirit hath not flesh and bones, as ye see me have. I believe I said that if I wrote ever so much I could not hope to make it any plainer than the Scriptures you referred to. I believe he intended to make it plain, and did; that the very body he had, flesh and blood of the seed of Adam, had come forth from the tomb glorified and perfect and ascended unto the glory of the eternal Father who alone hath immortality dwelling in the light, so we not only have the words of the prophets, patriarchs and apostles that he shall change our vile body and fashion it like unto his glorious body; that it should be sown a natural body and raised a spiritual body, sown in corruption and raised in incorruption. But as the first fruit of the resurrection which he himself was, we have the actual example, or illustration, so that one who had never seen the harvest of fruit might not only be told in word, but if he witnessed the gathering and harvest of the first ripe grain he knew the whole process (so far as his capacity to comprehend) not only of the harvest but the fact of the mystery of germination, growth, ripening, etc. That was why he was made of a woman and made under the law to redeem them that were under the law, to abolish death and bring life and immortality to light through the gospel. With their natural eyes men do not see his relation to God, nor God in the majesty of his eternal self-existence in which he never changes or grows old, never grows or increases in either stature, age or wis-

dom, being eternally complete and perfect in all things. No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. (Matt. xi. 27.) This appearing or manifestation of God in the flesh is to them that perish foolishness, but unto them that are called the gospel or truth of these things is the power of God and the wisdom of God, for whom he foreknew (were chosen in him before the foundation of the world) he also predestinated, called, justified and glorified. (Rom. viii. 28-39.) To one it is the savor of death unto death and to the other of life unto life: the glorious life of the resurrection. Unto you, therefore, which believe he is precious, but unto them which are disobedient, the stone which the builders disallowed the same is become the head of the corner and a stone of stumbling and rock of offense, being disobedient whereunto they were appointed. Yes, appointed. (1 Cor. ii. 7, 8.) See also chapter one and two. That is because the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. The blind man Jesus healed said to the very wise and learned scribes and Pharisees, It is indeed a notable thing that you know not from whence he is, yet he hath opened mine eyes. (John ix. 30-41.)

Now as to your request for me to write about the foundation of the churches. This is a world, and we sometimes think especially an age of fiction, fairy tales, fables, make believe,

etc., which is nothing new to God. He revealed it to Paul, and he mentioned it in several places, especially in 2 Timothy iv. 1-6. When the sands of time are shifting, everything material is moving, what an unspeakable blessing to find something immovable, unchangeable, a solid rock, an anchorage that cannot be moved, a landmark that cannot be changed to fit the wanderer's eye. It is truth. When there was no man, no world, planets, sun, etc., to hold or light the way, truth and God stood alone with as full and complete knowledge of all things material when there was none of them as well and as much as now, while man is so limited he sees nothing even for the present, not being able to see in the dark, or to furnish the light, unless his eyes are opened and God furnishes or commands the light to shine out of darkness. When the heavens shall be rolled up as a scroll, and the earth shall melt with fervent heat, when there is no more science or world and heavens for them to stand on and dispute about, God and his immovable truth will endure unchanged. Our language and understanding are limited, but truth is not. Because it is God's revealed word we know. "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. There is one God and one Mediator between God and man, the man Christ Jesus. As there were in the times of old men who rejected Christ, or put themselves in his place before men, so there are still men who sit in the temple of God showing themselves that they are God

and exalting themselves above all that is called God. (2 Thess. ii. 4-6.) Peter said of Jesus, This is the stone which was disallowed (rejected) of you builders, the same is become the head of the corner. I cannot reveal this to you, you cannot reveal it to me. Paul said, I received it not of man, neither was I taught it but by revelation of Jesus Christ. As for Peter, he said, Thou art the Christ, the Son of the living God, and the Son of God, who said, Love the way, and the truth, and the life, answered, Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. I say unto thee, Thou art Peter, upon this rock I will build my church and the gates of hell shall not prevail against it. The eye of faith sees the church, the bride, the Lamb's wife, leaning on his arm, standing on his everlasting decrees: on what the Father revealed to Peter in the spirit and his flesh did not receive it, as is evidenced by his future conduct, that Jesus was the Christ, the Son of the living God. It was not Peter or Peter's faith that the church was so immovably built on, but the great mystery that was revealed to Peter by the Father, that Jesus was the Christ, the Son of the living God. There is something substantial: I am God and I change not, therefore ye sons of Jacob are not consumed. There is no other sure foundation but Christ, and we rejoice to hope and sing, On Christ, the solid Rock, I stand, all other ground is sinking sand. There is no mediator between God and man but the

man Christ Jesus. There are many, I believe nearly 666, churches built upon Peter, or man, the faith Satan delivered to Eve. See Revelation xiii. 17. 18, also Genesis iii. 3, 4. And they are just about as shifting and unsubstantial as Peter when he was sifted. The church and faith built immovably upon Christ has loved not its life, even unto death, like the solid Rock that changes not, who was with the three Hebrew children in the burning furnace. They have prayed for a faith that will not shrink though pressed by many foes like Stephen have held steadily to their course and contended for the faith once delivered unto the saints, when they (millions of them) were reviled and they reviled not again, but prayed for their enemies, Lord, lay not this sin to their charge. It was the faith of Jesus Christ that Stephen rested on that fixed his eye, and the gates of hell could not move or prevail against it, although they battered, bruised and crumpled his body in unspeakable agony. I rejoice in telling you this to teach you a new thing, not because you do not know it, but because our Father in heaven has revealed it unto you and we can converse intelligently about it, while the wise and prudent of this world, from whom God has hidden it, cannot. I can talk comfortingly with you about the things you and I have both seen, having traveled the same roads in California, but you could tell me of things in Arizona, Kentucky, etc., about which I would have little or no conception, not having seen them. How good and how pleasant it is for

brethren to dwell together in unity. There are a great many things that seem reasonable and good at first sight that have no foundation or root in truth and will not stand on their foundation of sand. An old friend told me last evening of two women preachers whom he thought were good, could explain things so clearly, etc. I told him that just the truth of God's word knocked their whole structure prostrate, like Goliath, and cut off their heads. Let your women keep silence in your churches, and, I suffer not a woman to teach. The whole armor is mentioned in Ephesians sixth chapter. There are five smooth stones, five loaves of heavenly manna, both armor and food for the soldiers of the cross.

May God bless all of you as seemeth good in his unerring council. May he be your guide and your saving fear in your meeting together in his name.

G. O. WALKER.

FREEWATER, Oregon.

DEAR BROTHER LEFFERTS:—I have been requested many times to write for the SIGNS, but my weakness and inability to express my thoughts or understanding of the sacred things of God by tongue or pen has ever been so keen to me that I have never felt competent to do so, although I have been trying now for almost fifty years to declare the riches of God's grace to his poor and afflicted people, who are journeying here in this wilderness as lambs among wolves, and have ventured a few times to write for the SIGNS, and now as I am nearing the end of my pilgrimage

here in this wilderness I feel a desire to try one more time to be submissive to my brethren who have been so good and forbearing to me in all my weakness, and after you have prayerfully read this you feel it is matter which would be good for the afflicted you may give it to the readers of the dear old SIGNS.

For a foundation of what I may write I will call attention to the words of the prophet Isaiah, ninth chapter and sixth verse: "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." Now to be as brief as possible, I will say that the burden of my mind is to bring out some of the beauty and greatness of this wonderful gift and find the "us" who are the happy recipients of this glorious gift. A prophet is one who tells of things in the future, but if you notice the prophet here speaks of this gift and the "us" as present now. These old prophets spoke as the Holy Ghost gave them utterance, and I do believe they were so blessed as to see God's purposes embraced in what they taught from the beginning to the end of time. This wonderful gift which was given was Jesus, and the "us" who received it is the church, the wife or bride of Jesus, and the church (the believers in Jesus) rejoices at the voice of the Bridegroom. Abel, with all the ancient saints, rejoiced in this glorious gift just as fully and completely as the saints in the apostles' day, and this precious gift was

theirs as fully and completely as it is ours to-day. Jesus has ever been Jesus from all eternity, he has ever been the Son God gave us (his people), and the "us" here in our text is God's people, and always has been his people. Jesus, the Son of God, which he (God) gives us did not come here on earth to make himself a people, but the angel, the messenger of God, declared he came to save his people from their sins. Neither does the Holy Spirit, or Comforter which Jesus said he would send to quicken and to give us a knowledge of this child's birth make us his children, but it is a witness that we are his children, for his Spirit bears witness with our spirits that we are his children (the us) that God gave his Son to. It is a mistaken idea that some of our good brethren have that a child has to be born to make it a child. Of a truth it must be born to make it a manifest child. This fact was told Nicodemus: Ye must be born before you can see the kingdom of God (the mighty God, the everlasting Father, the Prince of Peace). A birth, either natural or spiritual, is only a manifestation of something that does exist but is hid from sight. Now I desire to note the preciousness and glory of this blessed gift. I feel that King Solomon got as great a view and had as great an understanding of this as mortals can this side of the veil we (the us) all hope to see removed, that we may see him face to face without a veil between. Solomon's Song iii. 11: "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his

mother crowned him in the day of his espousals, and in the day of the gladness of his heart." I feel that this figure, or type, here brings out the exalted state in the mother (us, the church) in which we look on this Son (Jesus) which the prophet says is ours by gift. That we may get a plainer view of Solomon's mother as a type of the church here, let us hear the testimony of John while in the isle of Patmos. He saw a wonder in heaven (Jewish or law covenant) before this child was born hid back there under the law, not yet born or manifested. In this heaven John saw a woman (us, the church) clothed with the sun (light) and the moon was under her feet (the law or darkness) which hid her from view, only as the Holy Ghost revealed to holy men in those days. This woman certainly represents the (us) church. John farther describes her with a crown of twelve stars on her head. The "us" here described wears the same glorious crown her husband does, the Son Jesus, which was given her, and it is the crown the church crowns Jesus with to-day. This, the gospel day, is the day of his espousal, the day of the gladness of his heart. While she, the mother (church) carried this Son which was given us, the church, John saw her in great pain to be delivered of this Son. John farther describes this travail when he sees the souls of those which had been beheaded for the truth's sake under the altar, and crying, "How long O Lord, holy and true, dost thou not judge and avenge our blood [life] on them that dwell on



the earth?" and there were crowns given unto them, and they were told to wait a little while until their brethren were killed, as they were. And John saw still another wonder in heaven, a great red dragon standing ready to devour the child which was born unto us. In all this wonder the woman gave birth to a man child, and in this birth we see fulfilled in Bethlehem the glorious message to the shepherds that watched over us, the church, through the dark night of bondage. And not only the wonder of the woman giving birth to this man child, but the wise men of the east who saw this glorious star raised the veil and brought to light that great red dragon which stood in the person of King Herod to devour the child. But the everlasting Father, God, who works and none can hinder, caught the child up to heaven. Oh how wonderful! His name shall be called Wonderful. Take the young child and go down into Egypt, for Herod will seek his life. When the dragon saw he was mocked (disappointed) he sent forth a flood to destroy the mother (church), but the wonderful God, the everlasting Father, who so wonderfully gave us the Son, prepared a place in the wilderness for the woman (church) and caused the earth to open up its mouth and drink up the flood of persecution which the old dragon sent forth to destroy her. We are now coming to the great cause of, or for, the mother (us the church) crowning the Son, our King Jesus, with all the glory of this mighty God, the everlasting Father: For he has redeemed us from

sin and bondage and made us kings and priests unto God. "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?" So if all things are ours we are assured that all things are working together for our good, for he (God) who gave us this blessed Son has given us all things in him. Blessed is the God and Father of the Lord Jesus Christ, who has blessed us with all spiritual blessings in Christ according to that blessed choice which was made in Christ Jesus before the world was, and that predestinated purpose that we should be made holy in him, for whom he foreknew he also did predestinate to be conformed to the image of his Son which was given unto us. Moreover, whom he predestinated he also called, and whom he called he also justified, and whom he justified he also glorified. Who then shall lay anything to the charge of God's elect? It is God, the everlasting Father, that justifies, who is he that condemneth? It is Christ that died, yea, but is risen from the dead, and has crowned us with the blessed assurance, I am he that was dead but am now alive for evermore, and as I live you shall live also. O go forth, ye people of Zion, and behold the crown his blessed people crowned him with the day of his espousal (resurrection), the day of the gladness of his heart. All the work his Father gave him to do under the curse of the law is finished, and now his glad heart awaits until all things are put under his feet. We by faith now behold him lifted up high above all prin-

cipalities and powers. But see his bride, to whom he is betrothed, yet in the wilderness, in a place which God has prepared for her until the last enemy, which is death, shall be destroyed. Oh what a sure place God has provided for us here in this wilderness, established his church upon the solid rock of this child that is born (revealed) unto us. The gates of hell shall not prevail against it. Walk about Zion, view her bulwarks. Salvation hath God appointed for walls and bulwarks, and as you view the safety of this glorious city do not fail to consider her palaces, for I hear the inmates of this blessed city crowning their King with perfection, saying, He hath done all things well; and of herself she sings, Though I walk through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they comfort me.

I humbly hope these scattered thoughts are submitted in love to the saints of like precious faith.

J. T. BARNES.

LA JUNTA, Colo., Nov. 12, 1931.

DEAR EDITORS:—Inclosed please find check for five dollars, two dollars to renew my subscription and three dollars to use as you see fit.

Oh how it made my heart ache to see by the last dear old SIGNS how negligent some are who profess to be lovers of the truth it so ably sets forth and will not pay up their subscriptions. Oh the leanness, the leanness! Let all who are delinquent stop and think for

one little five minutes what it would mean to so many of us if our dear paper were forced to stop, and have to think it is on "my" account. Each of us should take our ownself into consideration and do what we all should do, that is, keep up our subscriptions. I may be making a bold statement, but I will venture to say that I do not believe there is any one who dearly and truly loves the truth the dear old SIGNS sets forth but what the dear Lord will prosper them in a way they can pay for it if they really want to. I write this from experience in my father's family. Elder W. C. Perdue was my father, and he and his family were as David of old left on record: he said he had never seen the righteous forsaken, nor his seed begging bread. It is time we were awakening, getting out of that luke-warm state, and thinking of the love of the kind and heavenly Father, so let all the dear lovers of the good old SIGNS awaken, and each and every one put his shoulder to the wheel. Where there is force there is power. We are like many others I know: the SIGNS is all the preaching we get. Since my father's death I have no one close to me I can go to and talk with of His blessed truth, and oh how I miss him.

I did not intend to write all this, but it seemed I had to say a few words. Do as you think best with what I have written.

Love to all the household of faith from a poor sinner saved by grace if saved at all,

(MRS.) C. H. SHOEMAKER.

LA MESA, New Mexico.

DEAR EDITORS:—I have changed my address from 604 Pasadena Street, San Antonio, Texas, to Box 110, Route 1, La Mesa, New Mexico, and would like to know if there any Baptists in this part of the country, within a radius of thirty miles of El Paso, Texas.

\* Circumstances have changed my course in time and place. I have found nothing but Mexicans and I guess it will go hard with me in my companionship with those who know the truth. I do not know how long I will have to remain here, but I hope not long. The depression and other things have worked a hardship upon me as well as others. My son was operated upon a few days ago, and we were not permanently settled in San Antonio at the time so came here that we might be with him (who is not a man with a family) that we could be with him until his recovery, and will stay until late in the spring of 1932. I earnestly desire the prayers of the dear Lord's people, that the Lord will be merciful. I feel I am in fellowship with old Jacob, when he said, Few and evil have been the days of my life. And again, Man that is born of woman is of few days and full of trouble. I have not at any time been able to find anything good in me, that is, in my flesh, for in my flesh dwelleth no good thing, and at any time I would do good evil is present with me, and just how to perform that which

is good I find not. Then am I made to cry out, Oh wretched man that I am, who shall deliver me from the body of this death? If any of the brethren have ever found how to perform that which is good, will you please write me the prescription so that I may yet perform that which is good, that in the end I might attain unto that which is good, and ever receive the blessing which is in store for the righteous? Prior to the year 1888 I was a pretty good fellow, and thought I knew how to do good, but in the summer of that year it was revealed to me that I was a poor begging sinner, and the very things I thought were good were wrapped up in all kinds of evil. The more I tried to do the right thing the worse I was made to feel, so I was made to see myself a sinner and in need, that instead of being a good fellow I was a wretch. Brethren, did you travel that kind of a road? If so, we are brethren. Now all my days are filled with harrassing and wayward thoughts, which is a thorn in the flesh and a pricking of the heart. I am now located miles from the brethren and am like a dove that has lost its mate, I sit in a solitary place alone and the days seem to grow longer and longer.

Well I will close this letter with love to all the household of faith.

As ever, your brother in bonds,

J. B. BOWDEN.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER, 1931.

**SIGNS OF THE TIMES**  
**ESTABLISHED 1832**

Subscription Price \$2.00 Per Year

PUBLISHED EACH MONTH BY

**J. E. BEEBE & COMPANY**

5 Linden Ave. MIDDLETOWN, N. Y.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

Elder R. Lester Dodson, Rutherford, N. J.

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

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

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

Middletown, Orange Co., N. Y.

**OBADIAH 18.**

A BROTHER living in Arkansas has asked us to give him our views on the eighteenth verse of the prophecy of Obadiah. This prophecy contains but one chapter, and the verse referred to reads as follows: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

The fact that the Holy Spirit seals this declaration with the avowal that the Lord hath spoken it is sufficient to satisfy us that it shall be just as the Lord says. Every word of God shall

accomplish that which he pleases and prosper in the thing unto which he sends it, at no time shall a single word of his return unto him void. Jacob and Esau were sons of Isaac and Rebekah and unto the mother before they were born God said, "Jacob have I loved, but Esau have I hated." Here is seen God's election of the one and his rejection of the other. His choice of the one and not of the other was not because of the good works of the one nor of the wickedness of the other, for neither of them had yet done anything either good or bad, but that God's purpose might stand as being according to his choice and not according to their works. We feel that we shall not be at all straining the meaning of these two characters if we say that Jacob represents the elect of God and that Esau represents the unregenerate wicked. Sometimes it is said that Jacob represents the new man, Esau the old man; but we rather think not. Jacob and Israel represent the child of God: Jacob being that child before being brought to repentance. Israel signifying that same child of God after repentance. Esau is the man of the earth and so stands for those whose inheritance is the earth and earth alone and are destined to never rise farther than the capacities of the natural man. It is said in the seventeenth verse that deliverance and holiness shall come upon mount Zion. This deliverance and holiness is that of the Lord Jesus Christ and wrought by him for his people, because there is no deliverance and holiness for them except in and through Jesus Christ. There is

salvation in none other. This prophecy, as all other prophecy, finds its fulfillment in Jesus Christ and in the revelation of his glory. The house of Jacob, the people of God, is to possess their possessions, that is they shall be brought into the realization of all the Lord has promised them, shall fully realize the inheritance for which he has caused them to hope. This promised inheritance is one that cannot be defiled or corrupted in any way, it is preserved for them and they are being kept for it by the power of God through faith unto salvation ready to be revealed in the last time. The circumcised in heart shall all be brought without fail into the glad and everlasting possession of it. The house of Esau, the unregenerate, are all of them to be burned up, nothing of them to be left unconsumed; and the house of Jacob and Joseph, the elect of God, are to be the fire and flame by which the unregenerate and reprobate wicked, as stubble, are to be burnt up. There shall not be any left of the house of Esau, but the house of the Lord shall abide eternally. All of this, from the standpoint of christian experience, is sometimes taught by good brethren to signify the warfare between the flesh and the Spirit, between the old man and the new. We doubt not but that very likely this christian warfare has its place in the exposition of this Scripture, but the full unfolding of it cannot be limited to this conflict going on in the present experience. Its import reaches beyond anything any of us have as yet come up to. The word of God plainly teaches

that there is a future judgment-day for the reprobate wicked, that while all the elect of God are surely and eternally saved from eternal condemnation through the sacrificial death of the Lord Jesus Christ, there is surely coming a time when the wicked shall be set before God for judgment and shall go away into everlasting punishment. We ourselves can never forget that time when the wickedness of our own heart was discovered unto us and we were brought into judgment therefore. To see one's self as a hell-deserving sinner justly condemned before the just and holy God is to know for one's self that there is such a place as hell. All that saves you and me from staying in that hell forever and ever is the love of God in Christ Jesus which has caused him to be offered on the cross for us to the end that we shall live and reign with him forever instead of suffering the pain of eternal banishment from him. God's electing love and sovereign, free grace are all that make the difference between heaven and hell for you and me. In some wonderful way, as the Scriptures prove, the house of Jacob and Joseph are associated with the great Judge in that judgment-day which is to come upon the wicked. Thus shall they be used by the Almighty as the fire and flame to devour the stubble so that none of the ungodly shall remain. We get an inkling of this in our present gospel experience because it says that saviours, using the plural here, are to come upon mount Zion for the purpose of judging the mount of Esau. It is said that it has

pleased God by the foolishness of preaching to save them that believe. Therefore, ministers of the gospel are saviours in the sense that gospel preaching is salvation to them that believe. The true gospel preacher is as God's mouth to take the precious from the vile, to discriminate between truth and error, thus establishing believers in the faith once delivered unto the saints, saving many a believing soul from becoming entangled in false doctrines and in commandments of men. Of course, no gospel preacher can be or can do this of himself. It is as the Holy Ghost handles the preacher and the preaching that it is made salvation to them who believe. However, the unregenerate human nature and all its fruits are condemned in and by true gospel preaching, so that these saviours do judge the mount of Esau in passing the sentence of divine judgment upon the flesh and all its offshoots. However, do not understand us to mean that the full force of Obadiah's prophecy is to be found in this matter of true gospel preaching and in the salvation which comes in it to those believing ones. Rather, we believe, is this present gospel experience of the saints of God only a foretaste or evidence given them from God of that day which God has set in which he will judge the world by that man Jesus Christ, whom he has ordained to be the Judge of quick and dead at his appearing and his kingdom. In a very wonderful way of which we cannot conceive at this moment, the saints of God shall be associated with their Lord in this judgment: it may not be too

much to say that they shall be in that day associate judges with him so that he shall use them as fire and flame to utterly consume the house of Esau. The outcome of it all shall be that the kingdom is the Lord's. No other kingdom but the Lord's shall remain for ever and ever. All the kingdoms of this world shall perish, nothing of man's work shall abide. The stone cut out of the mountains without hands shall dash in pieces all other kingdoms and shall itself grow and fill the whole earth. Even now and for centuries past the kingdoms of this world have been melting away one by one, but the kingdom of our God has not dissolved, it has stood the tests of fire and sword, of death and time, it outlasts them all, triumphs over all its enemies through Christ before whom all things shall bow. It shall ultimately and forever occupy all immensity as God himself does, even the very heights of Esau shall be laid low as the dust beneath God's triumphant ones, all the possessions of Esau, as foretold in the nineteenth and twentieth verses, shall be occupied by the house of Jacob and Joseph. "And I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with him a thousand years." Daniel said, "I beheld until the Ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." "The judgment shall sit, and they shall take away his dominion, to consume and

destroy it unto the end." The word "they" means the saints of God to whom it shall be given to sit in judgment on the house of Esau, the entire retinue of the man of sin, and the saints shall take away his dominion, shall consume and destroy it. Thus shall Jacob and Joseph, their houses, God's elect, act as fire and flame to burn up the hosts of all who array themselves against and in opposition to God and godliness. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

H. H. L.

#### CLOSE OF VOLUME XCIX.

WITH this issue the SIGNS OF THE TIMES closes its ninety-ninth year of contending for the doctrine so dear to the hearts of Old School Baptists, and we suppose our readers will be expecting an account from us as to the condition of the publication. We are sorry we have not a more encouraging report to offer, but the truth is, we have had a very discouraging year, and have lost many subscribers through death and because of the financial condition of our country, and a great many of our subscribers have failed to pay their subscriptions, but we have been blessed with plenty of good copy, for which we thank the Giver of every good and perfect gift, and hope it may be according to his plan to prosper our country and

make the year 1932 easier for all of us.

Before closing, we wish to thank all who have assisted us in any way, especially our faithful editors, whose writings during the year we feel have been of comfort and edification to our readers.

Hoping it may be according to God's plan that the SIGNS OF THE TIMES will continue, and that he will guide and direct us in our work, we now say farewell for the year 1931.

J. E. B. & CO.

#### CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)  
*The Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1931, to the churches composing the same, and to the associations and meetings with which we correspond, sends greeting in the Lord.*

DEAR BRETHREN:—Let us address you from the words of the apostle Paul in Romans viii. 24, "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?" Hope is born of faith and faith is the gift of God. Paul puts faith first when he says, "And now abideth faith, hope, and charity, these three." Hence, faith produces hope. Hope looks ahead with expectation and desire to that which is in the future not yet seen or apprehended by us. If we are already in possession, then we cannot be said to hope. It is for that which we do not at present see or apprehend, that we

hope for. This hope whose fruition is in the future, is present salvation in the experience of the one who hopes. Salvation is being ministered to the people of God continually in their daily experience, and hope is one of the fruits of faith which brings salvation here and now to the believer, even though that for which he hopes is not seen by him but lies ahead in the future to be fully realized after awhile. The things we hope for are not the things which result from theorizing or imagining, but those things which are promised those who believe. These promises are contained in the word of God. The written word, the Scriptures, contains these promises; the Living Word, Jesus Christ, fulfills them. Taking our subject in connection with the rest of the eighth chapter of Romans, we see that we are promised the deliverance of the whole creation of God from the bondage of corruption into the glorious liberty of the children of God. The present creation rests under the curse because of sin, but there are a new heavens and new earth to be brought in as assured by the Holy Spirit to John in the twenty-first and twenty-second chapters of the Revelation wherein there shall be no more curse, wherein God declares he will make all things new, and wherein death, sorrow, crying, pain and all the former things shall have forever passed away. The gospel covenant in which the church now dwells may be said to be an earnest or a foretaste of the glory to come, but it is by no means all of that glory. If

the new heavens and new earth promised us are no more than this gospel dispensation in which we now are, then we cannot be said to hope for it, because we are already in possession of it. Peter was already living in the new dispensation when he penned his new testament epistles, but he said, "We look for new heavens and a new earth, wherein dwelleth righteousness," hence he nor the brethren with him were in possession of it. Furthermore, every true believer knows that he or she groans within themselves by reason of the conflict between the flesh and the spirit. The outcome of this conflict is not in any doubt: we are promised that we shall be brought off more than conquerors through Jesus Christ, who has loved us and given himself for us. In other words, what we further hope for is the adoption, to wit, the redemption of our body. As to what body it is which Paul declares here is to be redeemed, we are not left to doubt, for turning back to the eleventh verse of this same chapter we read, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Hence, these bodies of ours now mortal are the ones which in the future shall be quickened and the process of quickening these bodies is to be by the very same Spirit which now dwells in us, by which Spirit we hope and by which Spirit we now live in this present evil world as children of God. What a mystery it is! The secret is



God's: it is ours to believe it, it is God's to perform it. The resurrection of the dead is assuredly the hope of God's people. Had we already attained to it, we could not be said to hope for it. Hence the resurrection of the dead is not the new birth: for the latter we have already experienced, and the former lies yet ahead in the future. In the third chapter of his letter to the Philippians, Paul affirms that he has not yet attained unto the resurrection of the dead, neither was he already perfected, but that he followed after these things that he might apprehend that for which he had been apprehended by Christ Jesus. Just exactly here is the position of the gospel church: we are not yet perfected and will not be until the resurrection of the body is accomplished. Even now, the conversation or citizenship of the church is in heaven. While we are yet in the mortal body and still on earth, the saints are already belonging to another country which is an heavenly: and out of that heavens to which we are destined and unto which we are being effectually and graciously preserved, we look for the appearing of our Savior Jesus Christ who, at his coming, shall change our vile body and fashion it like unto his own glorious body by the mighty working whereby he is able to subdue all things unto himself. In that glorious day of Jesus Christ when he shall consummate our salvation in bringing us into the full realization of it, we shall awake in his likeness and be satisfied fully and completely never to be separated from our

Beloved any more. Such is the hope of the church and there is salvation to us in having such a hope, good through grace, even while we await its full consummation in the heavenly heights beyond us.

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 after the second Sunday in October, 1932, and to continue three days. At that time, we shall hope to have another good meeting through the Holy Spirit and to have with us again your messages and messengers. Until then, farewell.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

(Written by Elder C. W. Vaughn)

*The Salisbury Old School Baptist Association, meeting with the Nassaongo Church, Wicomico County, Maryland, October 21st, 22nd and 23rd, 1931, sendeth greeting and love in the Lord to the several churches and associations with which she corresponds.*

DEAR BRETHREN:—In the kind providence of the all-wise God we have met as an association. We feel to be wonderfully blessed as an association, as we are at peace and the pastors of all our churches are of one accord in the doctrine of grace. In our address to you last year, and the year before, we wrote of the things in which we hope God has established us by his Spirit,

and we hope the same hand is guiding us by which we are what we are in the manifestation of eternal life. From the standpoint of considering each one as a member of such an organization, what manner of persons ought we to be in all holy conversation and godliness? (2 Peter iii. 11.) This expression is brought to our minds by the Spirit and the deep things of God revealed every one is weighed and found wanting. As members of the church our unworthiness is presented, and we are mindful of what we do lest we should wound our brethren. There are many things expected of members of church organizations that are not expected of those who have not made such profession, and our acts morally are classed as being of a higher social rank than the world. If the Spirit of Christ Jesus be in us we are mindful of what we do as members of the church of God, and as churches, to stand in direct accord with the word of God, and as associations of churches, to rank with those who worship God in spirit. These relations are manifested as we are kept by the power of God, and not the acts of mortal creatures directed by the carnal mind. It is wonderful to behold the fruit of the Spirit in an individual member, and the same should be in every member of the church of God before they can be born of the same Spirit. Every one that has life in them is watching for that fruit of meekness, gentleness, longsuffering, goodness, faith and temperance, for against such there is no law. (Gal. v. 22, 23.) It testifies of their life in the

Spirit, for one must be born again before he can see the kingdom of God and is raised up from death in sin to life in Christ. In the spiritual relation there is no condemnation, because they are not under the law, but under grace, and live by faith and not by works. Paul asserted to the church at Rome, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. The Spirit is an identifying virtue between the flesh and the Spirit, and proves every man's works whether they are spiritual or of the flesh. We are commanded to watch over one another for good. This to our mind does not refer to works of mortal creatures, but to behold the working of God's power, which is good, and every one we see who has this good we call them blessed. When good is not seen we are grieved, because we know of the fruits of darkness, and the love thereof, because their deeds are evil. All that are born of the Spirit mind the things of the Spirit and bear the fruit, and all that are led by the carnal mind work enmity against the church of God and every one that would live godly in this present evil world. We feel our depravity because of the flesh, and have no strength to stand without Christ Jesus our living Head, and in him we desire our conversations and our goings forth that we may prove our sonship. If we could we would attain unto these things, and as natural men we know the impossibility, but by the Spirit we have them

revealed unto us. Our conversations, if directed by the Spirit, are glorifying of our Lord and Savior Jesus Christ and our acts are as becometh saints. Here we feel often the church of God is abased by men because of acts of individuals walking unbecomingly of the gospel of Christ, and try to shelter behind God's predestination, and sovereignty. Because they were not restrained. We here declare that all works of iniquity are not of God, but of the devil, and our God has his purpose in grace over all works of iniquity. We are trusting in a God that has all power and is infinite in wisdom, and in his wisdom he created all things, elected in Christ the heirs of salvation, predestinated their adoption in grace and wrote their names in the Lamb's book of life from before the foundation of the world, and his Son stood as a lamb slain from before the foundation of the world, knowing all things and declaring from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. For us to be directed by his Spirit our conversations are in heaven, from whence we look for the Lord Jesus. Our conversations in these things are beyond value, and our contending for them is the manifested godliness, which is the manner of persons we ought to be, and all strife and envy is swept away.

C. W. VAUGHN, Mod.

J. H. TRUITT, Clerk

G. F. ADKINS, Ass't Clerk.

*The Covenanted Baptist Church of Canada, meeting at Lobo, Ontario, September 5th, 6th and 7th, 1931, sends greetings and love in the Lord to the sister churches of our faith and order in the United States, with whom we correspond.*

DEAR BRETHREN:—Once again through the goodness and mercy of an all-wise God, we are privileged to meet according to appointment in our regular quarterly meeting, and it is our desire to address you through the SIGNS OF THE TIMES by this our Circular Letter. First, we will mention the goodness of the Lord our God during the year that is past, his lovingkindness and tender mercy have surrounded us, and his watchful care has ever been over us. He has been better to us than our fears. We feel it has been a sweet privilege to meet, and we have felt the Lord's presence. Our meetings have been well attended by those whom we hope are interested in the truth.

During the past year we have been called upon to pass through the sorrow of losing by death several faithful members, whose presence we greatly miss. They fought a good fight, and have finished their course with rejoicing, and we cannot wish them back, for they are at rest. There have also been times of rejoicing with us, when those who love the Lord Jesus have come telling what great things the Lord hath done for them, and hath had compassion upon them. The church gladly received them, and they were enabled to follow their Master in the ordinance of believer's baptism.

We hold four quarterly meetings each year, in different parts of our land. First meeting in each year begins Saturday before the second Sunday in May, in Dunwich, continuing three days. Our second meeting begins Saturday before the fourth Sunday in June, at Ekfrid, continuing three days. Our third meeting begins on Saturday before the first Sunday in September, at Lobo, continuing three days. The fourth meeting begins Saturday before the third Sunday in October, at Duart, continuing three days. We have been visited in the past year by the following Elders of our correspondence: Elders Helms and Nash at Duart, Elder Dodson at Dunwich, Elder Vaughn at Ekfrid and Elder Nash at Lobo. We are all in peace, and have been highly favored for many years by having ministering brethren of our faith and order visit us and preach for us with our pastors, and aid in the solemn work that is laid out for undershepherds to do that are called to stand upon the walls of Zion, declaring the unsearchable riches of Christ, proclaiming salvation by grace and grace alone. This is the doctrine we have been favored to listen to, both from our pastor and the brethren that have come to us. They have preached the truth with no uncertain sound, giving all praise, honor and glory to God's matchless name.

Our regular meetings are first Sunday at Lobo in the morning and at London in the evening. Second Sunday, Dunwich, morning and afternoon. Third Sunday, Duart, morning and afternoon. Fourth Sunday, Ekfrid,

morning and afternoon. Fifth Sunday, London, morning and afternoon. We also have service at St. Thomas the last Thursday evening in each month, and at Toronto Monday evening following each first Sunday. Our pastor labors among us with the ability that God giveth, and both he and this church appreciate your love and fellowship, and desire further visits of your Elders among us, and any friends or brethren who may care to come with them. May peace and unity abound in all the churches, and may those that God has placed on Zion's walls be faithful to the end.

GEORGE RUSTON, Mod.

ANGUS D. GILLIS, Clerk.

---

#### CORRESPONDING LETTERS.

---

*The Salisbury Old School Baptist Association, in session with the Nassaongo Church, Wicomico County, Maryland, October 21st, 22nd and 23rd, 1931, to the several associations with which we correspond, sends greeting.*

DEAR BELOVED IN THE LORD:—We feel that we have been greatly blessed of the Lord in being once more permitted to meet in an association. We feel that the Lord of heaven and earth has been manifested in love in that he has seen fit to send to us many ministering brethren laden with the love of God for his people, all expressing the same love and truth, and it does make us feel to say, as one of old, It is good to be here. We have been blessed with a good attendance from other associa-

tions. We value the visits of your messengers and your correspondence and desire a continuance of the same.

Our next Association is appointed to be held with the Indiantown Church, at Powellsville, Wicomico County, Maryland, beginning Wednesday after the third Sunday in October, 1932, and continuing the two following days, at which place and time we hope to meet you all again. May the Lord guide and direct us all until then.

C. W. VAUGHN, Mod.

J. H. TRUITT, Clerk.

G. F. ADKINS, Ass't Clerk.

*We, the Pocatalico Old School Pre-destinarian Baptist Association, now in session with Hopewell Church, Kanawha County, West Virginia, September 4th, 5th and 6th, 1931, sendeth greetings to the sister churches and associations with which we correspond.*

DEARLY BELOVED:—Once more through the mercy of our covenant-keeping and holy God we have been blessed to meet in an associate capacity, and to greet a goodly number of your messengers as they came to us laden with good things, as it were good news from a far country, having their feet shod with the preparation of the gospel of peace.

Dear brethren, it is our desire as a band of brethren to be found earnestly contending for the faith once delivered unto the saints, to be rooted and grounded in the apostles' doctrine, faith and practice. We desire that your corre-

spondence be continued in the future as in the past.

Our next session will be held, the Lord willing, with the West Fork Church, Calhoun County, West Virginia, beginning on Friday before the first Sunday in September, 1932, and lasting three days, where we again hope to greet you, if it be the Lord's holy will. May we all be kept by the grace of our God.

Submitted in love.

J. W. McCLANAHAN, Mod.

HARVEY J. BIRD, Clerk.

---

## MARRIAGES.

By Elder Arnold H. Bellows, of Roxbury, N. Y., November 4th, 1931, at the home of the bride, Mr. Amasa J. Slauson, of Roxbury, N. Y., and Miss Elizabeth Secor, of Kingston, N. Y. Mr. and Mrs. Slauson will make their future home in Kingston.

---

## OBITUARY NOTICES.

ELDER L. L. KENNEDY, aged 56 years, died at his home, near Hagan, Georgia, June 7th, 1931, after an illness of a few weeks. Elder Kennedy leaves a wife, Mrs. Laura Kennedy, one adopted son, James Kennedy, and several brothers and sisters. Elder Kennedy was the son of Elder Luke and Penny Kennedy, whose ancestors had settled in that community many years ago. He was a land owner and spent his entire life in farming and ministry around and in the community in which he died. He was a gentleman and had a very sweet disposition, was of a kindly and courteous nature, took a deep interest in his family, school and his community, and was regarded as one of the county's most highly respected citizens. Our dear brother was baptized into the fellowship of the Zion Hill Primitive Baptist Church many years ago by Elder Abren Jackson and lived a faithful, loving brother. He entered the ministry soon afterwards and proved faithful. He held fast to the faith that was once delivered unto the saints. We feel our loss deeply. Elder Kennedy was one who always could be depended upon. A more lovable man could never be met. He was our friend as well as our pastor, and we never expect his place to be filled in our hearts again in this life, but we are hopeful of meeting him again where sorrows are unknown. Elder Kennedy as a pastor purchased to himself a good degree, and

great boldness in Christ, and we feel to thank God for such gifts to the church. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. Just how sadly the church misses him is beyond me to express, yet since we are assured by his manner of life in and out of the church, that which he had pastored for fifteen years, was a blessed realization, and we desire to say, Lord, thy will be done.

The funeral services, which were largely attended, as he was widely known and highly esteemed in the community, were held at the Zion Hill Primitive Baptist Church, Bellville, Georgia, a church of which he was pastor for fifteen years, on Thursday, morning, conducted by Elder H. A. Smith and others. May God comfort those who mourn.

[THE foregoing obituary notice was sent to us for publication by Elder Kennedy' widow.—ED.]

**ANN JARMON**, widow of George Warner Jarmon, the subject of this notice, departed this life at her home, near Berlin, Maryland, April 3rd, 1931. She had been very well during the winter, and on the third Sunday in March much desired to attend the yearly meeting at Salisbury, Md., but owing to the inclemency of the weather we persuaded her to remain at home, for fear she might catch cold. The following Friday she was taken with a cold, which quickly developed into pneumonia, from which she suffered intensely. During her suffering she never complained, but manifested the same patience and forbearance which had characterized her through life. She looked to him for strength who was the author and finisher of her faith, in whom she had placed her trust all these years. When her suffering seemed more than she could bear she would murmur the prayer, "If it be thy will, let me go to rest." She was born July 23rd, 1839, making her stay on earth 91 years, 8 months and 10 days. She was united in marriage to G. Warner Jarmon December 7th, 1858, and to that union were born nine children, five sons and four daughters, all of whom were privileged to visit her during her last illness. Four sons reside in New Castle County, Delaware, the other son and three daughters live near her late home. The youngest daughter, Annie, lived at home, and was her constant and faithful companion since father's death, nine years ago, and before that had faithfully cared for them both and ministered to their needs. While we all feel the loss of one of the best of mothers, our hearts go out in sympathy to the youngest sister, as we feel her loss is far greater, no ties having come between her and mother, and we hope the same measure of love and kindness may be meted out to her in the coming years that she gave to her mother. Mother united with the Indiantown Old School Baptist Church at Powelville, Md., July, 1862, being baptized by the late Elder E. E. Rittenhouse, and lived a faithful and consistent

member, never being absent from meeting unless providentially hindered, manifesting the fruits of the Spirit by her daily walk and conversation.

Funeral services were conducted at her late home, April 6th, by her pastor, Elder G. E. Coulbourn, who spoke very comfortingly to the bereaved family and large concourse of relatives and friends. Her body was laid to rest in Evergreen Cemetery by the side of her husband.

Written by her daughter,

IDA G. HOLLOWAY.

On the thirteenth day of November death removed from life's activity and usefulness brother **DANIEL MORRISON SECOR**, at his late home, in Kingston, N. Y., at the ripe age of 81 years. For several months brother Secor had been in failing health, due to hardening of the arteries and infirmities of advancing years. All that medical skill and professional nursing could do to assist the failing powers of nature were employed, but were of only temporary benefit. His daughter, Mrs. Amasa Slauson, tenderly cared for him in his declining years, sparing nothing that would add to her father's comfort, and cheering his lonely hours after the death of her mother seven years ago. When brother Secor was confined to his bed, his son, Hewitt Secor, of Lexington, N. Y., rendered valuable aid in caring for him. The interment was in the cemetery at Hurley, N. Y., the writer officiating at the funeral services, held the following Monday afternoon at the late home of the deceased. The subject of this notice was born in Shokan, N. Y., June 30th, 1850, and during most of his life was a farmer by occupation. In 1872 he married Miss Elmira Winn, who proved to be a faithful and helpful companion until her death in 1925. Three children were born of this union, of whom two survive, as stated above. In 1868 brother Secor was received by baptism into the membership of the Olive and Hurley Church, and until the time of his departure, sixty-three years later, was one of the leading and most useful members of that church. He possessed unusual judgment and spiritual discernment in church matters and he used his influence for peace always, and was largely instrumental in the restoration of harmony where there had once been division among the brethren. He was ever ready to sacrifice of his time, substance and energy for the welfare of the church, and his home was a home indeed where the brethren and friends of the church of the Old School Baptist faith and order were made most cordially welcome. For several years he was a licentiate and contended earnestly and effectively for sound doctrine, being a faithful witness unto the truth, of which he had a deep experimental knowledge. Kind as a neighbor and tender and loyal as husband and father, and exemplary as a citizen in all his walks of life, he will be sadly missed by his family and by the brethren and friends to whom he had so justly endeared himself.

ALSO,

With unfeigned sorrow we note the death of **CHARLES FINNEY**, at the home of Mr. and Mrs. Fred Brooks, in Phoenecia, N. Y., November 4th, 1931. He had been ill but a few days, having sustained a severe attack of acute bronchitis, from which he did not rally. He left his home at Boiceville to be nursed at the home of Mr. Brooks, where nothing was spared to make him comfortable and to aid him in his affliction, but the attack was too grave to admit of hopes of recovery or convalescence.

The funeral services were held at the Olive and Hurley meetinghouse, in Shokan, N. Y., November 6th, the interment being at the Wiltrick Cemetery, Kingston, N. Y. Deceased was fifty-eight years old. His parents were Thomas Finney and Sarah Swarhout Finney. He lived nearly all his life at Boiceville and in Kingston. He was married in 1910. One child, Miss Anna Finney, survives. He was an honest, industrious man with many estimable qualities, useful in the community where he resided and will be much missed. Never uniting with the visible church, he evidenced however the work of grace as he neared the end, realizing that salvation is of the Lord.

ARNOLD H. BELLOWS.

**MRS. M. M. PRESLEY**, the subject of this notice was born in the State of Mississippi February 6th, 1856, her parents being Mr. and Mrs. W. B. Scott, and she died October 1st, 1931. She was married to Dr. W. R. Presley May 11th, 1875, and to that union were born nine children, four dying in infancy, five still survive, with their father, and they deeply mourn the passing of a dear, faithful companion and a kind and patient mother. Sister Presley was baptized into the fellowship of Bethesda Old School Predestinarian Baptist Church, of east Texas, by Elder S. A. Wills, May 1st, 1880, and lived a devoted christian life until called home to her eternal inheritance by her heavenly Master. Her home was a lodging-place for the saints and the poor. All alike loved her for her kindness and charity. She was never too tired to administer to the needs of the sick and distressed. Her convictions and faith were strong and uncompromising in the doctrine of the eternal sovereignty of God in all things. She and her beloved husband would often at night sit and sing hymns of praise to God for hours, making manifest that they were born of God. Our bereaved brother has lost a precious and faithful companion, the children a loving mother, the community one of its most noble mothers, the church a faithful member, but we feel our loss is her eternal gain, that the Lord has called her home, where there is no more suffering or death, but eternal peace, joy and happiness, praising the adorable name of our heavenly Father.

Funeral services were conducted by the unworthy writer before a throng of sorrowing

friends, after which the body was laid to rest at Bovina, Texas, ten miles east of her home, where she will quietly sleep until Jesus shall descend with the voice of the arch angel and call to the sleeping dust to arise into immortality to praise and worship him forever.

W. S. BOURLAND.

**WILEY GOSS**, the subject of this notice, was born in Ash County, North Carolina, September 13th, 1878, and died June 26th, 1931. He, with his dear wife and one daughter, Mable, moved to White Rock, Pennsylvania, in 1920. The cause of his death was from a fall from the top of a barn, where he had gone to install a new rope that he used for hoisting up hay. It was readily seen that he was badly injured, and with much haste he was taken to the Lancaster hospital, where all that was possible for medical skill to do was done for him, but all to no avail, he lived but a very short time after reaching there. Wiley was highly esteemed by all who had been blessed to make his acquaintance, which was evidenced on the day of his funeral, when several hundred of his friends and acquaintances gathered to pay their last respects to a well spent life. He is greatly missed by his beloved wife and devoted daughter, and also by the Rock Springs Church, to which place he loved to go, and we feel that in his passing the church has lost one of her dearest friends, but we desire to be thankful to the Lord that he has left evidence that for him to depart was far better, and may the Lord grant needed grace to say, Thy will be done. He leaves to mourn his devoted widow and one daughter, Mable, four brothers, and one sister: J. A., J. W., and John Goss, Mrs. Mara Wagoner, and our dear friend, Frank Goss, of near Rock Springs, and many other family connections. The Rock Springs Church feels to be most deeply associated with his dear widow and daughter in their hours of trial and sorrow. May the Lord overshadow them, and all who mourn, and fill the vacancy which he himself has wrought.

Written by one who loved him.

D. L. TOPPING.

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

Hulda J. Leonard, N. Y., \$1; Mrs. C. A. Shryock, Va., \$1; "H." Md., \$2; Lillie M. Jenkins, Pa., \$3; Attie A. Curtis, Me., \$1; Anson Quint, Me., \$3; John W. Rockafellow, N. Y., \$8; Mrs. Virginia W. Dolson, Md., \$2; Mrs. Ivy A. Cole, W. Va., \$2; Jesse C. Ellis, Ohio, \$3; Mrs. Effie J. Nethaway, N. Y., \$1; Mrs. J. C. Florence, Ga., \$3; Mrs. E. J. Bolton, Mo., \$1; G. C. Jordan, Mo., \$3; Mrs. A. J. Crenshaw, Okla., \$1; G. G. Turner, Texas, \$1; Henry T. Lefferts, N. J., \$3; G. S. Varnes, Mich., \$1; Sarah A. McColl, Ontario, \$3; Mrs. Maria Rees, Ky., \$8; Mrs. C. H. Shoemaker, Colo., \$3;

Elder D. L. Topping, Md., \$2; Joseph F. Hall, Me., \$8; Mrs. Henry Hayman, Md., \$1; Sarah I Rittenhouse, N. J., \$8; Miss Mary B. Opdyke, Pa., \$1; Mrs. Betty Rogers, Texas, \$2; Mrs. Kate E. Conner, Va., \$1.

## MEETINGS.

### EBENEZER OLD SCHOOL BAPTIST CHURCH IN NEW YORK CITY

Meetings every Sunday (except fourth Sunday) at 168 East 70th Street, Manhattan. Near Lexington Avenue.

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

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

### SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

### OLIVE & HURLEY OLD SCHOOL BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

## SELF-PRONOUNCING BIBLE

These Bibles are printed on a good quality of paper, in large, clear type, and contain Marginal References, a complete system of helps, with a good Concordance, and many other things which space will not permit us to mention. Size of page 8½x5½ inches. Bound in French Seal Leather, with extended covers, red under gilt edge. The "Open Flat" Binding on these Bibles is far superior to any method of binding yet devised. Its many advantages over all other Bible bindings will be at once apparent. The Bible will lie open absolutely flat. The back of the Bible will at all times retain its shape. With this perfect binding the Bible will not break in the back. This is a Bible we know will please our people. Price \$4.50 each. Postage paid by us. Any person wishing one of these books can secure one by sending us eight new yearly subscriptions.

J. E. BEEBE & CO.,  
MIDDLETOWN, Orange Co., N. Y.

## "FEAST OF FAT THINGS."

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

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.,  
MIDDLETOWN, Orange Co., N. Y.

## HYMN BOOKS.

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Cloth binding. Price, \$1.25 each. One dozen or more, ordered at the same time and all to the same address, one dollar each. Cash must accompany orders. Make checks and money orders payable to

J. E. BEEBE & CO.  
MIDDLETOWN, N. Y.