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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

HABAKKUK III. 4

“AND his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.”

DEAR BRETHREN:—For some cause my meditation has been called to the above words, but feeling my weakness and short-sightedness in these things written by inspiration, it makes me fear to make the attempt to write about them. While this is true, I must be sincere and say I also have some idea of the foregoing Scripture that I am willing to submit to the judgment and inspection of the editors and readers of the SIGNS.

The Lord spoke many things by the mouth of the prophets in the law day, or the old covenant, pertaining to the gospel day, showing up the church and many gifts to her in the gospel day, or new covenant of grace, and these horns here spoken of doubtless represent these gifts in the ministry to the church. The sweet songster says, “Thy teeth are like a flock of sheep that are even

shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.” Here we have the horns that were coming out of his hand, the arm and hand representing power, and every one of these horns attended with this brightness and light. And the teeth in the head of the body (the church) who is the brightness and light, all governed by the head in masticating the food for the body (the church) when the masticating is done in love and through and by the power that is thus hidden in these horns, or true called servants. Then the body grows up as calves of the stall in union and love and thrives upon the true faith that once was delivered unto the saints. But when the food is unsound, or not masticated as it should be to compound sound doctrine, then it can be seen the flock commences to dwindle, disease gets in among them and they go to warring with themselves and are scattered and divided. This even shearing is wonderfully good to the called man to make him useful to the

church when he is tried by fire, "shut up in the bone," it takes away and consumes all his fleece, or coat of self-sufficiency, and he is thus whipped out of self, to say with Jonah, Salvation is of the Lord, and he comes down as a poor penitent to seek his all in Jesus. Therefore by this the true called of God bear twins, they bear the mark of a spiritual travel from nature to grace, thus come up from the washing of regeneration in the blood of the dear immaculate Lamb of God. Then they bear the mark and experience of true called children of God, as before stated. Therefore there is not one that is barren among the called of God. Naturally, it would seem very strange to see rough horns coming out of the hand. These horns are of the head, and are used as a defense of the body. It would be equally as astonishing to the learned natural man to see some rough, ignorant, unlearned man so wonderfully feeding the flock while tears of joy coursed down the cheeks of the dear child of God. The natural man cannot tell anything about it, or how these things can be, not seeing the invisible inside work of the Lord, how smooth it is, and the invisible power that is therein hid from the naturally wise of this world; it seems to them that it must take knowledge; but these servants have been with Jesus and learned of him. In speaking of these horns Paul says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world,

to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." This must answer to the reproach that is often cast at Primitive, or Old School Baptist preachers, that they are generally ignorant and unlearned. Not that ignorance in a sense is a thing to be desired. The Lord does not look upon things as man does. The natural man looks on the outside for something great while God looks on the heart. Paul does not say that none of these called servants are "wise men after the flesh," but that not many of them are. I believe there are a few wise and able men, such as Elders Gilbert Beebe, P. D. Gold, Hassell, and W. M. Gadsby, of England, and others, who have been made able by grace to defend the rights, faith and doctrine of the true church against the sharp worldly-wise assaults of the enemy and rout them from their very hiding-places. I often in the sleepless hours of night meditate upon the greatness of the cause and my inability to fill such a holy calling, and think of the humble servant of Abraham who was sworn not to "take a wife [the church] unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son." The prophet says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." Then it was

and is none but God's people, the kindred in Christ, the servant and the prophet was sent to, and no one to-day has the called man to go to but the kindred in Christ. This eldest servant of Abraham said, I being in the way the Lord led me to the house of my brethren. The command was, "Feed my sheep." When we are asked to put away from us the faith and doctrine of eternal vital unity with Christ and his people chosen in him before the dust of the earth was made, they want us to accept in its place a conditional salvation, with all it embraces, which means the sinner has the right to choose the Lord if he wishes to. They ask us to put away from us the foreknowledge and predestination and power of God over all worlds and dominions and accept instead a limited predestination, but as for me, I am willing on these deep mysteries that every one be fully persuaded in his own mind, without raising bars of fellowship among brethren, and can forgive those who cannot see the matter through my glasses. I have thought the best evidence of a true called man is that he has been given this brightness which was as the light. "For with thee is the fountain of life: in thy light shall we see light." This light is at once made apparent and is felt by the church, and is the evidence of a true call, which is felt in the hearts and minds of his brethren there, for this light, or gift, will make room for him, and also shows he has been brought up in grace's school and taught the truth that salvation is alone of God. It might be that some through

eloquence of speech and oratory would attract and entice even some of God's people, yet be far from called men. I am sorry to say that most of the trouble that comes in among us starts from the pulpit, by teaching the smooth things and precepts and commands of man. The prophet says, "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" I see something said about a compromise with the progressives. I infer that sound Old School or Primitive Baptists love peace, but love purity of communion more than numbers. I am pleased that it appears of late that a spirit of unity and love is among sound Primitive or Old School Baptists, and we should be satisfied in well doing. I hope all who have been brought up in grace's school can say there is no salvation or saving from destruction for time and eternity but of God. As I see it, all are as destitute of power after the new birth as they were of a will before they were born of the Spirit to do anything that would bring God under any obligation to them, therefore it is all of grace, and our good works are ordained of the Spirit. Having this in view, may the true servant of God "cry aloud, spare not; lift up thy voice like a trumpet [the horns], and shew my people their transgression, and the house of Jacob their sins." When this is done the walls of Jericho must fall to the ground before God's people, when the "seven priests shall hear before the ark the seven trumpets of rams' horns." It is then as David said, "He also exalteth

the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him." David also says, "Blow up the trumpet in the new moon, in the time appointed." Here is, as I see it, the appointment to be filled in the gospel day, the new covenant of grace that was "made sure in all things." Isaiah says, "And it shall come to pass in that day [the gospel 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." David said, "Lift not up your horn on high: speak not with a stiff neck." "My horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil." I fear there are some claiming to be blowing these gospel trumpets of rams' horns who have found a wild vine, not our Vine, neither our Rock, for our Rock is not as their rock, and gathered thereof "wild gourds," and the children will cry out, "There is death in the pot." (2 Kings iv. 39, 40.) Therefore by their teaching they show they lack this anointing with this fresh oil. Paul says, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" When I hear a little of grace and a little of works I lose confidence in that man and he gets away from me and my experience and I do not believe him. I infer that all who are hearing the true trumpets of God have at times felt the great weight of so sacred a calling and realize the great responsibility that is resting upon them, and can say with Ezekiel the prophet, "If the watchman [the trumpeter] see the

sword come, and blow not the trumpet, and the people [the church] be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." So, dear servants of the living God, stand for your lives, and know nothing save Jesus the truth, the way and the life.

I have tried in this article, though in a weak way, to show the difference in the sound of the true gospel trumpet and that of the strange uncertain sound of error and darkness, and had no person in view to criticise, and may we all say with David, "Make a joyful noise before the Lord the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein." Brethren, let us not get discouraged though the world with all its learned theologians combine against the true faith and doctrine. Let them vent their spite and hurl their missels to explode this doctrine, yet through the power of her great and eternal Head the old ship will be safely laden with all of her "train that filled the temple" in spite of all forces of men and devils; the cause is God's and will prevail, without the loss of one.

I have written hastily and only hinted at the words at the head of this article. I feel that much more could have been said and then the half would not have been told. However, if there is any food for the wayfaring children in what I have written, to the Lord alone is due the praise.

W. L. EDWARDS.

CASTLEWOOD, Virginia.

NEWARK, Delaware.

DEAR BROTHER LEFFERTS:—For the past few weeks my mind has been led into the sovereign equality of God, and compared to man's unequal ways, it leads into deep waters, and if the pen of the ready writer is delivered to the creature, the people of God can be made to turn from the ways of iniquity while in this pilgrimage of clay. "O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions: so iniquity will not be your ruin. Cast away from you all your transgressions; * * * whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" And his cry of mercy goes out, even to the wicked, "For I have no pleasure in the death of him that dieth [the nonelect], saith the Lord God: wherefore turn yourselves, and live ye." The Lord's love for and his mercy to his people Israel, made him speak forth these words in the days of the captivity, and he proves his love and mercy in this appeal to the house of Israel through the mouth of Ezekiel. His discrimination between the wicked and the righteous is so sharp and true one cannot fail to discern "election" strongly emphasized. He places responsibility of his people in themselves so plainly that one cannot fail to see where he stands. The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither the

father of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die: all his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Surely this does not mean eternal life, only the natural life of the man. He, in his self-righteousness, self-control, oblations to the Lord, and all his goodness within himself, makes his conscience seared, and good in his own estimation. That is God's mercy to this side of humanity, the earth is Esau's portion and the pleasures therein. He allows this man to live in the world without tribulation, happy in his own self-righteousness, "He shall live." But he follows with, Have I any pleasure at all that the wicked should die? No, his love is extended even to the wicked, but the die is cast, his word is given, and we feel the same way toward the blind that never shall see. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, *in them* shall he die." Here is the discrimination: dead in trespasses and in sins we once were, now we are dead to sin, but He does not take from

us eternal life in Christ Jesus. Only the plague of sin confronts us in our prison-house of clay; we suffer daily for the sins in us, tribulations and sufferings of the heart and bodily pains accompany the child of hope in this pilgrimage in earth, and there is no discharge in this war. Yet, we say, the way of the Lord is not equal.

The responsibility of the "watchman" (the preacher) is great, equally as great now as in the days of the captivity. "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him [himself]: but he that taketh warning shall deliver his soul." The ones that are born in the righteousness of Christ take warning. The sword surely is upon the land in our time, spiritual wickedness in high places, even as Sodom and Gomorrah are upon us now in fury, mockers in the last time, having not the Spirit. Here (may be) the responsibility of the "watchman," if he see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take a person from among them, "he is taken away in his iniquity; but his blood will I re-

quire at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel." "Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and sins be upon us, and we pine away in them, how should we then live?" He places the prayers of repentance in the hearts of men, knowing before what they will say or ask for; he kills them in their own strength and renews his strength in them. "I have no pleasure in the death of the wicked," but the language of the Father here, would present even a thought of love for them, pity, "but that they would turn from their way and live." His mercy is even extended to the wicked, but the die is cast, there is no changing his decrees. But to the elect he appeals, "Turn ye from your evil ways; for why will ye die, O house of Israel?" "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, *he shall die for it.*" Here he turns man over to Satan for the destruction of the flesh, that he may be saved in the day of the Lord. "Again, when I say unto the wicked, Thou shalt surely die; if he

turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life [natural life], without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed, shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." This is the man under the law, self-righteous, his sins forgiven by the law, but this man's life is only natural. The end of that man is death. "Yet the children of thy people say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways." Condemnation upon his elect here on this earth is with them all the time, tribulation is their portion, sin is their nemesis, their shadow continually. "Woe be to the shepherds of Israel that do feed themselves," son of man, prophesy against the shepherds of Israel. The ones that are after the fleece instead of feeding the flock are the ones this terrible "sword" was pronounced against in the days of the captivity, and if any in our time, this gospel dispensation, are guilty, their hearts will burn within them, and if there be burning there, then it is apparent they are wolves in sheep's clothing, crept in unawares, and have gone out perhaps, were with us but not of us, that eat the fat and feed not the flock. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away,

neither have ye sought that which was lost. * * * And they were scattered, because there is no shepherd." Now there is one, Christ Jesus. "Behold, I am against the shepherds; and I will require my flock at their hand. * * * I, even I, will both search my sheep, and seek them out," and I will make them a covenant of peace. "And ye, my flock, the flock of my pasture, are men, and I am your God." He knoweth them that are his.

Yours in love and fellowship,

J. B. MILLER.

DANVILLE, Va., Nov. 11, 1931.

ELDER R. LESTER DODSON—DEAR SON:—I feel a desire to write you some thoughts on an important matter with me, and after you see my failure take the subject and give your views on same, if you can spare the time. "The Way." Realizing I am near the end of my road, according to nature, I feel a desire to know, if possible, if I am in the right way. When Jesus was here and spoke of going away the disciples seemed to fear they did not know the way he would go, and seemed confused, but when he told them he was the way, the truth and the life, how comforting it must have been to them, if he truly did at that time reveal the fact to them that he loved them and would not forsake them, that while bodily he would be absent himself from them he would send the Holy Spirit to comfort them, in whom all power in both heaven and earth remains, and he has promised never to forsake us. I fear my name is not written there.

I want to speak now of Paul, our apostle, as he declared himself to be, which I think was affirmed also by our Lord and Master. Now let us examine the way he took after he was quickened, made to see the way he should go. I feel that in Paul's life and walk here there are facts set forth by him that the children of God desire to and should know, as to the knowledge he had of Jesus, and how he came in possession of it. Some time ago I just opened my Bible and began to read the second chapter of Ephesians, and read nearly the entire book of Ephesians, and I never before had such sweet fellowship for the apostle Paul. After reading of the dealings of God with him, and the way God led him, and what he believed and preached, and there is no doubt but what it was direct from heaven and ordered by God himself, and after trying to acquaint myself with the teaching of Paul in regard to doctrine, predestination, election, &c., I then felt a desire to compare it with what you and other Primitive Baptist ministers preach, and what true Primitive Baptists believe this day in which we live, and while I feel not to be at all qualified to judge, but think I can see a striking resemblance, that many of our ministers and members of our faith and order are contending for the same precious things our apostle Paul fought and died for in the precious faith given to the people of God. Then, my dear boy, if we have this God-given faith that we are in the right way, that we are truly following Jesus, then after all our conflicts, distress, dis-

appointments, poverty in the time of so great unrest in financial conditions of the whole world, when it seems all the wise and great men of the world are made to stagger at the present conditions and cannot find relief from the great weight we have to carry, we know God still rules and reigns. Amen.

I have written much and told nothing.

Love to all. We are in usual health.
Your father,

R. L. DODSON.

[THE above from my dear father will, I am sure, find a responsive chord in the hearts of many of our readers. The matter of which he writes is of the greatest importance to every true believer, especially those who feel as he says he does, to the nearing of the end of their earthly journey. It is a most solemn thought, and the fact that one fully realizes it and is constantly examining himself and diligently searching for evidences of his acceptability with God is the best proof that can be found that he is in the "right way." The strait way is a narrow way; it is a difficult way and one that no man will choose except he be called of God to walk in it. I rejoice that my father, by the grace of God, has been enabled to see and walk in this high way. It is wonderful, indeed, that he should be brought into the fellowship of the apostle Paul in the manner he relates, and be given to testify as he does to the source from which such knowledge comes. His experience is a confirmation to me that I am endeavoring to contend for the faith which was deliv-

ered unto the saints. I believe it will also help to encourage others who are fighting the fight of faith. What a comfort to feel, amidst all the turmoil and strife of this life, that we have the eternal God as our refuge and that not only will he *not* forsake us here, but has by his firm decree determined that nothing shall separate us from him throughout all time to come. Let heaven and earth join in endless praise to his great and adorable name. My father says he has "written much and told nothing." I can appreciate how he feels, but if I mistake not he has given us a glimpse of that which this world cannot comprehend nor contain.—R. L. D.]

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 FERNDALE, Washington.

DEAR EDITORS:—My mind has been in a great conflict since I received the November SIGNS and read the statement that it will have to discontinue publication unless the financial support is better. Oh how can they be so careless, when this publication means so much to us? It is the means whereby we hear from each other, bringing glad tidings of great joy to each of us, and many, many times one letter alone is worth to us more than the small price we pay for the paper, and just think how many there are who get all their preaching from reading it. This alone ought to repay us for the expense. I look at this as I do the church. If the members fail to support it, either financially or otherwise fail to supply it with the right kind of manuscript, it is as a candlestick which shall be removed.

And this is only our side of the facts in this case, for when we earnestly and prayerfully think of our dear editors and publishers, who so patiently and earnestly watch over us so that nothing objectionable or contrary to sound doctrine ever enters into its columns, I believe that if we only knew what they have to put up with in this way we would more often think of them when at the throne of grace, and pray the Lord to give them grace and strength to sustain them. We know that both editors and the SIGNS are in the Lord's hand and he will do what is best, both for us and for his cause, for he is ruling all things for good to those who love him and wait for his appearing. I have sometimes wondered if we did not idolize the SIGNS, and was it going to be taken from us for this reason? and it caused me to search my heart deeply and diligently. I do love the dear old SIGNS, because it sets forth and upholds and contends for God's eternal truth; if it did not, it would be of no more comfort to me and I would not esteem it above any other literary magazine. I am with it like I told sister Florence Pultz in reply to a remark she made in one of her letters to me. She said I might not fellowship her because she was a Clark Baptist. I told her I had never seen either Clark's or Beebe's name mentioned in the Scriptures, and I hoped I was a Jesus Christ Baptist. It is the same way with me when talking or writing on God's eternal truth: I do not know what I am, but I hope it is the Spirit of almighty God working in me both to will and to do of his

good pleasure, and that he is both mouth and wisdom for me, and my constant prayer is that I may rightly divide the word of truth, for I am fearful lest I darken counsel by words without knowledge, for I am so weak and ignorant and so apt to err. I often wonder if there is any one else who is so tormented with that old fellow who lives within them. He follows me wherever I go, and wants to be first in all things, especially where there is any honor or praise due, and he is always trying to show off his good points and skill. He is with me whenever I try to pray or hear or read, and tries to discourage me when I sing. He surely is my enemy. I try to keep him under or behind me, but he is ever present with me and I hate him because he is always suggesting to me to do that which I know I ought not, and it is very hard to live with him, for I cannot please him and at the same time take up my cross and follow Jesus, who I love and wish I could follow, even though the way be rough and stony and the cruel thorns pierce my tender heart; made tender I hope by the operation of God's power in it, through his tender mercy towards me, who am less than the least of all saints, but I can say with Paul, It is by the grace of God I am what I am, a poor beggar at the throne of grace. Yes, I am indebted to the Giver of every true and perfect gift for the desire to beg for mercy. He first gave me eyes to see him high and lifted up, full of love and pity, then filled my heart with love for him and all his attributes, and while I saw and loved him

thus I was given a thorough view of myself, weak and helpless and justly condemned, without a thing to recommend me to his clemency, and then he spoke these words of relief, Thy sins, which are many, are all forgiven thee; go in peace. And in that most comforting peace I have been traveling for over fifty years, and although I have never deserved it, I have ever felt that peace and rest, which is a perfect rest, and as I grow older that rest and peace grows sweeter to me, and it seems more sure to me because of the continuation of it when the tempest raged and clouds obscured the Sun of Righteousness, and at his appointed time the Sun shone through with healing in his wings and I was lifted up above earth and all my trials and fears vanished, for he had healed them, and my faith was confirmed, my hope was both sure and steadfast and entered into that within the veil, whither the Forerunner hath for us entered, he being the firstfruits, or the first one born from the dead, thereby he has begotten us again unto a lively hope by his resurrection from the dead. Now all these things together confirm my hope, for I have lived in them by the grace of our God, who is from everlasting to everlasting and never changes; he is the same yesterday, to-day and forever, and can I not say my hope is stronger? No, not stronger nor more sure on God's part, but am I not more sure, more firmly rooted and grounded in the truth by the repeated experiences which have all, without a single exception, gone to prove the faithfulness of the God I love

and in whom I have put my trust? How true the promise was that Jesus made: I will never leave nor forsake thee, but will be with thee always, even unto the end of the world, and that, dear tried and persecuted ones, is as long as we will need his protecting care, for when this life ends all our trials cease; there will be no sorrow there, for we shall see him as he is, and be satisfied, for we shall be changed and fashioned like unto his glorious body. Dear ones, is not this enough? Why should we try to pry between the leaves to find out what kind of a place heaven will be, or where it will be located, when Jesus has told us he has gone to prepare a place for us, that where he is there we may be also? This is enough for me, for where Jesus is will be heaven for me.

In bonds of christian love,

DAVIS BURCH.

PLEASANT HILL, MO., NOV. 11, 1931.

TO THE SAINTS SCATTERED ABROAD:
—May love, mercy and peace abound. I have just read a Circular Letter written by Elder Gabriel Conklin for the Warwick Association, at Brookfield Church, June 4th and 5th, 1845, signed Gilbert Beebe Moderator and G. Conklin Clerk, which letter I fully indorse, and as a further testimony shall write a few lines on the same subject, if agreeable with the editors.

“Why should it be thought a thing incredible with you, that God should raise the dead?”—Acts xxvi. 8. It would seem by this quotation that there were in the apostolic time those who

denied the resurrection of the dead. When we speak of the resurrection of the dead at the last time we mean the created man, the first Adam, for we know of no other man that will be dead at that time. We know of no man the law was given to but the natural man, Adam, who was so ignorant that he was naked and did not know it, and he partook of the forbidden fruit, and he and all that were of him fell under the curse of the law God gave him. He was substance and not spirit, and of these substance beings God chose, elected and wrote their names in a book when as yet there was none of them, and gave them to his Son, who came in the fullness of time and redeemed them unto God out of every nation, kindred, tongue and people under heaven.

Now let us read a little from Paul to the Roman brethren, Romans eight, commencing at the twentieth verse: “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” God was willing to make this creature (man) just this way, a servant of vanity. Man had no will in the matter of how, where or when he was made, and as soon as he was made he was a willing servant of vanity; and he (God) was going to make this same creature a subject of hope. Verse twenty-one: “Because the *creature itself* also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” The creature has not been delivered manifestly out of bondage and corruption,

Verses twenty-two and twenty-three: "For we now that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The apostle had strong consolation that the creature, the body, was going to be redeemed, and adopted, and these are they whose names were written in a book when as yet there was none of them. Now I think the cavil of words as to whether we are changed to spiritual before we leave the grave, or changed after we leave, is unprofitable, for "we shall not all sleep, but we shall be changed." Please read, at least, the mystery Paul showed the saints, 1 Corinthians, fifteenth chapter, commencing at the fifty-first verse. Notice Paul only told you he would show you a mystery, he did not say he would explain everything.

Brethren, is this your hope? If so, go on rejoicing, trusting in Israel's God, he that has promised to raise your vile body, and fashion it like unto the glorious body of our blessed Savior. Oh why, why should it be thought a thing incredible that God should raise the dead?

T. E. ATTEBERY.

BATH, Maine, June 7, 1931.

DEAR BROTHER LEFFERTS:—I have wanted to write you a long time, to tell you how I enjoy your writings in the SIGNS. I like to read of what you think of the happenings around us. I often

wonder at them, and ask myself why this and why that, and as far back as February, 1930, I felt I must tell you how I liked the editorial. I wish I might be given words to tell you some of my thoughts of how I think we are affected by things around us. I know it is so, however hard I fight it. When I read what Paul wrote in Romans it is a great comfort to me: "For the good that I would, I do not: but the evil which I would not, that I do." There are times when I am very much dissatisfied with the life I live. I would like to be good, but when I look within I find much that is evil and bad. It makes me ashamed, and I know I cannot do one good act. But I have a very bright place to look back to, and I know the sermon Elder Dodson preached was for me. My sins all rolled away and everything was peace and joy; that was a wonderful time. I am a great lover of nature, the outdoors has a great fascination for me. I was reading about the trees of Lebanon, they were of God's planting. I was at Fort Pofham the other day and watched the waves roll in, and thought of how they came just so far, and no farther. What a mighty hand held them, and the other night when I saw the rainbow I thought of God's promise. All those things are wonderful, and when I look into the heavens and see the stars and think how they are held in place, and think of this wonderful world, I have a feeling of awe come over me.

How I would love to be with you all at the Association. It brings sad

thoughts to me, for sister Agnes and I had planned much on this spring, but it was not to be. She was a good sister to me, but my loss is her gain. I hope I can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," but it is with a sad heart. We have met at sister Attie's for our meeting as there are so few of us. God's ways are mysterious and past finding out. As long as God keeps my hope and gives me patience to wait all will be well.

May the Lord bless you and keep you, give you food to eat that will enable you to feed his flock, and give you strength to stand by the truth as it is in Christ Jesus.

With fellowship and love for the truth you speak and write, I hope I am your sister,

RACHEL BEAL POTTER.

MATTOON, ILL., NOV. 26, 1931.

DEAR EDITORS:—Kindly make use of the inclosed in any way you may deem proper. In all probability it may be my last remittance, as I am now well along in my ninety-fourth year of age. I have been a reader of the SIGNS OF THE TIMES for eighty-two years, and for sixty odd years it has come into my own home regularly. Since my home was broken up, nearly three years ago, my address continues to be Mattoon, Illinois. I get out in the open but very little in the winter months. I wish to say to the brethren and sisters that my appreciation of their dear messages

of love and devotion cannot be expressed in words, but I will try in a very brief way to acknowledge receipt of their comforting letters. I am wonderfully blessed of the Lord in that I have no physical pain or suffering to endure. Aside from my own dear family, who anticipates my every need, many other friends see me, daily, in my room. The Lord has been my very present help in all times of sorrow and need. I truly can say, My soul waiteth upon God: from him cometh my salvation.

J. G. SAWIN.

WINNSBORO, TEXAS Dec. 3, 1931.

DEAR EDITORS:—I read the notice in the November SIGNS, and I surely would hate for the paper to be discontinued. I hope the all-wise Giver will provide a way these hard times to keep it going. Every one ought to realize what a struggle the SIGNS has had, and, if possible, send in their subscription. If it were in my power I would help what I could, but I am a poor widow and have had a hard struggle to keep the wolf from the door this year. This depression is awful and extends all over the world, I suppose, but we have much to be thankful for, we are still living. I pray the good Lord to bless each of us and keep our paper going, also the good editors and publishers, who deserve so much for their lovingkindness and patience, God be with you.

A devoted friend,

(MRS.) F. S. PETTY.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1932.

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

HERE we are again at the threshold of another year, and this the one hundredth year in the lifetime of the SIGNS. It is something indeed to have been spared to see this good day, to have been blessed all these years with the necessary wherewithal to maintain a medium of communication such as this among the people of God scattered over this country far and near. Those who have in any way throughout this past century contributed to the support of the paper have been used of the Lord to his glory and to the comfort of his sheep and take no credit to themselves. Those of us who love the paper and the truth it stands for, surely feel

that the Lord put it into Elder Gilbert Beebe's heart to start it in 1832 and to maintain it so long as he lived. When his race was run, the paper did not fall, but others were raised up to keep it going: and so it has been all through the long years: as one editor or editors were removed by death, the Lord raised up others to go on with the work, and so it has never failed. Nor will it fail so long as the Lord has a purpose for it. The paper and those who have conducted it have had their opposers, the way has seemed very dark and rough at times, many times it has seemed scarcely worth while to go on; but then always there has come encouragement from brethren and faith from God to enable the work to proceed. Nobody, either editors or publishers, has made any money out of it: it has never been regarded as a money-making proposition. It was started for the good of the cause of Jesus in the earth, and no other ambition than the defense of the principles of eternal truth has been the driving power all this past century. The past year of financial stringency has been felt by every one all over our country, and all over the world for that matter, and the SIGNS of course has not escaped conditions which have befallen all business; but to-day there is no thought on the part of the publisher or of the editors of discontinuing the paper so long as there is a need for it and so long as the Lord places it in the hearts of his children to contribute to its support. If you owe the SIGNS anything by your subscriptions being in arrears, try to

pay up at once; if you cannot pay now, let us know about it. It is not our intention to stop sending the paper to any who enjoy it and who get benefit from it, just because they cannot pay: yet on the other hand, we do not want to keep on sending it to those who are sufficiently able to pay for it and who simply carelessly neglect to send in their renewals. If you cannot pay for the paper yourself, try to get some new subscribers for it: in that way you help us and help yourself, too. In getting new subscribers, it is not necessary to go out and solicit people of the world to take it. They have no need for it and no use for it. But, maybe, you know friends or brethren who believe the truth the paper stands for, yet who do not take the paper and are plenty able to take it: speak to them about it and see if you can get their subscriptions added to our list. All this helps. Now that the Lord has enabled us to reach the centenary of this paper, we know of no better way to celebrate his goodness than to endeavor to increase the paper's usefulness by getting as many new subscribers as possible for it.

When Elder Gilbert Beebe began the publication of the SIGNS in 1832, he placed in that first number of the paper a statement of the principles for which the SIGNS should stand. It seems appropriate at this time to place this prospectus before our readers to refresh their minds as well as our own. Here it is:

(1) The co-extensive sovereignty, immutability, omnipotence and eternal

perfection of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. "These three are one."—1 John v. 8.

(2) The absolute predestination of all things.

(3) Eternal and unconditional election.

(4) The total depravity and just condemnation of fallen man.

(5) The atonement and redemption of Jesus Christ are for the elect only.

(6) The sovereign, irresistible and (in all cases) effectual work of the Holy Ghost in quickening and regenerating the elect of God.

(7) The final perseverance and eternal happiness of all the sons of God by grace.

(8) The resurrection of the dead and eternal judgment.

(9) The church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the Scriptures are the only rule of faith and practice for the saints of God.

(10) There is no connection between church and state, etc.

In addition to the above ten principles for which Elder Gilbert Beebe was moved to contend, he also made the following statement of the SIGNS' aim:

The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, etc., waging war with the mother Arminianism and her entire brood of institutions.

The paper will be divided into two

parts, viz:

- (1) Jesus Christ set forth.
- (2) Antichrist exposed.

As to how well the paper has kept the faith committed to it by its able first editor, we shall leave others to be the judge. Suffice it to say, that no man or men should ever accept a place on the staff of the paper, either as editor, associate editor or publisher, whose conscience before God is not in accord with the above principles. A man accepting such a position on the paper and then using the columns of the paper to undermine the principles which it advocates, would be no less than a traitor to the cause. We pray the Lord may keep the publication from any such fate befalling it.

In these New Year salutations from year to year, we have always felt like reviewing passing events in connection with their spiritual import to the people of God, but have left little space for it this time. More and more the nations of the world are preparing for war while all the time they talk and confer as to the limitation of armaments and world peace. As we write these lines, the League of Nations is straining every nerve to rescue the Far East from hostilities between Japan and China, but with little prospect of success. Unto the end, wars and desolations are determined. The Word so says and it cannot be otherwise so long as the present organization of the world continues; no human confederation merely can save the world from disaster. More and more as time passes the lineaments of the antichrist, the

man of sin, come more plainly into view. It becomes also more and more evident that this man of sin when he finally steps out on the world's stage will not be a pope of Rome, but an out and out infidel who will himself claim to be God and will exalt himself above all that is called God. This infidel antichrist to whom will be joined many other powers will make short work of "the great whore," the "mother of harlots and abominations of the earth," who has drunk the blood of the saints and of the martyrs of Jesus. This "man of sin," though he may use "Mystery Babylon" for a time to accomplish his own ends, when he becomes sufficiently self-confident will, with his confederates, "make her desolate and naked and shall eat her flesh and burn her with fire." We have already seen this very thing come to pass in Russia where the infidel power has wrecked the state church in that country and has made it exceedingly difficult for any religion to live. 1931 saw Spain disestablish "Mystery Babylon" and put her under the government's foot. 1931 also saw the dictator of Italy and the dweller in the Vatican at odds. For the time, a peace has been patched up, but eventually variance will come and there can be no doubt as to the outcome: both history and the word of God point the way. The infidel antichrist will triumph, but his victory will be short and he will continue but a short space, for the Lord will come and destroy him with the brightness of his coming. This great eventuality is particularly portrayed

in Ezekiel thirty-eighth and thirty-ninth chapters, Zechariah fourteenth chapter, Revelation seventeenth and eighteenth chapters. The past year also has seen a famine of plenty: large crops of all kinds of farm products bringing such low prices that, in many instances, farmers could not afford to gather them. Also luxuries and non-essentials circulate as freely as before. This makes us think of Revelation vi. 6: "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Luxuries, signified by the wine and oil, circulating unhurt plentifully, while the necessities of life such as agricultural products, signified by wheat and barley, bringing nothing at all hardly. In the midst of plentiful harvests, we see the strange spectacle of thousands all over the world suffering for lack of food and other necessities: surely a famine in the midst of plenty. All this is tending toward the great earthquake in Revelation vi. 12. An earthquake is the upthrust of the lower strata of the earth's crust through the upper strata, and this earthquake that is to come is nothing less than just that: a terrific upthrust of the lower ranks of earth's millions through the upper layers of society and government thrusting them aside and taking the reigns of authority to themselves. This has already come in Russia and the end is not yet. This present disquietude and unrest the world over,

fostered by infidel and rebellious principles, may or may not pass for the present; but whether it does or not, ultimately the most terrific earthquake and upheaval that human society and government has ever seen is bound to come. All these signs of the times betoken the approaching end of the gospel dispensation and the end of the Gentile times, the fullness of the Gentiles will have come in and will be gathered home out of all danger before the vials of divine wrath shall be poured out on the reprobate world. This diminishing of the true church is already seen among us, it will be terminated by the coming of the Lord to secretly take away his people from a doomed world. As Lot was taken from Sodom before that wicked city was destroyed, as Enoch was translated before the world was destroyed by the flood, as the Jews were saved out of Egypt before the overwhelming of Pharaoh's host, so the church will be removed from earth before the day of wrath. The word of God promises us that he has saved us from the wrath to come, hence his church will not be on earth when it comes. Jesus says to his church, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Amen. Even so, come, Lord Jesus.

H. H. L.

CIRCULAR LETTERS.

Written by Elder Arnold H. Bellows
The Leavington-Roxbury Association,
now in session with the Second
Church of Roxbury, at Roxbury,
New York, September 16th, 17th
and 18th, 1931, sendeth christian
greeting.

DEAR BRETHREN:—Pursuant to a commendable and long established custom, this Circular Letter is submitted for the benefit of our inquiring friends and brethren. The first and second verses of the nineteenth Psalm comprises the subject of this article: "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." Since words are the signs of ideas, it must needs be that spiritual realities find expression in figures of speech and in appropriate imagery intellectually comprehensible. The world book of nature is therefore representatively employed to declare the things witnessed by those who have learned from the word book of life. The word "heavens" occurs in this instance in the plural form with its natural meaning as well as with a sublime spiritual application to the lives and experiences of God's children. There are the vapory heavens with their spangling, sunbeam-painted clouds adorning the natural firmament, the aerial heavens with their calms and tempests, the solar heavens with their fadeless blue and sunlit splendor, and the evening heavens jeweled with the radiant moon and the

glittering stars. In a spiritual sense, there is more than one heaven recorded in the sacred word, which declare the glory of God in their unfathomable vastness and in the incomparably glorious wonders they contain. The natural heavens were created by God without the knowledge or assistance of man and contain bodies visible and invisible to the unassisted eye. Eloquent with faultless beauty they proclaim the creative, controlling, preserving glory of God, and submissive to unerring law, they testify to the fact that the thing made cannot be greater than its maker, and prefigure the fact that a sinner suffering the penalty of sin and death cannot control nor direct the law of the Spirit of life. The unchangeable law of attraction and gravitation holds with unerring nicety all the heavenly bodies in their orbits and proper places so that collision or confusion is impossible. So in the spiritual heavens there is an added glory in the working together for good of all things for them that are the called of Jesus Christ. The same power that marks the pathway of the planets preserves the saints of God from falling and guarantees their eternal security in Christ. In the creation of the heaven and the earth the evening and the morning are declared to be the first day. The firmament appeared in the natural realm following this first day, typical of the fact that when a poor sinner is born again by the quickening power of the Holy Spirit, he realizes that the night of his deadness and condemnation precedes the day of his life and justification, as he is experi-

mentally led to discern the glory of God in the firmament in the work of his eternal Son. The creation of the natural heaven before the earth was brought into existence signifies the precedence of spiritual things over the temporal world of nature.

In both a natural and a spiritual sense there is a plurality of heavens. Abel, Noah, Melchisedec, Abraham, Isaac, Jacob and others of the saints before the time of Moses had their abode in the patriarchal heaven, for the legal heaven with its holy decalogue and ceremonial law with its elaborate ritualism did not appear until God gave the legal covenant through Moses on Sinai. The decalogue manifested the deadly wound of sin and man's inability through the weakness of the flesh to keep that covenant, while the ceremonial law pointed as finger posts of God to Christ Jesus as the only remedy. The law reigned with all its unspent force until Jesus through his death on the cross ended its power over every subject of grace. The prophets were the stars that illumine the old testament night of man's bondage to sin and death, for even righteous Abel's acceptable offering unto God was a prophetic testimony of Jesus of whom all testimony is the spirit of prophecy. The law is represented by the moon, which has no light of its own, but reflects the rays of the sun as the law reflects the power and justice of God. By the law is the knowledge of sin, and without law there is no transgression, and therefore no demonstration of the love and grace of God through the

unmerited salvation of the sinner by the sufferings and death of the Son of God. The law condemns, separates from God, ministers death and imposes a curse upon violators. But grace justifies through the blood of Christ, draws the offender nigh to God, gives eternal life and brings a deathless blessing. The law with inexorable wrath condemns all mankind as inexcusable transgressors in the figurative shining of the moon from the legal heaven in the nighttime of the poor groping sinner's woe, for night is the time for sleep, and the dreamless drapery of death in sin enfolds a ruined creation. But as the arrows of the Almighty One pierce the quickened heart the glowing stars of the inspired prophets of the old covenant scintillate in the legal heavens with their rays of hope and cheer as they point to the dawn of the gospel morning and the lifegiving rays of Jesus as the Sun of Righteousness.

The gospel heaven proclaims the glory of God in the finished work of his only begotten Son Jesus Christ in the work of redemption and in the destruction of Satan's power as the prince of this world. When the gospel trumpet note of victory proclaimed the ransomed sinners' jubilee, Satan as lightning fell from the legal heaven, death lost its sting and the grave its victory. When the legal heaven was passing away, a dying Jesus hung on the suspended cross between the living and the dead, between earth and heaven, and for three hours the earth was darkened as the thunderbolts of righteous wrath

fell on the sinless one. The moon of legalism demanded a holy sacrifice for sin, and in this sense the moon, or the law, eclipsed Jesus as the sun, as the Savior died and reposed in the tomb. But death had no power over the spotless Lamb of God, who in his resurrection as the Sun of Righteousness shines forth in immortal glory as the luminary of eternal life and happiness for all the called of God. In speaking prophetically of the end of the legal heaven and the dawn of the gospel day Isaiah wrote: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." In the heaven of the gospel dispensation those who have their life in Christ and are justified by his blood find the law fulfilled in him forever, so the legal moon no longer shines for them with its ministry of despair and death. When Jesus comes experimentally into the lives of his people, the old testament stars of the prophets and ministers of that dispensation no longer point to a Christ who is yet to come in the flesh and die for the salvation of lost sinners, and so in this sense cease to shine, for the Prince of Peace has already come in the flesh and declared by his finished work on the cross that the requirements of the law were fulfilled in him for his people, that the times and seasons of the old covenant with its feasts, sacrifices and offerings should be no longer. Through Mary, his mother in the flesh, the royal blood of David's line coursed through the veins of Jesus, while on his Father's side he was the very Son of God and heir to the throne of heaven. By his death, resurrection and exaltation in heaven Jesus has perfected them that are sanctified and made them kings and priests unto God forever. But in the gospel heaven there are the new testament stars, represented by the twelve apostles portraying the entire gospel ministry shining with glowing brightness in the passing night of doubt and distress as the regenerated sinner discerns his experiences confirmed and set forth in the writings of the New Testament, and rejoices with unspeakable joy in listening to gospel preaching. In Revelation a woman representing the church of God appears clothed with the sun (the glory and the righteousness of Christ) and having the moon (the law) under her feet, and on her head a crown of twelve stars (the twelve apostles) typifying the ministry of the gospel heaven, and so declaring the glory of God.

It is in the time of night and darkness that we learn of Jesus that which we declare in the daytime, and it is through much bitterness of soul and deep tribulation. It is then that the silent voices of the prophets speak to

the lonely soul. There is a Nathan to accuse, a Jonah to warn, an Elijah to threaten, a Daniel to announce the doom of ungodly men, a David to proclaim the deathless song, a Messiah, and an Abraham whose faith is imputed for righteousness to all true believers in the sonship of Jesus Christ. It is in the night of his experience that the mourning child of Jehovah learns that there is within himself a Paul to be buffeted, a Peter to be sifted, a weak earthen vessel to be tried that the sufficiency of God's grace shall be manifested, that in the day of rejoicing he shall find himself like John, leaning on the breast of the Beloved.

No other hope is as lively and as precious as that of the child of God. The good things of earth and the enduring treasures of heaven are his. How dearly should every vessel of mercy prize this heritage and seek prayerfully to discern the Lord's body that the order of God's house and the welfare of the brethren be his constant desire. For the sake of Christ and the heavenly calling of the saints, it behooves each member of the church to present his body a living sacrifice, avoiding the appearance of evil and regarding the peace and welfare of sister churches that patience may have her perfect work. In the fruits of the Spirit God's glory is reflected by an upright walk and a godly conversation to the buffeting of Satan and to the honor of God as the firmament showeth his handywork.

ARNOLD H. BELLOWS, Mod.

AMASA J. SLAUSON, Clerk.

OBITUARY NOTICES.

MARTHA BOURLAND HINKSON, the subject of this notice, was born February 19th, 1901, and died June 9th, 1931, aged 30 years, 3 months and 20 days. She was born in Tarrant County Texas, and died at Laredo, Texas. She moved with her parents from Tarrant County to Wilbarger County in 1906, grew to womanhood, secured a good business education and did much work for various companies as bookkeeper and stenographer. She married Jack M. Hinkson June 4th, 1930. Martha was extremely kind, charitable and loveable, often denying herself to contribute to and help others, manifesting the spirit of her Master. She never joined the church, but would often say, Oh if I were only worthy, how I would love to have a home among the Old Baptists. She would listen to Elder W. P. Snider and others preach the unsearchable riches of Christ and rejoice and weep, and say, Oh that I could understand and know more about the goodness and mercy of God. At one time she wrote the unworthy writer (her father) a long letter relating her travel of mind (which was later published in the SIGNS OF THE TIMES), asking many questions pertaining to the christian's hope, and the Scriptures. Afterward in conversation she said she hoped the Lord would be pleased to reveal more of his love, goodness and mercy to her, that she might have a brighter hope, which would enable her to be more at the feet of Jesus and to serve and love him, because he first loved her and gave himself for her. A bright and precious hope of immortality, though never publicly made manifest. To know her, and her tender compassion and love for others, was to love her. But she had finished her course, accomplished the will of God with her, and was called home to her eternal inheritance, which is life eternal, to be with all the redeemed of the Lord for ever and ever, and to praise his holy name throughout eternity.

She was laid to rest in the East View Cemetery, near Vernon, Texas, to await the descent of her immortal King, who shall command her sleeping dust to arise, be fashioned again like unto his glorified body, to worship and praise him evermore.

Written by a sad yet comforted father.

ALSO,

B. F. DAVIS, the subject of this notice, was born in Webster County, Georgia, December 19th, 1846, and died at Snyder, Texas, July 8th, 1931. He was married to Miss Mary E. McGrady November 13th, 1866, and to their union nine children were born, seven of whom, with their mother, survive. Brother Davis joined the Old School Baptist Church at County Line, Johnson County, Texas, in 1878, and was baptized by Elder Law. He was ordained Deacon during the year 1889, and at his death was a member in full fellowship with County Line Church, Scurry County, Texas. He was especially able and gifted in reconciling contending

brethren and bringing peace out of confusion. His unusual ability, fairness and candor strongly established him in the love and admiration of his brethren. Love, peace, forbearance and mercy were his mottoes, yet he was firm and unswerving when truth and justice were at stake. He was sound in the doctrine of salvation by grace, resurrection of the dead and the eternal sovereignty of God in all things. He was very charitable in all things, especially to those of like precious faith. At associations he and his dear worthy companion would often care for and feed as many as one hundred brethren and visitors, it being a great enjoyment to them to serve others. We feel in the purpose of God he has finished his course, fought a good fight, kept the faith, and henceforth there is a crown of righteousness laid up for him, and not for him only, but for all who love the appearing of the Lord. In his passing his community has lost a good and noble citizen, his companion a loving and faithful husband, his children a wise and providential father, yet we mourn our loss not as those having no hope. Our hope is founded upon the eternal Rock of Ages, the precious and tried Stone, the chief Corner and Capstone, who declared, I am he that liveth and was dead, and because I live ye shall live also. Then, dear bereaved ones, it will not be long until we, too, shall be called upon to lay by this old armor, cross the Jordan of death, to meet our blessed Redeemer, with all the redeemed of the Lord, where we shall join in anthems of praise to his blessed and adorable name for ever and ever. May the Spirit of our God lead and guide us in the way of peace and righteousness unto the end of our earthly pilgrimage, is my prayer.

Written by request.

W. S. BOURLAND.

REUBEN HILL COOPER departed this earthly life November 19th, 1931, at his late home near Mansfield, Georgia, in the eighty-fourth year of his age, having been born December 15th, 1847. He had been ill for five weeks with uremic poisoning. Death came to him easily and peacefully, just as it always does to those for whom death is abolished through the great triumph of Christ. He was married January 21st, 1877, by the late Elder Isaac Hamby, to Emma Kate Stanton, who survives him. They have had four children, the eldest son, V. H. Cooper, died twelve years ago. The surviving ones are E. F. and Sim Cooper, and one daughter, Miss Nettie Cooper. He was a veteran of the Confederate Army, having been in the War between the States for a short time. The funeral services were conducted by Elder R. L. Cook, of Social Circle, Ga., at Sewell's Church, interment in Sewell's cemetery. A large gathering attended the funeral, proving the esteem in which he was held. Mr. Cooper is our brother in the Spirit of Christ, for he was a believer in the sovereignty of God and in the salvation from sin through the perfect and finished work of Christ

given us by the grace of God; but he never united with the visible church on earth although he loved the preaching of the gospel and highly esteemed the Body of Christ, yet his unworthiness kept him from baptism in water, though embraced in the Holy Ghost's baptism, we feel sure. He had been a reader of the SIGNS for over forty-five years and eagerly looked for the coming of each issue, which he loved to read and read again. He was very firm in his belief in the absolute predestination of all things, so firm that many professional Old School Baptists in his section could not stand him. The last time I saw him was in the early spring of 1930, he told me then he felt he had not long to live, but that he was still firmly convinced that absolutely all things are in God's hands and that they come to pass according to his will. I could not help but tell him I hoped he would stand firm on that foundation to the very end, that he would do vastly better to meet his Maker face to face believing that way than any other. May the Lord comfort the mourning ones.

ALSO,

CHRISTOPHER A. SHRYOCK passed away from the life of earth November 21st, 1931, at his home, Leesburg, Virginia, aged 67 years, 7 months and 14 days. He attended the last session of the Corresponding Meeting, which met with the Fry- ing Pan Church, but was not at all well at the time, yet had such a strong desire to be at the meeting and hear the preaching. His health failed rapidly in the past few months. He was born April 7th, 1864, near Leesburg, Va., so that all his life has been spent in this vicinity. While he never made any public profession of faith in the way of uniting with the church, he was for many year a faithful attendant of the meetings of the Old School Baptists, whose preaching he loved and whose doctrine he believed. He was married October 20th, 1928, to Miss Mabel Thomas, of Leesburg, Va.; daughter of the late Phineas and Sallie Thomas. Both her mother and grandmother, as well as other kindred, were members of the Mt. Zion Church. Their married life was brief but very happy. "Three very short but memorable years in my life," she writes me. Mr. Shryock was truly a gentle and kindly man, one who lived peaceably with all men. I never have known him to say a harsh word of any one. I saw him several times as the end drew near and he assured me he had no dread or fear of the end whatever. "Everything is all right with me," he said.

H. H. L.

GRACE VEECH CROSIER passed from this life at Carthage, Missouri, on the morning of November 6th, 1931. She is survived by one sister, Sarah V. Curry, who resides at Canon City, Colorado. Mrs. Crosier was the daughter of John B. and Cynthia Saunders Veech, and was born February 19th, 1856, at Clay Village, Kentucky. In 1857 her

parents moved to Henderson County, Illinois, where she spent most of her life. In 1897 she was married to Addison S. Smith, who died in December, 1906. She united with the Old School Baptist Church at Greenbush, Warren County, Illinois, on Saturday before the third Sunday in October, 1894. That afternoon she was baptized by Elder I. N. Van Meter. She was the last person he baptized. In 1917 she was married to Henry Norman Crosier, who died October 20th, 1931. This was just seventeen days before Mrs. Crosier was called home. Although living in Carthage, Mo., for the past twelve years, she held her membership in the church at Greenbush and was a regular contributor to it.

Her sorrowing sister,

SARAH VEECH CURRY.

J. PAUL HARVILL, our dear departed brother, was born in Hickman County, Tennessee, December 6th, 1871, and departed this life October 6th, 1930, aged 58 years and 10 months. He united with the Old School or Primitive Baptist Church in Nashville, Tennessee, and remained a faithful member until the Lord called him home. He was also one of the deacons. He leaves a wife and five children, several brothers and sisters and many friends to mourn their loss. We miss his presence and his faithfulness in the church, but feel sure our great loss is his eternal gain.

J. R. HATCHER.

INFORMATION WANTED.

BROTHER Charles L. Harmon, 1815 Second Avenue, Sacramento, California, is anxious to know if there are any Primitive Baptists living in or near that city. If there are, please communicate with him at the above address.

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

Elder D. L. Topping, Md., \$2; Joseph F. Hall, Maine, \$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; A. W. Bloomfield, Mo., \$2; Mrs. Abner R. Burrows, Md., \$2; Miss E. Annie Parker, Md., \$3; Elder J. G. Sawin, Ill., \$3; "A friend," Ore., \$5; Mrs. M. Coons, N. Y., \$2; Mrs. M. E. Drake, N. J., \$1; Mrs. May J. Ege, N. J., \$3; Mrs. J. D. Shafer, N. Y., \$1; Cyrus Cross, N. Y., \$3; Mrs. Martha E. Holloway, Md., \$3; Mrs. Sara W. Slack, Del., \$3; Addie P. Jackson, Pa., \$1; S. W. Shipway, N. Y., \$3; Miss Nettie Cooper, Ga., \$1; Miss Susie A. Stone, N. J., \$2; Mrs. W. O. Harris, Okla., \$1; W. H. Chaney, Texas, \$1; Wm. D. Chapman, N. Y., \$2; Mrs. J. A. McTaggart, Ont., \$2; Nellie M. Palmer, Maine, \$3; Addie Livingston,

N. Y., \$2; Elder V. R. Harris, Ark., \$1; Mrs. Mary E. Pittman, Kans., \$1; Woburn Church, Mass., \$5; Semma E. Corder, W. Va., \$1; Kate R. Forbes, Kans., \$1; Annie E. Putnam, Iowa, 50 cents; W. T. Hughett, Ill., \$6; George R. Tedford, Mass., \$1; Elizabeth Y. Mace, Pa., \$3.

CHANGE OF ADDRESS.

Elder C. W. Anderson having changed his address from Witter, Arkansas, to Saint Paul, Ark., requests his correspondents to address him at the latter place.

M E E T I N G S .

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows (the Lord willing) to preach for them the fifth Sunday in January, 1932. 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 are welcome.

ADDIE LIVINGSTON, 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.

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.

SALEM OLD SCHOOL BAPTIST SELF-PRONOUNCING BIBLE 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.

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.

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

S. B. MOFFITT, Pastor.

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

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every 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.

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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. 100. MIDDLETOWN, N. Y., FEBRUARY, 1932. NO. 2.

CORRESPONDENCE.

ROMANS VIII. 31.

“WHAT shall we then say to these things? If God be for us, who can be against us?”

DEAR EDITORS AND READERS OF THE SIGNS:—In response to a number of solicitations from different sections of the country for me to write for publication in the SIGNS, I am sending you the following thoughts for your examination and disposal, which are submitted entirely to your judgment without prejudice on my part; only I would suggest that more suitable matter be not displaced to make room for this.

The quotation from Paul's letter to the church at Rome at the head of this article presents in two questions a wide field for thought. “What shall we then say to these things?” That is, the things which he has just been affirming to the people of God with such comforting assurance. “These things” embrace all of the transactions and relations of the “elect” under the law and the power and dominion of sin, their

covenant standing in Christ as portrayed through Abraham, the father of the faithful, their redemption, justification, calling, adoption, sanctification, resurrection and glorification. The apostle took the various transactions up step by step and showed the ruined and needy condition of the subject of all these favors, his utter helplessness, without merit, without strength, without desire for holiness, without God, for he had separated himself from God by his sins, and without hope, for the law which was the creature man's only way of access to God had been closed and the flaming sword of God's vengeance against sin had been planted as an everlasting barrier against man's future attempts to reach God through the law. The apostle then declares how Christ, in whom are hid all the treasures of eternal favors, has met all the demands of infinite justice on their behalf, and so completely blotted out every claim that stood in justice against them, that he challenges all worlds to bring a single charge against

God's elect, by asking, "Who shall lay any thing to the charge of God's elect?" Affirming, "It is God that justifies." The apostle shows also the nature and strength of the obligation laid upon these justified and called sinners to serve God. It subsists not any longer in the strength of the law's commandments and threatened penalties, but in a relationship established and promoted by love which is infinite in its origin and endless in duration. In making up his case the eminent apostle has raised up the victorious reign of grace in contrast to the conquests of sin, and showed how complete and how decisive is the victory, and admonishes the redeemed and called saints not to yield their members as instruments of unrighteousness, and assigns as the basis of his admonition, "For sin shall not have dominion over you," because you are not any longer under the law from which sin gets its strength, but under grace, which dethrones and abolishes sin and death and gives life to the dead and liberty to the captives under sin.

Now what shall we say to all these things? Are we doctrinally, practically and experimentally in accord with these things, or are we arrayed against them? We would do well as the professed disciples of Christ and faithful adherents to the divine record to follow the sacred injunction to "examine yourselves, whether ye be in the faith; prove yourselves," lest we be proven reprobates, having only a form of godliness without the power that establishes its being in God. Then doctrinally do we believe

and teach that in our standing in Adam none are righteous and none seek after God? that together all are unprofitable? That while dead we were reconciled to God by Christ? That when we were without strength Christ died for the ungodly? That when Christ died and rose again he freed every heir of promise from all claims of the law? and that the Holy Ghost takes the things of Christ and shows them unto his children and guides them into all truth? Reveals to them and in them first their own utter poverty and worthlessness, and then the treasures of the riches that are in Christ; and takes possession of them and dwells in them and leads them, directs and instructs them, keeps them and trains and disciplines them, that they may show forth the praises of him who has called them out of darkness into the marvelous light of Christ? And does our experience and practice harmonize with these glorious truths?

But to proceed a little further. Are we willing to acknowledge that without Christ we can do nothing? That to will is present with us, but we cannot find how to do the things that we would? That not only is it necessary for us to be made free from the legal claims of sin, but before we can enter the spiritual service of God we must be made free from the power of sin? "What shall we then say to these things?" Is that your experience, or are you a conditionalist and can set sin on the throne or grace just as you will? Can you become the servant of sin or of righteousness at your own behest? What

are Paul's instructions on this point? I have felt that our experiences teach us much the same truth as he asserts. Hear him: "Being then made free from sin, ye became the servants of righteousness."—Rom. vi. 18. Now to establish the fact that this freedom from sin was an experimental freedom from the reigning power of sin I will refer you to the sixteenth verse and the nineteenth verse of this same chapter, which show that you are the servant of sin if you yield your members as instruments of unrighteousness, and that at such times you are free from righteousness. The twenty-third verse shows clearly that we cannot serve God under such conditions, but must wait upon the Lord, must be made free from sin before we can have our fruit unto holiness. This I think is much the same as the apostle expressed when he said, "To will is present with me; but how to perform that which is good I find not." It is true this leaves the child of God helpless and dependent and exposed to all the corruptions within and all the temptations without, so far as his own strength of armament is concerned. When the strong man was stripped of all his armor wherein he trusted by the stronger who came upon him he was from that time on defenseless in his own right, and so we hear him crying, O Lord, I am undone. I am a man of unclean lips; I dwell in the midst of a people of unclean lips. Yes, every trembling prisoner of hope has been brought to this point of desperation where he could have called for the rocks and mountains to fall on him and hide

him from the face of him that sat on the throne.

But in the experience of these little ones are distressing scenes, threatening storms, frowning providences, legal doubts, heart conflicts, cruel persecutions, gloomy fears pouring into the soul. Can we do nothing about it? Can we not run away and hide from all this? Where shall I go and whither shall I flee, is the distressed soul's inquiry, but the answer comes back, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." These heart exercises are designed for the trial of your faith which is more precious than gold, and you cannot run away from them. Then what is the defense of the Lord's children? How may they travel with safety through a world which is infested with bitter foes? The answer to every such inquiry is found in the latter clause of our text: "If God be for us, who can be against us?" I wonder if we comprehend just what it means for God to be for us. It means that all the persons and all the perfections of Deity are engaged in our behalf; that nothing in the whole realm of God's government can operate subversive to our spiritual interests. "We know," says the apostle, "that all things work together for good to them that love God." Even though these searching experiences come which distress you, alarm you, wound you, strip you, humble you

and cast you into midnight darkness, your interests are none the less the object of His constant concern than when you are mounting on eagles' wings to behold his glory. His consoling words are, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." And again, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." He has engaged to make darkness light and crooked things straight. Everything can be found in Christ that a poor soul can need and all that a sovereign God can give. "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?" The greatest, the most precious, the most costly gift that heaven contained was freely bestowed to secure the heirs of promise in their inheritance, and the question now is, "How shall he not with him also give us all things?" Is it any surprise then that the apostle would say, We know that all things work together for good to them that love God? If God is for you, then, dear children of God, you have nothing to fear. He will turn every cross, every doubt, every tribulation, every persecution, every foe, to the promotion of your spiritual good. Your merciful Father has made that his concern, and he has assured us that he will not suffer his faithfulness to fail. It is a com-

forting truth that our safety or our happiness does not depend upon our faithfulness, but all that concerns our spiritual well-being depends upon his faithfulness to his covenant promises and his immutable oath. It would be as easy for God to cease to be God as for one of his promises to fail. So intent is Jehovah upon safeguarding the interests of his elect that he bestowed upon them in Christ the fullness of God, and turned all that befell him at the hands of his enemies to their everlasting benefit. His flesh is their food, his blood is their drink, his stripes are their medicine, his righteousness is their garment, his salvation is their walls and bulwarks. When his enemies wounded and bruised him, crucified him and pierced his side, the fountain was opened for the sin and uncleanness of his people. He proved in every transaction that he was for them and that the worst that sin and Satan and the world could do did not in the least endanger the interests of the objects of his love and care. No wonder the apostles could say, "Why do the heathen rage, and the people imagine a vain thing?" when the rulers and the people were gathered against Christ. They raged because they were not reconciled to his authority and preeminence, and they vainly imagined they could destroy his power and set his counsels aside. But how vain were all their efforts; they only succeeded in doing just what God's hand and counsel predestinated; no more and no less; and this is just what he assures works together for good to them that love

him. All of your interests, dear child of God, are intrusted to Christ and he guards them continually. He is that "nail in a sure place" upon which is hung not only "all the glory of his Father's house," but "the offspring and the issue." There is nothing that concerns God's glory or the welfare of his children that was not fully provided for in that fullness that dwells in Christ. This is that fullness that "fill-eth all in all." When Christ took that out of the way that was "against us" and "contrary to us" and "nailed it to his cross" he left his children exposed only to such things as he had designed should work for their good, and in it all he has gloriously proven that he is "for them." "What shall we then say to these things? If God be for us, who can be against us?" Let the apostle answer. He says in all our tribulations, distresses, persecutions, famine, nakedness, peril or sword, we are more than conquerors through him that loved us, and then adds, "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." Then let us say with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance."

Should this find its way into print, and be blessed to the comfort of one of the little ones in Zion, I shall be boun-

tifully rewarded for the effort; and if your thoughts are for a little moment engaged with heavenly things, it will be to the praise of God's glorious grace.

Yours in humble hope,

J. R. HARDY.

DALLAS, TEXAS.

M E R C Y .

WHEN a certain lawyer stood up and tempted the Savior, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." But the lawyer, "willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took

care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him. Then Jesus said unto him, Go, and do thou likewise. Now it came to pass as they went, that he entered into a certain village: and a certain woman, named Martha, received them into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." This Scripture, according to my understanding, teaches three very important lessons: one is, that it is impossible for man of and through himself, or of his own efforts, to inherit eternal life, as no man can love God except he know God, and has been drawn by the chords of his love, and then, like Paul, he will be brought low and made to know that he is utterly weak and helpless and the chief of sinners, but as there is nothing impossible with God, therefore, through him we can do all things. Without him we

can do nothing. If we love him, it is because he first loved us, and gave his only begotten Son that through him as many as the Father hath given him should inherit eternal life. For Jesus said in John i. 1-3, "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Thine they were, and thou gavest them me." No man can of himself, or of his own will, love God with all his heart, with all his soul, with all his strength, with all his mind; nor his neighbor as himself, as it is only through the divine will of the eternal and unchangeable God that we can do any of these things, and not all the prayers which have been or ever will be uttered can change this one iota, as all these things are decreed in the eternal purpose of Jehovah. It seems to me that of all the words contained in holy writ there is just one word which in its preciousness to me is next to the word love, and that word is "mercy," and it seems almost impossible to separate the two, for where the love of God is, there is mercy. If there is a faint ray of hope in my breast, it is through the love and mercy of God that it is there, and it is through these that I have been kept through this present evil world. In the parable of the good Samaritan contained in this Scripture, which to me is one of the dearest and most precious in holy writ, the word

"mercy" is brought out and shown as the very essence of the parable, ending as it does: "And thy neighbor as thyself." To make it stand out more vividly, the lawyer asks, "Who is my neighbor?" Then the parable about a certain man journeying from Jerusalem to Jericho falling among thieves, and finally the question, Which of these three, the priest, the Levite or the certain Samaritan thinkest thou was the neighbor to the man who fell among thieves? and the lawyer again supplied the answer: "He that shewed mercy." And the Savior said, "Go, and do thou likewise." This simple little vivid lesson, number two, so beautifully tempered with mercy, is very precious to me, and I feel that it is more important to do as the lawyer here was directed to do: "Go, and do thou likewise," than it is to observe all or any one of the articles of faith ever written, now or at any time in all the world. Comfort those that mourn, proclaim liberty to the captive, open the prison to those who are bound. It is written in Galatians vi. 1, 2, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." It is also written in Proverbs xiv. 31, "He that oppresseth the poor reproacheth his Maker: but he that honoreth him, hath mercy on the poor." Again, in the sixteenth chapter, sixth verse, "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." It is surely

divine inspiration which guided the pen of Rowe when he wrote the following beautiful lines:

"'Tis mercy! mercy, the mark of heaven impressed
on human kind,
Mercy that glads the world, deals joy around;
Mercy that smooths the dreadful brow of power,
And makes dominion light. Mercy that saves,
Binds up the broken heart and heals despair."

Again, the pen of Addison, when out of a thankful and contrite heart he gave us,

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

There is no better rule to try a doctrine by than the question, Is it merciful or is it unmerciful? If its character is that of mercy, it has the image of Jesus, who is the way, the truth and the life. Shakspeare has asked the question, How would you be if He who is the top of judgment should judge you as you are? Oh think on that, and mercy then will breathe within your lips like new made man.

Let us hear again the words of Jesus as he speaks to Martha as she was cumbered by much serving and Mary sat at the feet of Jesus and heard his word, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." This third lesson is to sit at the feet of Jesus and hear his word, rather than to be careful and troubled about many things, or to be cumbered by too much serving. Let us, like Mary, sit at the feet of Jesus and hear his word, "Go, and do thou likewise:" show mercy.

ALFRED E. TITUS.

TRENTON, New Jersey.

BLOWICH, Nr. Walsall, England.

ELDER AND MRS. GEORGE RUSTON—

DEAR FRIENDS IN THE LORD:—I am sorry to say I have been quite unable to answer your kind and most welcome letter, which came safely to hand last January, and which I now thank you for.

You wished to know if I got the SIGNS OF THE TIMES all right. Yes, and am glad to receive it, as I find a bit of comfort in reading your epistles, and I hope you will be long spared to sound the alarm among the people. Tell them all have sinned and come short of the glory of God, as I hope you do, and that none will ever come to Christ Jesus but those who were given to Christ before the foundation of the world. Exhort them to come out from the world and be separate, and God will be a Father unto them, and they shall be his sons and daughters, so saith the Lord God Almighty. Bless his precious name, that he ever sent these words into my heart and caused me to cry, "God be merciful to me a sinner," and to leave the world's deceitful shore, to leave it to return no more. Many times he has spoken these sweet words into my heart since that time: Behold, I am with you always, even unto the end; and he has given me faith to believe him when he has whispered into my soul, I am thy God from the land of Egypt. In my late and most severe affliction I had the sweet assurance that in all my sufferings the everlasting arms were underneath me. Three times did I lose myself and thought I was going to that bright

world above, and seemed to hear that beautiful verse of Toplady's sung:

"Shudder not to pass the stream,
Venture all thy cares on him,
Him whose dying love and power
Stilled its tossing, hushed its roar."

I awoke to find myself in this body of sin and death, tried and tempted by the devil in many ways. He would have me believe that I have never been called by grace at all, and that all the peace and joy I have had is not of God, and that at last I shall be left to sink with the wicked that know not God. But as the Lord has delivered me many times out of these low waters, and doth deliver, I trust he will yet deliver. I am still full of rheumatism, and have lost the sight of one eye, so cannot do much at writing; can just hobble about the house and do a little washing and dusting. My son has been at home now more than two years and he is very good to me, but try where he will he has not been able to find work. But the Lord is still mindful of us. May he grant you grace to endure hardness as a good soldier of Jesus Christ.

I thank you for your kindness in sending me the SIGNS.

I thought of sending my letter away last night, but was prevented by a sick turn, so now I will give you a text that has been on my mind much of late. I cannot seem to find the chapter, but you will know where it is: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." I have never heard it preached from, and would much like to have you give your mind upon it in the SIGNS, or

by letter. I see a blessed contrast in it, but cannot define it. In the silent hours of the night with power these precious words were given unto me: But ye are come unto Mount Zion, the city of the living God, etc. Read it through, as I have not time to write it. Again when troubled with doubts and fears these sweet words came to me:

"Look up, look up, your life's in me,
I bought you on Mt. Calvary;
I married you before the fall,
And you shall ever with me dwell."

Another time the hymn, "It is finished, hear the dying Savior cry," was very sweet to me, and oh the peace that then flowed into my soul. The word saith that the Lord will be a refuge for the oppressed, and they that know his name will put their trust in him. Not hear his name spoken well of, or read it in the Book only, but know it for themselves in their very hearts. Christ in you the hope of glory. All other knowledge is not worth a name and will leave us short of heaven. A lady at Wellingsborough recently sent me a book of good Dr. Watts' to read. I have been well acquainted with his hymns from early days and could sing them for an hour without a book, but he wrote some in the book sent me about souls made perfect in heaven and their employment there, which to me was speculation. Getting there is the thing; leave all about what we shall do alone until we are there. The best of men have erred, and so has Dr. Watts in some of his hymns. Where he says, "Whilst grace is offered to the prince the poor may take their share," nothing of the kind, for when a thing

is offered you can put your hand out for it or not. Now how can a dead man do that? In another hymn he says, "We humbly trust thy word and take thy offered grace." Grace is not offered at all. I heard your dear father say there were many hymns he would not sing, but I never found them until they were sung at other places, and when I have heard them I have thought it better to stay home and read better things.

May a double portion of God's good Spirit be given you to dig deep into the glorious mine of spiritual truth that is to be found in God's most holy and blessed word, so that you may hear at last the grand welcome, Enter thou into the joy of thy Lord. I beg you to pray for me, and I hope that your partner, your family and yourself are in good health.

I remain yours faithfully,

MARY WOODHOUSE.

(See editorial reply in this number.)

FAYETTE, Alabama.

DEAR EDITORS:—I read a story in my school book when I was a boy, the subject of which was, "The Bible the best of classics," and after studying it for fifty years I have fully decided that it is far superior to all other books. It is the best history of ancient times the world has ever known. Even the great Jewish historian, to wit Josephus, in all his writings beyond Moses, he just takes up Moses and follows him. In a word, a good portion of his "Antiquities of the Jews," is really the Bible in another man's words. And all the

historians I have ever read after get their ancient history from Moses. The beauty of the Bible consists in its prophecy and promises and their certain fulfillment, regardless of all surrounding circumstances. These promises began to be made at the very beginning. When man transgressed and fell under the curse of the law God promised him a Redeemer, even before he ever sought it or asked for one. The seed of the woman shall bruise the serpent's head. (Gen. iii. 15.) God renewed this promise with Noah and brought him over the flood. "And Lamech lived an hundred eighty and two years, and begat a son; and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."—Gen. v. 28, 29. Again he renewed this promise with Shem after the flood: "Blessed be the Lord God of Shem [the potter of the Jews]; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents [church] of Shem." Japheth is the father of the Gentiles. The Lord renewed the same promise to Abraham, saying, "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."—Gen. xii. 3. The same promise is made to Isaac, Gen. xxvi. 4. Also to Jacob, Gen. xxviii. 14. Also, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This "scarlet

thread," Josh. ii. 18; this "Daystar," 2 Peter i. 19; this "strait and narrow way," Matt. vii. 14; this "promised Redeemer," have come down to us through the ages in such a way as to bear a blood relationship to all the tribes of earth, and the promise has been renewed from time to time among the judges, kings, prophets and priests, for he must be a prophet, priest and king to all his, who are to be gathered from every nation, kindred, tongue and people under heaven, and in the final windup he will judge the world in righteousness, and inasmuch as he is the head and husband of his redeemed family (Eph. v. 23), do you not think when she (the church) is tried she will come clear? But the judgment was settled nineteen hundred years ago, when mercy and truth met together, and righteousness and peace kissed each other; truth sprang out of the earth, when righteousness looked down from heaven (Psalms lxxxv. 10, 11), when God's holy and righteous Spirit looked down on the low estate of his handmaid, the virgin Mary, and the Holy Ghost overshadowed her, it was then that truth sprang out of the earth, or Jesus (who is the truth) was born, and "He shall save his people from their sins."

The Bible is the most beautiful love story in the world, and it takes it all to complete the story. God himself is the author of this story, and he tells you to resort to him when you fail to understand it. (James i. 5.) So you need not go to the preacher, for he is just a man. Suppose you try it.

G. W. BERRY.

BELINGTON, West Virginia.

DEAR EDITORS AND PUBLISHERS:—
 Find inclosed check to cover two years' subscription to the SIGNS, and with it accept my sincere thanks for the privilege and pleasure of reading its precious pages so long without pay. I am filled with painful remorse as I pen these lines to ask your forgiveness for having neglected this duty so long. To manifest such ingratitude and unconcern was indeed not my intention, but I am so prone to evil, doing the things I would not, and leaving undone the things I would. To will is present with me, but how to perform that which is good I find not. After making many attempts and failures, I find that I cannot command words sufficient to express the true feelings of my heart. Surely such goodness and mercy is from God's own hand, handed down through his ministering angels to one so vile and corrupt, so unworthy and undeserving as I, fills me with awe; with a humiliating desire to praise him more and more, for it is he, the Fountainhead, from whom all our blessings flow. Truly I am sorry that I have not been able to remit sooner, but hope this little mite may fit in somewhere, to do its part in helping further the cause of our beloved SIGNS. A brother has expressed himself as having wondered if we were making it an idol, and for that reason might have it taken from us. I cannot think of it in that way. We love it for the expression of the name it implies, "Signs of the times;" for the very truth it upholds; as a medium of communion and fellowship with each

other, bringing sweet messages from far and near; as a revelator or transmitter, giving out gleams of light on many portions of Scripture that would otherwise, to many of us, be dark. In other words, is it not merely an auxiliary to the Bible? helping us to better understand its deep mysteries, reaching down into its depths and handing out food to the hungry. Or, might we not say, an explanatory clause or sequel? giving us an insight to many of the hidden truths contained therein; an unfolding of the Scriptures, imparting new knowledge, teaching us things we already know, but, like a forgetful child, must be taught over and over again; giving honor and glory to whom it is due; revealing our own depraved nature, causing us to search diligently for evidence that we are children of the heavenly King. I have been saddened at the thought of having to give it up personally, because of financial matters, but how much greater that sadness should its publication have to cease. If it is serving the purpose by God intended, as we humbly believe, he will provide for its support as long as it pleaseth him.

Now in conclusion, we have often heard a quotation similar to this: The time will come when we cannot know (or discern) summer from winter (or the changes of seasons), save by the putting forth of the leaves. Will some one please tell me where to find it, if there is such Scripture? I have searched, but so far have been unable to find it.

I feel very much like the dear

brother who said he had written much and said nothing. I have very awkwardly rambled about, failing, I fear, in all points to convey the meaning intended. However, it is at your disposal; if you see fit to publish, correct all errors, striking out anything that does not meet with your approval. If it has a better place in the waste-basket, consign it there, and pardon the transgression.

Soliciting an interest in your prayers, and with an earnest desire for the peace and welfare of Zion, with special blessings on the SIGNS, with all its staff, I am your very unworthy sister in hope,
(MRS.) F. W. GAINER.

LEXINGTON, Kentucky.

DEAR PUBLISHERS AND READERS:—
Inclosed please find my check for three subscriptions for the dear old SIGNS.

I note your article in the November number, and I do hope the delinquent ones will make a double effort to meet their obligations. It has indeed been a trying time on many, and two dollars may seem but a small amount to a subscriber, but in the aggregate it means a large amount to the publishers. The SIGNS is entering its one hundredth year, and I do hope and pray it may continue. It has been a family paper in our family for more than eighty years and I feel that I could not do without it, when it is read to me. Scripture comes to me many times and I feel I would like to write a few lines to the dear readers, but cannot do so on account of my blindness, but when the letters and editorials are read I would

love to tell you the comfort I receive from them. I feel I can say, like Paul, "I am less than the least of all," and hope I am what I profess to be, because I know and love the truth when I hear it preached. Seventy years ago the second Saturday in December last I spoke for the first time, and I have never shunned to declare the truth as it is in Jesus, in all its fullness, and I can say again with Paul, I am ready to be offered up. I have just passed my eighty-eighth year (January 2nd), and to the many who have written me their greetings in words of love and fellowship and good wishes I want to tell you how greatly your letters have comforted me, and I thank all of you. They came from Canada to Florida and from New York to California. God bless you all. I cannot express the joy and comfort they gave me. My general health is as good as can be, and I would be as active as ever if I could see, so I have much to be thankful for. Wherever I go I find kind and loving attention, but I do not go away from home in winter months. I often feel as David said, Now, Lord, that I am old and gray-headed, forsake me not. In this blessed faith and hope is the anchor of my soul, and I would not exchange it for the riches of the world.

In conclusion, I feel to say with the poet,

"Weak is the effort of my heart,
And cold my warmest thought,
But when I see thee as thou art,
I'll praise thee as I ought.

"Till then I would thy love proclaim
With every fleeting breath,
And may the music of thy name
Refresh my soul in death."

This letter has been extended to a greater length than I had thought, and there is yet much more I would like to say.

With, love, fellowship and best wishes to you and all the dear readers, I am, unworthily your brother, the least of all,

P. W. SAWIN.

FREEWATER, Oregon, Dec. 20, 1931.

DEAR EDITORS:—I am now like the widow to whom the prophet was sent, who was picking up sticks to cook the last cake that she and her son could eat and die. If it is not the will of our God to perform as great a miracle with my eyes as he performed with the meal in the barrel and the oil in the cruse, this will be the last the dear readers of the SIGNS will see from my pen, for it is with great difficulty I am now trying to write to let my correspondents know why I have not answered their last good letters. I have been examined by a specialist, and he pronounced my case a hopeless one. I am not entirely blind, I can yet see to walk around, but cannot read plain print as the SIGNS. My wife loves the precious truth it brings to us each month and enjoys reading your good letters. I truly hope you will continue to write to me, for your good letters cheer my drooping spirit in this dark and gloomy day. While my natural sight is failing, oh how my poor soul does rejoice in the fact that faith in God is one of the abiding principles that cannot fail. Faith, hope and charity, these three abiding principles are like the widow's

(church) meal in the barrel and oil in the cruse, will never fail God's humble poor. So this being true, we can sing as we pass through this valley and shadow of death; we will fear no evil, for thy rod and thy staff they comfort us.

If this little note finds room in the dear old SIGNS, I want to say, God bless you all, and if you see my name no more in it, may it be the will of God to enable its subscribers to come to its aid that it may continue to still comfort the poor of the flock.

Thanking the editors and publishers for their kindness in sending me the paper, I am, I humbly hope, yours in gospel bonds,

J. T. BARNES.

SHELBYVILLE, Kentucky.

DEAR EDITORS:—It gives me great pleasure to address you on your one hundredth birthday. For forty years of that time I have perused its pages, and a few times articles from my pen have been published therein. In my travels among the brethren it has always been a delight to me when entering their homes to find copies of the dear old SIGNS, especially new acquaintances. It is one of my best introductions, and at once I feel at home. How times have changed since the first issue in 1832. Many isms and schemes have sprung up. Some have gone out from us who could not endure the sound doctrine of the word, but through it all almighty God has led you, proclaiming, "The sword of the Lord and of Gideon." It has been a

source of great comfort to many of the Lord's isolated people who have not had the pleasure of meeting with the brethren, and to those who are of the shut-ins who are not able to attend the meetings, and I am glad to be numbered with that sect we know is everywhere spoken against. What can we expect? as our Lord was in this world, so are ye. He has told us, If they have not heard my sayings, they will not hear yours. I am glad to see the fellowship existing between the present editor and the three associate editors and the present manager of the SIGNS. Nicely have they worked together for the comfort of the Lord's chosen people, and for one hundred years it has come to us laden with messages of love, declaring the same principles adopted in 1832. Dear brethren scattered abroad, let us not be neglectful of our duty toward them, for it costs them money, time and labor. It carries no advertisements to remunerate them. Let us help to keep it clean, reliable, trustworthy, and a paper that is not ashamed to declare unto us the whole counsel of God.

I beg to remain, yours in gospel bonds,

GEORGE L. WEAVER.

JACKSONVILLE, Ill., Dec. 11, 1931.

MY DEAR LOVED ONES:—Once more I will try in my weak way to tell you how I love to read our family paper, the SIGNS OF THE TIMES. To read it you would think Elder Beebe was with

us. I think God in his mercy has blessed us to read the truth from the first page to the last. The dear editors and all who write for our dear paper are blessed to write the truth. Oh how thankful and grateful my heart is to each and every one who writes for its columns. I love every word and read it over and over again, and as I read I long to see each one and tell them how wonderful it is to be so blessed with that precious gift God in his mercy has given each and every one. Often in the still hours of the night I feel cast down and unworthy, not one ray of light, all is dark. Oh could I find words that would make you know the feeling of unworthiness, and I cannot rest when I think how cold our love is for our God, our church and our dear brethren and sisters. Oh tell me, why is it so? No one of the world wants you to talk of God's word, his goodness or his love. They say, Be good, do right, and you will be saved. No comfort! No wonder we treasure every word in our dear paper through darkness and when we feel so unworthy. God knows what is for our good, and will make us be still and know that he is God. December 14th I will be seventy-seven years old, and have read the SIGNS since I was eighteen, and my hope is that you will be spared to us many years. I do hope God will bless you with love and mercy.

Your little sister in hope,

MARY E. PARROTT.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1932.

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PSALMS LXVIII. 13.

"THOUGH ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Some time ago we received a good letter from a sister in England, who is a reader of the SIGNS OF THE TIMES, asking that we give our views upon the above Scripture, which we will do if God permit.

The Lord often by the mouth of his prophets reminded Israel of her humble beginning, and when she came before her God she was taught to confess, "A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few."—Deut. xxvi. 5. The prophet Isaiah saith (chapter fifty-one), "Look

unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Thus Israel in our text is referred to as having "lien among the pots." Down in Egypt when a Pharaoh arose that knew not Joseph, Israel was forced into servitude and they afflicted them sore, yet the more they afflicted them the more they multiplied and grew. They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with vigor. (Exodus i. 14.) And the children of Israel sighed by reason of their bondage and they cried and their cry came up unto God. Their taskmasters were so cruel that the spirit of the people was broken and their resistance was gone. What was really a great nation, mightier than the Egyptians, was reduced to a nation of slaves, subject to the Egyptians and ready to perform any menial labor that was required of them. Thus the expression, "Though ye have lien among the pots," means that the Israelites had been common slaves to the Egyptians, living and sleeping among the pots of service. The term "pot" does not signify a vessel of a certain kind, but is applicable to a variety of shapes and kinds, thus jars, pitchers and bowls, cauldrons and kettles were commonly called pots, and Israel in Egypt labored and lay among them, and the Lord tells us in Psalms lxxxvi. 6, "I removed his shoulder from the burden: his hands were delivered from the pots." This wonderful deliverance of Israel is set forth in the

Psalms from which our text is taken. It was a triumphant deliverance, as set forth in the seventh and eighth verses: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: the earth shook, the heavens also dropped at the presence of God: even Sinai was moved at the presence of God, the God of Israel." Thus Israel was brought from among the pots of Egypt to a land promised unto Abraham and his seed, but came not in her own strength, but in the strength of the Lord. When she overcame, she went forth in the strength of the Lord. When she fell she fell because of unbelief: the word did not profit them (that fell), not being mixed with faith in them that heard it. Thus faith was the power that lifted them from among the pots, and that not of themselves, it is the gift of God. They could not stir until "the Lord gave the word." (Verse eleven.) The word was the word of faith that freed them from the bondage of Egypt and carried them to their inheritance. Thus Israel of old in all her trials, conflicts and deliverances was borne and carried on the wings of love and mercy, spoken of as the wings of a dove. This dove sets forth the Holy Spirit that was with them in all their travel. It can be said that the Jews in the land of Canaan, with their types and shadows, and their temple with its many and varied vessels, were but servants. For Paul saith, Jerusalem which now is, is in bondage with her children. She lay there among the pots of service and

with such light that the law gave, which, like the moon, was but a borrowed light, and is a type of the moon, when it shone in the night of Judaism, it gave its silvery reflections of hope to the patient watchers for the gospel day to appear. Faith also is in evidence in her flight to the perfect day of the gospel, faith as of yellow gold that has been tried in the furnace. Thus the feathers or outstanding details of the journey of Israel are set forth by Paul in Hebrews eleven, all acts of faith, which is the pure gold of the kingdom. All their travel is covered with promises, faithful promises of a better country and a better king, a heavenly land flowing with the milk and honey of the gospel, a heavenly country with a city prepared for them, whose builder and maker was God. We believe Israel then was a type of Israel now, and the land was a type of a better land. The land was promised to Abraham and his seed, yet Abraham never enjoyed any inheritance in it, not so much as to set foot on. He sought a better country, that is, an heavenly. Israel to-day among the Gentiles, has lien among the pots. Mankind are the pots, all made of clay, of the same lump. (Rom. ix. 21.) All by nature children of wrath, and there they all would lie but for the mercy of God. It is God in covenant love that has set a value on some, so that they are called vessels of mercy, distinguishing them from the vessels of wrath fitted for destruction. God's favor, spoken of as grace, is that which distinguishes them from their fellow-men. Until grace

comes they are slaves to sin and Satan, full of all manner of uncleanness, with self-righteousness and every hateful way. Jesus was the light to lighten the Gentiles, and as Gideon's army of three hundred men took lamps in their pitchers, so we have this treasure in earthen vessels. This treasure is Jesus Christ, the Word made flesh, who dwells among us, and in us. Before we had a knowledge of this we were as pots full of all manner of sin and iniquity, and we had to be emptied from vessel to vessel and our taste and scent changed. The light of truth planted in the heart is one of the first evidences of covenant mercy. It is spoken of as a call by grace. God called Abram alone, and said, Get thee out from thine own people and thy father's house, and grace says to those to whom it is sent, "Come out from among them, and be ye separate, *saith the Lord.*" With this word from God's mouth applied to the heart of a sinner, he sees where he lies, and has lien from his mother's womb. It is the knowledge that this light gives that is called an experience of grace, thus experience is truly said to be the life of knowledge. The three Hebrew children would have lien with the pots forever had not the Lord given them the word, the Word of Faith, it was that that lifted them high above the multitude about them, to shine down through the ages to come with a glorious brightness of silver and gold that the furnace only could give. It is the Word of faith to-day, given from the Lord, that lifts the poor from the dust and the beggar

from the dunghill. Yet they are often left to mourn, lying among the pots, and vexed at the scorn and contempt of those who dwell at ease, knowing the truth of what Job said: "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease."—Job xii. 5. While he may not feel that he differs much from a worldling, yet he does, for the worldling is a sinner and does not know it, but he knows it and feels it, too, and he could cry with Job, "Why is light given to a man whose way is hid, and whom God hath hedged in?" All this is to hide pride from man and to teach him what is in his heart. To make him sick of the world, himself and sin. Here David cried, Oh that I had wings like a dove, that I might fly away and be at rest. When the Lord speaks the word his soul is lifted on the pinions of love and flies to the clefts of the Rock and there he rests secure, persuaded that nothing can separate us from the love of God which is in Christ Jesus the Lord. Thus a living experience, which is the result and effect of the word of faith in the heart, carries the soul from the condition of a slave to sin to the freedom of a son of the heavenly Jerusalem, which is the mother of us all. This is set forth in type in the purification of the leper. The priest took two birds, one of the birds was slain and its blood put in an earthen vessel, and the live bird was dipped in the blood of the slain and set free, typifying the church rising as a conqueror through the blood of Christ. When Moses counted the number of the chil-

dren of Israel, each had to give a half shekel of silver as a ransom for his soul. The rich could give no more, and the poor could not give less, so God's dear family are numbered, and each must have an experience of grace; the poor can have no less, and the rich can have no more, for it is the evidence of the soul's redemption, for it was for us that Jesus was sold for thirty pieces of silver. In the tabernacle of old the boards were socketed together with silver sockets, in the tabernacle that God has pitched, and not man, brethren are knit together in the experience of God's mercy to love and respect his word, for they know that the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times. (Psalms xii. 6.) Thus Israel to-day, as on the wings of a dove, is raised above the earth, ready to wing her flight to her heavenly home.

*"Like Noah's dove, she flits between
Rough seas and stormy skies."*

Not finding rest here below for the sole of her foot, she soars above the ruins of this earth, standing out like a city set on a hill which cannot be hid, shining to those whose eyes are opened to see it in the glorious brightness of her Lord. How bright, as polished silver or gold, is an experience of grace, how it raises the person far above the kings and princes of this earth, that come to naught, for such, we know, are left to glory in their shame. But a gracious character has passed through the fire

and lives. While this vain world will be burned up, he lives and is sustained by God's holy Spirit. God is his purifier. I will, saith he, refine them as silver is refined and purify them as gold is purified. Through this furnace work they are brought, and their testimony, every one of them, will accord with the sound of the silver trumpet which was to be made of one piece, and when one shall examine those glorious wings the feathers of God's love which warms these cold hearts of ours will stand out as yellow gold. Let us consider what this brightness of silver and gold means. It means trials and afflictions, crosses and losses, partaking of the sufferings of Christ. The Lord grant that we as a people shall be purged from worldliness, pride and idolatry, rising above the world, shining as the brightness of the firmament, only feeling to live when on the wing, and our affections set above, desiring above all things that we, as Peter saith, might be diligent, that we may be found of him in peace, without spot, and blameless, mindful of the truth that we were once slaves, but are now sons.

In conclusion, 1 John iii. 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

G. R.

CIRCULAR LETTERS.

Written by brother Geo. R. Tedford.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 9th, 10th and 11th, 1931, to the churches of which she is composed, and to the associations and meetings with which she corresponds, sends greeting.

BELoved BRETHREN:—At our last meeting our beloved brother, James E. Hubbard, was appointed to prepare the Circular Letter for this year, and I feel that had he been spared to be with us to-day you would have had a very much better Letter than I can give you.

Now to speak of the spiritual family and their birth we must speak of their creation in their Head, for there cannot be a birth in nature or grace without a creation. In Ephesians ii. 10, we read, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This creation was certainly anterior to the natural creation, for in 2 Timothy i. 9, it reads, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." As the church of God is the body of Christ, flesh of his flesh and bone of his bones, in all who ever have or ever will be born of spiritual birth there has not been any new creation, except as new creatures in Christ,

it has only been a development of the body of Christ, and as Christ is eternal life, he being the life of the church, they certainly, as they were created in him, ever had an existence in him as their head or progenitor. It is just as evident in grace as in nature that no one can partake of any of the elements of the kingdom of God, or see any of its inhabitants, or hunger and thirst after spiritual food in that kingdom which is to sustain spiritual life, or have any knowledge of it, until they are born into it, for 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. The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth. So is every one that is born of the Spirit. Therefore man has no agency in this birth, for in John i. 13, it says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now speaking of some of the evidences of the new birth, natural life is manifested by natural hunger and thirst, so spiritual life is manifested by spiritual hunger and thirst, therefore every one that hungers and thirsts after Christ has a sure evidence that he has been born again, and the promise is, Blessed are they that do hunger and thirst after righteousness, for they shall be filled. So every one that has the warfare in his own breast between the flesh and the Spirit has a sure evidence that he is one of the poor and afflicted people of God, and the

promise is that they shall trust in the name of the Lord, and they that trust in the Lord shall be as Mt. Zion, which cannot be moved, but abideth forever.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the church in Bowdoinham, Maine, September 9th, 10th and 11th, 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. We feel to have been wonderfully blessed in having Elders Topping and Dodson with us. The preaching has been edifying to the hearers and glorifying to the name of the Lord, and his Son Jesus Christ. We hope to meet you all again next year. Due notice of time and place will be given in the SIGNS OF THE TIMES.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

The Lexington-Roxbury Old School Baptist Association, now in session with the Second Roxbury Church, Roxbury, Delaware County, New York, September 16th, 17th and 18th, 1931, sends greeting in the Lord.

DEARLY BELOVED BRETHREN WITH WHOM WE CORRESPOND:—Another

year has passed, and by the goodness and tender mercy of the covenant-keeping God we are spared to meet in an association and listen to the gospel proclaimed in its purity by God's servants, whom he has called and placed on the walls of Zion to preach the unsearchable riches of Jesus Christ. There has been one flow of love and fellowship all through our meeting, the truth has been preached and we can truly say it has been good to be here. We crave the continuance of your correspondence as in the past, and hope to meet your messengers another year. Until then, dear brethren, farewell.

Our next session is appointed to be held with the Olive and Hurley Church, at Shokan, Ulster County, New York, Wednesday, Thursday and Friday, between the second and third Sundays in September, 1932, there we hope to meet your messengers again, the Lord willing.

ARNOLD H. BELLOWS, Mod.

AMASA J. SLAUSON, Clerk.

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

Mrs. Georgia Carruthers, Va., \$2; Mrs. S. E. Enoch, Kans., \$1; J. W. Haynes, Cal., \$1; F. H. Richardson, Iowa, \$3; Dunwood H. Bradley, Texas, \$1; Mrs. Lucy J. Wilson, N. Y., \$5; "A friend," Mich., \$3; J. H. Jones, Ga., \$1; W. E. Bryan, Ky., \$1; Clara Lamb, Va., \$1; Mrs. J. M. Miller, Texas, \$1; Mrs. A. T. Jones, Mich., \$2; Hubbell Brothers, N. Y., \$3; Mrs. Mary E. Claggett, Md., \$2; Mrs. A. M. Hellings, N. J., \$1; Paul T. Leigh, N. J., \$1; Elder L. J. Chandler, N. C., \$1; "A friend," N. Y., \$2; T. L. Disharoon, Pa., \$1; Mrs. Val Werner, N. J., \$2; Mrs. J. S. Moore, Ala., \$1; In memory of Mrs. Mary Ann Cudney, Mich., \$2; H. M. Cox, Ark., \$1; T. F. Daniel, Ala., \$2; Mrs. Joab P. Stout, Ill., \$3; Mrs. Mary A. Drew, N. Y., \$2; D. L. Blackwell, N. J., \$2; Mrs. J. B. Hill, N. J., \$2; Calvin Cabbage, Pa., \$1.

MARRIAGES.

By Elder Arnold H. Bellows, of Roxbury, N. Y., at the Olive and Hurley Church, Shokan, N. Y., January 3rd, 1932, Hewitt Osborn and Miss Margaret Van Woert, of Athens, N. Y. Mr. and Mrs. Osborn are occupying their new home at Athens, where they will reside.

OBITUARY NOTICES.

SISTER ANN TAMSIT MILLS, of Otego, N. Y., died suddenly after a brief illness of peritonitis, at the home of brother Abner Leonard, in Otego, early Tuesday morning, January 5th, 1932. She was not yet eighty-seven years old, having been born in Fritteden, Kent, County, England, July 25th, 1845. Her maiden name was Ann Baker, and she spent much of her early life in England, where she was united in marriage to James W. Tamsit, in 1866. Of this union seven children were born, of whom five survive, as follows: Mrs. Emily Soloway, Walter F. Tamsit, Clifford R. Tamsit, Oneonta; Mrs. Rose Leonard, Otego; James E. Tamsit, Leroy, Alabama. In 1870 the subject of this notice came with her husband to America and resided at Bloomville, N. Y., later removing to Oneonta, where she made her home for the most part until the time of her decease, except from 1904 to 1920, when she made her home in Cleveland, Ohio. Her husband died in 1891. After six years of widowhood she married Robert Mills, of Cleveland, Ohio, in 1897, who died in 1916. During recent years sister Mills made her home with her children at Oneonta and Otego. She united with the Otego Church nearly forty years ago. Sister Mills was a woman of strong character and deeply experienced in the things of grace. As wife and mother she lived a most exemplary life, and her many splendid qualities of character, cordial ways, pleasing personality and abounding hospitality endeared her to many. Her home was a resort for the brethren of her faith, and the doctrine of salvation by grace according to the predestinated purpose of a triune Jehovah was her delight. She was loved by the brethren and by those with whom she came in contact, and her friends were legion. She enjoyed excellent health until within a few days of her death. She was taken seriously ill at the home of her daughter, sister Rose Leonard, and her disease was beyond the reach of medicine, notwithstanding that tender, loving hands ministered to her needs, and all possible was done to relieve her.

The funeral was held at the home of sister Leonard, January 7th, the writer officiating at the funeral services. The interment was in Riverside Cemetery, in Oneonta. She will be sadly missed by her surviving relatives and by the brethren of the Otego Church.

ARNOLD H. BELLOWS.

ELDER JAMES CALVIN TURNIDGE was born in Ray County, Missouri, March 20th, 1849, and died at the home of his son, brother A. L. Turnidge, Weiser, Idaho, September 24th, 1931. He was one of thirteen children born to Elder John and Ruth Turnidge. Just one daughter remains: sister Eliza Stakely, of Portland, Ore., who is in her eighty-first year. He was convicted of sin in his seventeenth year, and two years later was enabled by faith to come to Jesus and find a home in the dear old church his father loved. He was soon licensed to preach, and about that time moved to Texas, and was ordained in Orchard Gap Church, in Collins County, by Elders W. N. Prince and Harris. In 1868 he was married to Miss Sarah Pegg, who preceded him in death about three years. Eight children were born to this union, of whom seven survive. One son, Samuel Turnidge, died in 1907, at the age of thirty-three years. Also, twenty-three grandchildren, twenty-two great-grandchildren and one great-great-grandchild are left to mourn his departure.

His one delight in life was to attend the church meetings, which he was able to do until the last. Ten days before his death he attended meeting and preached an able discourse, to the comfort of God's children. He went home from the meeting and soon began to weaken, and four days before his death he went into a stupor, from which he never rallied. He loved the writings of Paul and usually preached from them. He has gone from among us, but his influence for good will be felt for many days. He died poor in this world's goods, as some would say, but rich in the faith of the Lord Jesus Christ. Henceforth we believe a crown of righteousness is laid up for him, and not for him only, but for all who love the Lord's appearing.

Funeral services were held from the Primitive Baptist meetinghouse, September 26th.

Written by his daughter-in-law,

(MRS.) ARCHIE L. TURNIDGE.

MRS. LYDIA BURT STEWART. We cannot rest contented to allow the passing of this "dear old soul" without paying tribute to her ardent love for the truth and her faithfulness in attending our meetings in Warwick, N. Y., just outside of which, at the Sarah B. Sanford homestead, she spent the last fifteen or sixteen years of her life.

The following account of her life and death was published in the "Warwick Dispatch": "Mrs. Lydia Burt Stewart—July 30th, 1842—August 11th, 1931. Mrs. Stewart was the youngest daughter of the late James Burt and Mary (Gillette) Harding, and the widow of William L. Stewart, of Arlington, N. J. She was a lifelong adherent of the Old School Baptist faith and a regular attendant at the services of her church. Mrs. Stewart was probably the last survivor in her generation of the descendants of Daniel Burt and Hannah Benedict, who were pioneers into the Warwick Valley from Ridgefield, Conn., in 1760, and soon purchased the

farm now owned by Mrs. Mary M. Whitted, a great-great-granddaughter of the pioneers. Mrs. Stewart was born on the James Burt farm, and remembered her grandfather, Senator James Burt, who was one of the framers of the State Constitution and also a lieutenant in General Hathorn's regiment during the American Revolution. Mrs. Stewart was of a retiring nature, charming in manner, a rare gentlewoman of the old school.

Funeral services will be held at the James Burt homestead Thursday afternoon at 2:30 o'clock, Elder R. Lestery Dodson officiating. Interment in Warwick Cemetery."

Mrs Stewart was twice married, the first time to James Hoyt Miller, October 5th, 1864, who died March 31st, 1869. By this husband she had a daughter (Mary) who died in infancy. We have not the particulars regarding her second marriage. Her last illness was of about six months' duration, which was considered general debility, due to advanced age. The following nieces and nephew survive her: Mrs. Thomas Whitted, of Chipley, Fla., Mrs. Frank Durland, of Chester, N. Y., Mrs. William R. Welling and Mrs. A. M. Reynolds, and Mr. Charles V. Sanford, all three of the last mentioned being of Warwick, N. Y. Mrs. Stewart never united with the church, but no one could question her interest in the things pertaining to God's kingdom. Her presence at the meetings, which could be depended upon unless providentially hindered, was greatly appreciated by the writer, and she was highly esteemed for the truth's sake by all who knew her. She remarked many times to the writer that she could not hear what her soul craved anywhere but among the Old School Baptists, and that if what they believed and preached was not the truth she did not know what would become of her. We are persuaded that she has entered forever into that rest that remaineth to the people of God.

R. L. D.

MRS. MARY P. BOOR, wife of James T. Boor, departed this life at their home, Riddlesburg, Pennsylvania, November 13th, 1931. She was born September 1st, 1862. Her parents were brother William and sister Rose Etta Mellott, both deceased. Mrs. Boor was a sister of the late Elder J. Corder Mellott, of Salisbury, Maryland. She is survived by four brothers and three sisters, as follows: Mrs. Lou Wills, of Riddlesburg, Pa.; Mrs. Draper Smith, of Longmont, Colo.; sister Lizzie Himes, of Hopewell, Pa.; McClellan Mellott, of California; Abram, of Alequippa, Pa.; Arthur, of Swissvale, Pa.; and Lloyd Mellott, of Riddlesburg, Pa. Besides her husband, there are six children left to mourn their loss: William and Percy Boor, of Pittsburg, Pa.; Mrs. Edward Ross and Mrs. Morris Nye, of Riddlesburg, Pa.; Mrs. Scott Rhindollar, of Everett, Pa. and Mrs. James Ray, of Bethlehem, Pa. Also, there are sixteen grandchildren and one great-granddaughter. Mrs. Boor

was not a member of the church on earth, but we feel she had a good hope through the grace of God in Christ and that she is, through the righteousness of Jesus, a member of his body. She realized by experience that if she were one of the Lord's saved ones, it was wholly by his grace and not at all of her own works or merit.

At the request of her husband and family, I attended the funeral and endeavored to speak to their comfort from the words in the first chapter of Peter's first epistle, from the first to the fifth verses inclusive. Interment was in the cemetery at Everett, Pa. We lay away our believing ones in hope of the resurrection from the dead to life and immortality, through the living Christ, in the presence of God. What a blessed expectation! May the power of this truth, and the supporting assurance of it, comfort all who sincerely mourn.

H. H. L.

MARY ANN CUDNEY departed this life at the home of her daughter, Mrs. Everett Winchell, at Hemlock, Michigan, after a long illness. She was born at Olive, N. Y., February 25th, 1845, and passed away at the age of 86 years, 8 months and 13 days. She was married to Cornelius Cudney in 1866, and bore him six children: Benjamin, Ora, Christopher, Florence, Frances and Cornelia, of whom all are living except one. She lost her husband December 17th, 1908, and since that time had made her home with her daughter Florence. In 1917 they moved from Brooklyn, N. Y., to Hemlock, Mich., where they since had lived. She was baptized in the fellowship of the Olive and Hurley Old School Baptist Church by Elder John A. Badger, April 28th, 1873. She loved the doctrine preached by the Old Baptists and was a faithful reader of the SIGNS OF THE TIMES. After moving to Michigan she was unable to attend the meetings, but her heart was always with them, and she spent a great deal of her time reading the Bible, the hymn book and the SIGNS.

E. H. WINCHELL.

SISTER LULU P. DAVIS was born January 9th, 1867, and died August 25th, 1929, making her stay on earth 62 years, 7 months and 16 days. She joined the Bethel Predestinarian Primitive Church in Union County, Arkansas, thirty years prior to her death. She was the wife of Calvin Davis, who has joined the same church since she passed away. She was faithful in attending her meetings as long as she was able. She was a loving wife and mother and a faithful friend, and is greatly missed by her loved ones and by the church, but the Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

The writer tried to speak words of comfort to her loved ones, and to a host of friends who attended her funeral, using as a text the words, For if in this life only we have hope, we are of all men most miserable. I would say to the bereaved ones, Sorrow not as those having no hope,

for she has only answered the call to her reward. Peaceful rest. Blessed are they that die in the Lord. I would say to her dear children, try and emulate her noble example.

Her body was laid to rest in the Bethel Cemetery.

Written by her pastor,

T. J. EVERS.

MRS. GEORGIANA JONES (nee Sanders) was born in Mississippi November 11th, 1856, moved to Louisiana and joined the Oak Grove Predestinarian Baptist Church, in Natchitoches Parish, and was baptized by Elder J. J. White about thirty years ago. She lived a good christian life and was loved by all who knew her. She was a good and kind companion and mother. She was married to Mr. Jones November 3rd, 1875, and nine children were born to their union, seven of whom survive her. She was sound in the faith, believing in salvation by grace alone.

The funeral services were conducted by Elder G. T. R. Baker.

M. E. HAMNER.

RESOLUTION.

WHEREAS, on the nineteenth day of April, 1931, we lost our church-house by fire, and

WHEREAS, since that time we have been enabled to build back a better house than formerly, and by popular subscription we have been able to meet all our obligations, and are out of debt. Therefore, be it

RESOLVED, that we extend our sincere thanks and hearty appreciation to all who so liberally contributed to our needs, both in the city of Williamson, West Virginia, and in Pike County, Kentucky, and be it further

RESOLVED, that a copy of these resolutions be sent to the "Pike County News," "Williamson Daily News" and to the SIGNS OF THE TIMES for publication, and that a copy be recorded in our church record.

By order of the Big Creek Primitive Baptist Church, now in session, this the nineteenth day of December, 1931, at Canada, Pike County, Kentucky.

W. M. STANLEY, Moderator.

H. W. MAY, Moderator protem.

G. B. BIRD, Clerk.

MEETINGS.

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.

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.

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 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, Sadleville, 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 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.

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 2807 Pearl Street, Santa Monica, 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.

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. F. AULT, Church Clerk.

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

J. W. HAYNES, Moderator,

495 East Fifth Street, Riverside, California.

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

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.

(MRS.) MILDRED D. GORDY.

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"FEAST OF FAT THINGS."

This pamphlet contains the following articles, viz: First, "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, convened at Black Rock, Md., September 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,

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ELDER C. W. ANDERSON,

St. PAUL, Arkansas.

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. 100. MIDDLETOWN, N. Y., MARCH, 1932. NO. 3.

CORRESPONDENCE.

HAINES, Oregon.

DEAR BROTHER LEFFERTS:—After more than seventeen years of continuous residence and farming at one place, near La Grande, Oregon, I have moved to a new home at this address, where, by the blessing of a kind Providence, I expect to live the remainder of my time on the earth. The place on which I lived so long changed ownership last year and my wife and I felt the time had come for us to provide a home more suited to our needs, with fewer cares and obligations than the large ranch upon which we had managed and raised our family, and have selected a little farm of fifty acres of good land, with natural resources ready to be developed into the making of an ideal home, and already better for convenience than any place we have ever lived. I am now sixty miles from Elgin, where I serve a church regularly, but for this winter we have adjourned our meetings until the first of March. Much

snow falls here in winter and the roads are often blocked for cars, but the improved highways serve us nicely except for this. I shall gladly welcome persons of our faith who may be passing through here, and will meet or direct them to my home if they will call me on the phone or write me. There are but few Baptists here, and we are glad to welcome new comers, or even visitors. Our churches here are far apart and have few in membership, and this small number is getting less as time passes, and we look on the continuance of our churches with dwindling hopes. What is the cause of this? We believe the Lord has his witnesses everywhere, then why are so few manifested? Why are so few new members coming in to help in the cause of King Emmanuel? I believe I see the cause in ourselves. We are told to pray the Lord of the harvest to send forth laborers. This prayer, like all real prayers, must be the sincere desire of the heart, or it will be only a formal expression. The saints of God must show by their

actions that they desire this above all things, and their daily living must indicate this to those with whom they associate who have the love of righteousness implanted in them. Righteousness is revealed from faith to faith, and faith thus in exercise in the established believers would win the little ones seeking the bread of life. Instead of this, how often is there manifest selfishness, carelessness for the worship of God and even contentions and accusations toward certain of the brotherhood of those claiming to be God's elect. Little ones desiring a home and resting-place in the home of God would not be drawn by such outward evidences of unrighteousness. Satan is ever ready to magnify such things to the ridicule of the truth of our profession. I have known ministers to go long distances to attend special meetings of churches, who had requested their attendance, and find but few of the membership there; many of the absent ones were detained by trivial matters which should not have been allowed to come in the way of the church assembly. I also know of one occasion of a minister who went a long distance by invitation of a church to attend their three days meeting, when, after the first discourse, the pastor abused the visitor unmercifully before the congregation for some point of doctrine they had discussed some time before in private conversation. Our associations and churches have quarreled and subdivided until they have almost destroyed themselves, and have become a burden to the faithful few

who remain to uphold the principles of their faith, when such dissension and destruction come from within. We are about the only people who believe in the election of grace and the righteousness which is of the faith which God gives, with all good works built upon and resulting from this holy calling. But we are letting the fashions of the world and the selfishness of the flesh destroy the beauty and attractiveness of our faith, and often our faith and works are so out of harmony that they become a reproach unto the truth instead of the bright shining light we are admonished to be. What manner of persons should God's elect be? How zealous they should be to maintain the evidences of this high calling, and to crush out all carnal tendencies which war against them. It should be their desire and pride to be at every church assembly of their congregation, and that, too, expecting in meekness and humility to receive the bread of life which is supplied so abundantly by the appearance of the Captain of our salvation, who never fails to be one in the midst of the assembly of his faithful ones. If we sow to the flesh we shall reap corruption, but if we sow to the Spirit we shall reap life everlasting. The crop we are reaping is a sure seal of the kind of seed we are sowing. If at any time we are mistaken in the seed, there will be no doubt when the fruit develops. We see so many thorns, thistles and poisonous plants springing up about the walls of Zion that its beauty is marred almost beyond recognition. Saints of God, elect and precious, these things ought

not to be. We all see the destructiveness and desolation being wrought by the enemy of righteousness within the lives of the saints. Does any one know a protection from this? "Watch, and pray, that ye enter not into temptation." "What I say unto you, I say unto all, Watch," are the Master's admonitions. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Take my yoke upon you and learn of me; for my yoke is easy and my burden is light. He that knoweth his Father's will and doeth it not shall be beaten with many stripes. Our Master spoke these and many other similar directions to his disciples, and they are as much for his people in this day as for them at that time. The two-fold nature of the saints of God in this life, the carnal or fleshly, as opposed to the spiritual, brings on a continual warfare. Every saint of God has the two forces within him, or rather he is the embodiment of such forces, and every decision made in life is a victory for one or the other. The pure in heart do good because they love good, the unregenerate do evil because they love evil and have no discernment of righteousness; but the saints of God are not established in a state of perfection when their calling is manifested, but from that moment the conflict begins. They are soldiers of the cross enlisted in the cause of King Emman-

uel, and have his banner of love as a protection and seal in this warfare, and are admonished to be faithful to him at all times; have been given the admonition of the Scriptures to direct and protect them, and the promises to strengthen and encourage in every conflict, and the Master's assurance that he is with his people always and by his grace and strength they shall conquer. The saints grow in strength and perfection as the power of the carnal nature is brought under submission to the spiritual, which is in conformity to the law of life which is the law to Christ. It took many conflicts with unrighteousness, the carnal nature and spiritual wickedness in high places to develop Paul from his first revelation of life on the road to Damascus to his final declaration, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." Let us be careful in this warfare to be true soldiers, and not traitors, or of those who turn back again to the beggarly things of this world, for the reward is sure, and our King is not deceived. His "Well done, good and faithful servant," will compensate for all the hardships we encounter by the way. We love to point as a reason of our faith and hope that we were chosen in Christ before the foundation of the world, that he has loved us with an everlasting love, there-

fore with lovingkindness he has drawn us; that as saints of God our salvation and redemption is sure. With such a foundation upon which to build our hope we should not be enticed by the little things which so easily come in our way, and our zeal should never be weakened in the race as we press forward toward the mark of the high calling of God in Christ Jesus. When we walk otherwise we by our acts deny our faith and profession and bring the greatest reproach upon the cause it is possible to bring. When the very heirs of such riches which our heavenly Father has provided for them esteem them so lightly as many professors do, Satan and his deceptive powers on the carnal nature can easily convince that both the faith and profession of all such are vain.

Brethren, let us search ourselves to see if we are coming up to the measure of the saints whose records we have in the Scriptures. They were flesh and blood as we are, and had the same warfare to make. How did they meet it? It was a victory of faith, and their faith was shown by their works. The saints in this age must stand approved in the same way. We may view them in the midst of the conflict with unrighteousness, but strength and deliverance always came when they were actively facing the foe, never while compromising with him. Let us be doers of the word and not hearers only. Let us so live the principles of our faith that there will be no doubt as to what they are, and no accusation of hypocrisy can be rightly charged against us.

With great desire for the manifest blessings of Zion, I am yours in tribulation and hope,

C. W. BOND.

PHILLIPSBURG, Mo., Nov. 8, 1931.

DEAR EDITORS:—I am sending you a letter from Elder W. N. Green, my pastor, and have his consent for it to be published in our paper, the SIGNS OF THE TIMES, if it meets with your approval, but if for any reason it should not be published, please find postage to return it, for I prize it (like our paper) most highly for the truth's sake. Through the columns of the SIGNS I get much comfort, and hope its able writers and editors will be spared to continue the life of the paper for the sake of many who, like myself, do not have the opportunity of attending church meetings. The first of last month (October) I realized what a pleasure it is to meet with a lovely band of brethren in an associate capacity. The meeting was held near Independence, Missouri, and words are meaningless to tell the joy of hearing our salvation preached as being solely through the blessed Lord and Savior Jesus Christ.

I remain as ever, a sinner saved by what Jesus did for us, and not for what we sinners have done for ourselves or him.

MILDRED TURNER.

ALTUS, Okla., May 26, 1931.

DEAR SISTER TURNER:—After some delay I will try and answer your good letter. We all enjoyed it very much,

for it brought with it that spiritual relation that binds us together as believers in the Lord Jesus Christ, and that relation is unknown to the world. In such messages we are drawn so close together by the Spirit of Christ that dwells in his people that we are made to praise him from whom all blessings flow, yet so far apart in person. There are evidences connected with these spiritual relations that we most gloriously feel, but cannot explain, even to ourselves. Oh the depth of both the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! God's wisdom and knowledge are perfect and his ways and judgments are right. How consoling it sometimes is to us to even hope that we believe in and are possessed with a sufficient amount of faith to say in our poor hearts (forgetting self) that God is right and just in all his ways. But the question might arise, and does, What are his ways? His ways are those that bring to pass the events of time according to the counsel of his own will, and they are just and right because they were all embraced in his will, in counsel, and that before the world was. We must acknowledge this or deny the perfection of God's wisdom and knowledge; in the coming to pass of the events of time, in time, before he made the world. I must accept the testimony of God's inspired prophets and apostles. Their testimony is that he is God and there is none else. He is God and there is none like him, declaring the end from the beginning, and from ancient

times things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. God's holy and righteous will is executed in the events of time, all of them, through the channel his perfect wisdom designed. Yes, every channel and avenue by which the events of time, all of them, are made manifest here in this time world was embraced in and according to the counsel of his perfect will. God, being holy and righteous, could not possess an unrighteous or an unholy will. All events of time were embraced in his eternal counsel, in which counsel all the divine attributes of the Deity were present. Oh yes, a God by whom all worlds and things that have ever been, are now, and things that are yet to come, had their existence in that counsel. Nothing was found in them all but the divine perfection of God, which is eternal. The material or timely things all had their existence in that counsel, according to the purpose of him who works all things after the counsel of his own will. Would it be in violation to the teaching of the Scriptures to say that in that counsel which is, only his decrees and purposes in all things whatsoever come to pass, and are according to the foreknowledge of him who is the first great cause of all things? Then let our eyes behold that perfect God in his lofty habitation before there was any world, for he was before the world, for the world was made by him, and without him was nothing made that is made. We see him surrounded with every event of time, all creatures and things, from the

least atom that floats in the air to the greatest monster that inhabits the earth. These things were not only present with him in purpose, but every movement, act, desire, thought and deed was known unto him, as though it had already been done by each creature and thing in all the world that God's foreknowledge embraced, and that before God had made a world, and if the least event of time that God's foreknowledge embraced failed to come to pass it would destroy his perfection in knowledge, and if there has ever been, is now, or ever will be, an event of time that was not embraced in his foreknowledge it would destroy his perfection in wisdom. If there is any power in heaven, earth or hell that can hinder one of God's decrees coming to pass, or bring to pass an event by the act of one of God's creatures that God had decreed should not come to pass, it would destroy his power and set up a greater power than God. But not so, all the "shalls" and all the "nots" are the unchangeable decrees of God, who possesses all power in heaven, in earth and in all deep places. He is head over all worlds, and over everything that in them is; his eternal counsel, wisdom and knowledge embrace them all. Oh how I wish I could find words to express the greatness and perfection of God as I understand the Scriptures teach it. God is eternal, and all that is perfect, holy, righteous and right is connected with his being. He made the heavens and the earth, and all that in them is, made them after the counsel of his holy and righteous will. How can they fail

to accomplish the end for which he made them? They will not fail. Let every soul be subject to the higher power, for there is no power but of God; the powers that be are ordained of God.

"Keep silent, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

The heavens declare the glory of God, the firmament showeth forth his handiwork. Day unto day uttereth speech, night unto night showeth wisdom. There is no language or speech that their voice has not been heard. All his works shall praise him, and his saints shall bless him. Yes, all created things, from the least to the greatest, are praising God. In that they are carrying out perfectly that which God's perfection designed for them. Thou art worthy, O Lord, to receive glory, honor and power, for thou didst create all things, for thy pleasure they are and were created. Will they fail to accomplish his pleasure? No, a thousand times no. But if any part of God's creation, even the smallest particle of dust, was to fail to glorify God's perfection, then we could not say that God is perfect in all his ways. I will publish the name of the Lord (in perfection), ascribe ye greatness to our God. He is the rock, his work is perfect. All his ways are judgments. A God of truth and without iniquity, just and right is he.

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves."

The secret things of God are folded up

in his divine perfection, and can be known only as it pleases him to reveal them. Jesus rejoiced in spirit, and said, I thank thee, Father of heaven and earth, that thou didst see fit to hide these things from the wise and prudent and reveal them unto babes. Even so, Father, for it seemeth good to thee. This saying of Jesus only furnishes us one more link to put in the chain of events that was embraced in God's counsel, and was decreed by him to be, as seemed good to him. God's eternal decree is all that ever did or ever will make any event of time sure to come to pass, hence he could not have foreknown any event of time had he not decreed it to be so. His foreknowledge is an attribute of his perfection, and his decree or purpose in the event foreseen makes it sure to come to pass. Then is it possible for any event that God saw and knew would come to pass in this world, to not carry with it the seal of God's decree? or, in other words, could he foreknow an event if the event was not firmly fixed in his certain decree? Then can an event fail to come to pass that God decreed should come to pass? or can any event not yet come be sure to come without God determining it shall be? To not accept this would destroy God as a sovereign. It would ever destroy the testimony of those inspired men who testified of his perfection. This doctrine neither makes God the author of sin, nor having any fellowship therewith, for God is eternal, immortal, without the beginning of days or the end of time. He is above law, but is the law-giver,

through which sin entered the world. Some people would like to believe the doctrine of God's absolute perfection in knowledge, wisdom and power, and that he has been eternally able to execute according to the good pleasure of his own will, but they say that kind of doctrine would get God into trouble, and get him mixed up in sin entering the world. Perish the thought. God in his entirety is divine and eternal and cannot be touched or influenced by the corruptness of sin. All corruption and sin came into the world by and through an act of the creature God made. God cannot be tempted with evil, neither tempteth he any man, but when you are tempted you are drawn away of your own lust and enticed. Lust when it is conceived bringeth forth sin. The law was holy and just, because it came from the eternal God, but the violation of that law came by man. Hence God was just as much separate and apart in his divine perfection from the fruits of that act of man as was the man separate and apart from the divine perfection of God. When he gave the law, by man sin entered into the world, and death by sin, so death is passed upon all, for all have sinned, and the law entered that the offense might abound, which means sin. But says one, Did God know the fruits of the act of man would be sin? He surely did. Did he decree the act? He surely did, or how could he have known sin would enter the world? He either knew it or he did not know it, which one shall we believe? If we say he did know it, then we must say he had a purpose in it; and

God being eternal, just, holy and righteous, surely the end of all his purposes must be the fruits of his most holy and righteous will. To everything there is a season, and a time to every purpose under the heaven, a time to be born and a time to die. Read the full quotation, beginning with the first verse of the third chapter of Ecclesiastes. Does this embrace everything or just part of the things that are under heaven? Then we find God's inspired witnesses wrong in these statements? No, they are not wrong, but are true witnesses of God. Holy men of God spake as they were moved by the Holy Ghost. Then we must accept what they say as being the truth. It is not given to any one man to understand all of their sayings, but we must accept it as the word of God. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of the Lord shall stand forever. Surely the word of God is the truth. In a man's heart there are many devices, nevertheless the counsel of God it shall stand. Yes, God is ever in one mind. Who can turn him? Whatsoever his soul desireth even that he doeth. We know that whatsoever God doeth it shall be forever. There shall be nothing taken from it nor anything added to it, and God doeth it that men should fear before him. What is this

that God has done that shall stand forever? It was to drive the Nail in a sure place, upon which safety hang God's eternal purposes and unchangeable decrees in counsel before the world was. Yes, and surely there was not one act of all the creatures in all the world, in all ages, that passed by his divine perfection unnoticed. Do you think there was? How could it, and God be perfect in wisdom and knowledge? Yes, and they shall be forever; nothing taken from them and nothing added. Blessed truth, it is all arranged by him and for him in the accomplishment of one grand, glorious and holy end. Surely there cannot one event of time fail to come to pass, and that at the very time appointed, for there is a season and a time to every thing and purpose under heaven. All devils, and hell itself, cannot hinder one event from coming to pass. Yes, he works all things after the counsel of his own will, and they shall stand forever. Not one act of any creature of God's creation will fail to accomplish the desired end, which will be to his name's honor and glory, and his honor and glory will remain throughout all eternity. The evil acts of men and devils will be placed to the honor and glory of God. We see these things in his will of decrees that was nailed in a sure place. Yes, he created all things for himself, yea, the wicked for the day of evil. All the deeds of the wicked will in the end brightly shine to the glory and honor of God, although they meant them not so. They will not go

unpunished for the wicked deeds done, for the wrath of God, which is an attribute of the Deity, stands out against all unrighteous and ungodly deeds of men, and punishment will be inflicted upon the creature according to the righteous and just judgment of God, yet the effect of the deed done will in the end glorify and honor God. The wrath of man shall praise him, and the remainder he will restrain. These are hard sayings. Who can hear them? The prophet said, Who hath believed our report, and to whom is the arm of the Lord revealed? The Lord must reveal his almighty arm to us before we can behold perfect justice in all his ways and judgments, and his arm cannot be revealed to us in nature, because in nature we are dead to the knowledge of spiritual things, for the carnal mind is enmity against God, not subject to his laws, neither indeed can be. The natural man understandeth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. Then there must be something done for us before God reveals his bare arm to us. When his arm is revealed, then we believe the report of the prophets and apostles, but there must be life imparted first, and God alone is the source of spiritual life, and it must be a life from him before we discern things of him. Neither did we understand things of nature before we were born of our natural parents, which life comes from a corruptible seed and only has to do

with the corruptible things of earth. Let me point you to one event done by man, only in possession of natural life, and let us note God's hand in the matter: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Was God glorified in that act done by those wicked hands? Most assuredly he was. That was just one link in the chain of events that God in counsel had decreed should come to pass in the accomplishment of one great and glorious end, and every event of time is a link in that chain. Listen, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him." That will be the end of all timely things, then God's glory will shine throughout eternity. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Written by your pastor,

W. N. GREEN,

ROXBURY, New York.

DEAR ELDER DODSON:—I am inclosing a copy of a letter sent to me by my sister, Alice A. Bailey, of the Second Roxbury Church. Her walk in life, faithfulness in attending the meetings, desire for the welfare of the church, and her interest in things that are spiritual, evidence the fruit of the faith she professes. I believe that the brethren and friends would be interested in the experience she sets forth in her letter, if you approve of its publication in the SIGNS OF THE TIMES.

Your brother in hope of immortality,
ARNOLD H. BELLOWS.

SAUGERTIES, New York.

MY DEAR BROTHER AND PASTOR:—With the Lord's help I will in my feeble way try to write you some of the dealings of the Lord with me, a poor miserable sinner.

I was born April 28th, 1878, at Binghamton, N. Y. My father died when I was but two years old, and my mother, being unable to provide for me, placed me in a children's home in that city, so I have no recollection of any earthly parents whatever. When I was three years old I was taken to live with Mr. and Mrs. David Elliott, of Conesville, N. Y., who provided for me fully, cared for me tenderly and treated me with appreciated consideration, in all temporal matters of need and comfort. As no earthly parents could have shown greater interest in my welfare, I shall speak of them as my father and mother in all subsequent references in this letter. Father

Elliott was a strong Old School Baptist and a member of the church for many years, but mother Elliott never united with the church of that faith. I never was sent to Sunday-school as many of my friends were, but I always attended the meetings of my father's faith, at Gilboa, N. Y., where his membership was. I cannot remember the time when I did not attend Old School Baptist meetings or have thoughts about the future and what my eternal destination would be. I was early impressed, as I went to these meetings with father Elliott, with the terror and awfulness of dying and going to everlasting punishment. I felt that I was not fit to die, and I realized that I was not fit to live. I felt it would not do for me to go to Sunday-school with my schoolmates because I was so very wicked. I thought when I grew older that I would get better, but, to my despair, I found myself getting worse. Following my resolutions to do better, the first thing I knew I would be doing something for which I had to be punished, or for which I deserved correction, and then I would be sorry and make up my mind not to repeat the offense, but the same thing would happen again. Often I would weep when I was alone. I did not want any one to see me read the Bible, and would try to do so when I would not be observed by any one. I did not want my father to know my feelings and exercises of mind, but I did want to have a place among the Old School Baptists and be one of them; they always looked so good to me and gladdened my heart

when they came to my father's home, which was always open to those dear good people. I often wondered if I would be good enough to unite with them. How I loved to hear them talk on the Scriptures! I would often feel like Ruth of old: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." How often I recall watching the birds and wild animals and thinking that if I were only one of them and had no soul to lose, and that death would end all, it would be better for me. Sometimes I would get comfort in singing hymn 109 with my father, which expressed my feelings better than any words I could use. I would often dream about these things. One night I retired, feeling distressed about my sinful state, being then about twelve years old, and had a dream which has since been impressed upon my mind. It seemed that I was in a pond of the clearest water I ever saw, which came to my waist. I was robed in white garments and was terribly frightened, and wept in my anguish of mind. Suddenly I dreamed another person, a man gowned in white, came to me and asked me why I was crying. I told him I had lost my mother and could not find her. Assuring me that he would care for me, this man took me by the hand and led me out of the water and told me he was Jesus, and that he would not leave me. Just then I awoke

and found my pillow wet with tears. I can never forget that dream. When troubles come and trials beset my pathway that dream comes to my mind with these words: I will care for thee; I will never leave thee nor forsake thee. I was very much afraid of thunder storms, and one night during a very severe electrical storm I was in great fear, when the first fifteen verses of the fourth chapter of the gospel of John came to me as clearly as if I had learned them, and never again did I have that fear, regardless of the severity of the storm. One time at an association I heard Elder Meredith preach from Matthew ix. 20, 21, and it seemed that every word was meant for me. Some time after that I heard Elder William L. Beebe speak from the twenty-third Psalm, which went right to my heart and touched me deeply. After the meeting he came to me and asked why I did not tell my troubles to the church. I told him that I was waiting to be better. He replied, "If you wait until you are better you will never come at all." He then quoted these lines:

"Let not conscience make you linger,
Nor of fullness fondly dream;
All the fullness he requireth
Is to feel your need of him."

I surely did feel mightily my need of Jesus and his salvation, my feelings often being so fittingly expressed by hymn number 1033. However, I went on until after the death of my mother, in the spring of 1907, when I found myself unable any longer to keep from

going to the church and laying my case before the brethren, which I did in October of that year, and the Gilboa Church to my surprise received me into their fellowship. I earnestly prayed that if it was not right for me to be baptized that the Lord would cause something to happen to prevent it. But when the day for my baptism came the weather was beautiful and it seemed that everything was praising God. Since then I have had many doubts and fears that I might be mistaken, but my hope has never left me.

I am writing this to you for you to read, though I do not know why, and I trust you will cast the mantle of charity over it. The Bible says we know that we have passed from death unto life because we love the brethren, and I feel that I certainly do love them dearly. I hope to see you and the other brethren at the coming Saturday meeting. If I am unable to be there, tell them I am with them in spirit.

I received a card to-day from sister Smith and a letter from brother Dolson, and I am very glad that the dear brethren think of me and write, even if it is but a few words. I wish I could hear from them oftener, as I have my heart and hands full, and it seems that all the time there is something to try and vex me sorely.

I must close, or you will never forgive me this long letter.

In love and christian fellowship, I am your sister in Christ, I hope,

ALICE A. BAILEY.

ELKINS, W. Va., Oct. 19, 1931.

DEAR BROTHER LEFFERTS:—I am sending you a letter written by my brother, Elder J. W. McClanahan. It is at your disposal, so you can do with it as you think best.

Dear brother, I would love to see you and yours. I often think of you, your wife and children. We would be glad to have you come to our association next year.

My wife joins me in love to you and yours.

G. B. McCLANAHAN.

Poca, W. Va., September, 1931.

DEAR BROTHER GEORGE AND SISTER JULIA:—To-day finds me thinking of the past and the present, and God only knows what is in the future, but the consoling thought is that all things will work together for good to them that love God, to them who are the called according to his purpose. I feel I have much to be thankful for. So far I have been blessed with food and raiment while in my body I have suffered much pain, but not without the purpose of God in it. God is a God of means, and his means are effectual, so we learn obedience by the things we suffer. With the psalmist I feel to say, I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. In our afflictions we often retrace our past life, as we have hoped to be the followers of the meek and lowly Jesus, and see much undone that we should have done, and also much done that we ought not to have done, so we are made to cry, Oh

wretched man that I am! who shall deliver me from the body of this death? My precious brother, if not a poor deceived mortal, I have been made willing to be God's anything, that my thirsting soul may drink of that fountain of water of life that flows from the throne of God and the Lamb.

I see that I am not writing as I had thought to when I took up my pen. My intention was to tell you of our lovely association. Our corresponding brethren from the Tygarts Valley and the Elk Horn Associations came preaching the pure, unadulterated gospel of reigning grace. Oh how my soul leaped forward at the thought of seeing and hearing our precious brethren declaring that glorious doctrine set forth by Christ and his apostles. I thought, How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word, as the blood-stained banner of King Emmanuel floated in the breeze. Now it is clear to my mind that God did elect, love, ordain and predestinate them whom he foreknew in eternity to be conformed to the image of his Son. Thus was his love fixed upon them, which love is everlasting. Yea, I have loved thee with an everlasting love. Referring to this gospel day: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee."

Yes, my precious brother, he dwells in Zion individually and collectively, the church of the first born, of which he is heard over all things to her, he being the chiefest among ten thousand and the One altogether lovely to her. The apostle declares that God calleth those things which be not as though they were, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. To my mind, if God can call up things which be not as though they were, from the remotest depths of eternity, and declare the end from the beginning, he surely can and does act in relation to them in all other respects. David gives us an example of this, he says, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In the foreknowledge of God they were all embraced, and in his own time manifestly brought forth.

J. W. McCLANAHAN.

PLAINVIEW, Texas, March 1, 1930.

DEAR EDITORS:—I could hardly get along without the SIGNS, for now it is all the preaching I get, as I am so deaf I cannot hear preaching any more. Since my dear husband was called to his eternal home I have been left alone and feel very lonely and sad, for there is no one here who believes as I do, for I believe it is by grace we are saved and not by works, lest any man should boast. Christ said, You have not chosen me, but I have chosen you. I was feeling very lonely when I picked

up the SIGNS and read brother Keene's writing on where Jacob was left alone, and it carried my mind back to my youthful days to where it seemed that I was all alone, and when I would try to pray God to pardon my sins it seemed that my prayers reached no higher than my head. I thought I was such a vile sinner that God would not forgive my sins. Well, I went on mourning for about a year, trying to pray day and night, until the spring of my seventeenth year. As I laid down one night I felt I would not live to see the morning light, and I felt I was doomed to everlasting punishment. I cried out, Lord, save or I perish, and I added, Dear Lord, I give myself away, it is all that I can do. Then, evidently by faith, I had a view of my dear Savior as he hung on the cross. O, my dear friends, I cannot tell you how happy I was, for there is no one on earth who can describe the sweet comfort and peace of a soul in its earliest love. I did not believe then that I would ever grieve or suffer again. Yes, I thought that my troubles all were over and that I would always be happy. But it was not long before I began to doubt and fear, and something seemed to say to me, You have no experience of grace; you are deceived and are trying to deceive God's people. I am now seventy-two years of age and am still wondering if I am deceived. If so, why do I love God's people, the Bible and the SIGNS OF THE TIMES?

"Do not I love thee, O my Lord?
Behold my heart and see;
And turn each cursed idol out
That dares to rival thee."

"Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe, before whose face
I fear thy cause to plead?"

I, like David, would say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." But how do we know that we are children of God? In 1 John iii. 13, 14, we read, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren." I do not know that I am a child of God, but I have a sweet hope of a home beyond this vale of tears. My dear brethren and sisters, I feel I am near my journey's end and am just waiting for the Lord to call me home, for it seems that I have lost all interest in earthly things and long to go home. I am never well any more, and am weak, both in body and mind, and am nervous and cannot use a pen.

Dear ones, my prayer is that God will bless you in your good work. I pray that you will remember this poor sinner, saved by grace if saved at all.

Do with this poor letter as you think best and all will be right with me, for I cannot see anything good in my writing.

Your sister in hope,

ANNA R. SMITH.

DONIE, TEXAS.

DEAR BRETHREN:—Of the two trees, good and evil, we understand the good tree to be a figure of the Spirit, the evil tree to be a figure of the flesh. That is, the good tree is a figure of the divine law, which is not sin, whereas the evil tree is a figure of all that is not divine, which is sin. Now I have approached a subject I realize is far too deep for me, yet my mind has been dwelling upon it for some time and I cannot meet any one to talk it over with, therefore I have resolved to write it to some one. Cain and Abel, Esau and Jacob are all in their proper places figures of those two trees. We understand that God created all things for a certain and particular purpose and that all things possess a certain and particular nature. We also understand that God is all-powerful and that none of these things created by him possess anything but what was delegated to them by God, and if there is a text that proves God does not control all these things according to his own will and purpose I have failed so far to find it. I believe that God gave unto all things their nature, and that each and every thing must act within the jurisdiction of its own nature, and that its nature is its government, and that no one thing that God created possesses the power to change its nature, or to take on nature or to throw off nature. I believe that all things created by God fell from his hand complete in every sense of its nature and that God is the sole author of nature in its every attribute, therefore with the two trees, the good tree

cannot bring forth evil (sinful) fruit, because it would be against the laws of its nature; neither can the evil (sinful) tree bring forth good fruit, because it would be against the laws of its nature, and all these things are made to act within their natures, separate and distinct from all others. Even so it is with the two trees: they are and were forecast to bear fruit according to their nature. So then we find that the good tree is a figure of the Spirit, meaning good, holy, divine, sinless. We also find the evil tree to be a figure of all that is the opposite to good, holy, divine, sinless; the good tree Abel, the evil tree Cain. Cain, Esau, Abel, Jacob. Esau the flesh, Abel the Spirit. Spirit, divine; flesh, sin. We are told that the flesh mindeth the things of the flesh, and the Spirit the things of the Spirit, and that God created the flesh and that he created the Spirit. Even so the two trees, and that those two trees had nothing to do with their creation, neither had they any intentions, will or purpose in their existence in this world, but lived, moved and had their being according to the will (law) of God, who is all-wise, all-powerful and all nature. Now from the foregoing would you not conclude that God just as much predestinated the evil tree and its results, "its acts," as he did the good tree and its results, "its acts?" Did he not also predestinate the difference between the two? If not, why not?

I love the people who contend for the doctrine the SIGNS has always advocated, and I enjoy reading the paper

very much, though it has gone in other hands more than once the doctrine has never changed.

This letter is just a statement of a few of my thoughts; do with it as you think best.

Yours in bonds,

W. A. LITTLE.

RANDOLPH, Maine, June 12, 1931.

ELDER R. LESTER DODSON—DEAR BROTHER:—I would, if I could, talk with you a bit on the subject of prayer. Did you ever get to feeling your prayers (if they could be called such) were mostly the promptings of a rebellious heart? This going to God for this or that thing which you would have otherwise? I have been sifted, as it were, and I got to feeling there is but one prayer, and that is, "Thy will be done," and I know the natural man cannot utter it in spirit and in truth, and yet I feel there is an inmost desire that God's will may be done in heaven and on earth, and I know it will be, regardless of men or devils. It seems there are times when the devil desires to sift us as wheat, yet there is One who ever maketh intercession for us, so that our faith fails not. Rooted and grounded on the Rock, Christ Jesus, our faith, a gift of himself, cannot fail. This oneness with God the invisible is a great mystery, no man hath yet attained unto it; no man by searching can find out God, and we to whom (as we hope) he has imparted this wonderful knowledge are lost in the immensity of its greatness. Who is like unto our God, traveling in the greatness of

his strength, doing wonders? and what is more wonderful than the revelation of himself to poor sinners? How glad I am his mighty power prevails! How I would sing his praises and crown him Lord of all had I the ability to do so! But he knows my heart's desire, and though I often go to him as a child to its natural father, not realizing, in a measure, the gulf between us, he the God of the universe and I the beggar from the dung-hill, yet I feel he pitying forgives my weakness and loves me still. Oh, I hope so! Indeed I do! How could I live on without his love and the presence that fills my being at times? What a dark, dreary world this would be without him to gladden our hearts and give us hope and courage by the way. May he give me strength as my day, subdue this wicked heart and make his will mine. I find very much in my nature that is selfish, and would often bend his will to mine. I was thinking not long since, having the desire that my tongue might be kept from evil and my feet from the paths of the ungodly, and something said, That was a selfish prayer, too. In a way, yes. Thus I stumble on, and I get to feeling that I do not know what I am or where I am. But God knows, and in him I am trusting. If I am his child he will certainly lead me about and instruct me and keep me as the apple of his eye and no ill will befall me. I feel he is very precious to me, my meat and my drink, my sunshine and joy as I journey on. Very few can understand us, but God knows all our

heart-throbbings, all our desires, and he will save us.

If we only had some one to go in and out before us, but our house is left unto us desolate. Dear James, so faithful and unflinching, taken from us, and brother Tedford moved away. A few of us met at sister Attie's the fourth Sunday in May, but the service seemed cold and like mockery. Oh why is it so? we ask, and yet it must be the will of our God. Our loved ones taken by the cruel hand of death, and some of those left untrue to the honor of God's house.

May God give you freedom of speech and great boldness, and strength for all your trials, that you may say with that beloved Paul, that you are glad to be accounted worthy to suffer for His cause.

Remember us in our low estate and loneliness, and if you find it in your heart pray for us.

Yours in tribulation,

NELLIE M. PALMER.

WILSON, N. C., Jan. 15, 1932.

DEAR BROTHER LEFFERTS:—I have carelessly let my SIGNS get in arrears, but I herewith inclose my check for the amount of the same up to August, 1932. I am also adding one dollar for some one who is behind and cannot pay. I have thought of this several times since it was due, but thought I would wait until I could add a few lines extra. I have waited this far and am in no better shape to say anything than when I first thought of it last fall, for I am about as barren right now as I ever

get, but I hope that I am not so I cannot remember the blessings of our God to us poor sinners.

Well do I remember the time we were at the Baltimore Association, at Baltimore city, this last May, for I hold that in my memory as one of the most outstanding visits I ever made, and I feel our whole party could join me in saying the same thing; in fact, that was just about their expression when we arrived home. We felt that you and others were blessed with a part in making it so pleasant for us by your preaching, and then Elder and sister Rowe made everything so pleasant for us that we have not forgotten it. Then, too, we remember the brethren and sisters we met from the Catskill Mountains, and would like to meet them again. Brother, we are such poor worms of the dust we do not know how to appreciate our blessings unless our heavenly Father reveals them to us. I would be glad could I be found praising him more every day, but it seems my spirit grows weaker and weaker each day. But the apostle says when we are weak then are we strong, so the best places are not those we would select, for we do not know just what is best for us, neither do we know what we need, but we are continually talking of our wants. Peter, as you remember, told the Lord Jesus that he would not forsake him, but would die for him. That was when the Savior was telling his apostles it were better for them that he should die, but they would rather have had him to live on. Christ said to Peter, Before the cock crows twice thou shalt

deny me thrice, but Peter did not believe it until it was proven to him in actual experience. Oh what a sad time it was to him then! He had to go out and weep bitterly, but that is really a blessing unto a poor sinner, when he can really and truly weep over his sins.

Yours in hope,

E. L. COBB.

AMITY, Arkansas.

DEAR EDITORS:—If any are given light on the Scripture Jonah iii. 10, I would like to hear from them. I am a believer in the Primitive Baptist doctrine, or hope I am, and I believe the Primitive Baptist is the only church of the true and living God, and if we are ever saved it is the gift of God and not by works that we have done or can do. Jesus said that without the Father's help we can do nothing, and he is the only way given under heaven whereby we must be saved, and he is a gift from God. Of himself man can do nothing, but he thinks he can, but is deceiving and being deceived. The heart of man is blinded and cannot understand the truth unless it is given him of God. All things must be given of the Lord, and cannot come from any other source, for God created all things; yea, the people to praise him and the people to praise their own works, the evil things of the world. All things shall honor the Creator, because God said they should, even the beast of the field. "The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

This people have I formed for myself; they shall shew forth my praise."—Isaiah xliii. 20, 21. So everything is fulfilling the purpose it was created for, even the beast and the outside world, and the people of whom Jesus said to the Father, They are in the world but not of the world, even as I am not of the world. The great God created all things for his own purpose and glory, and not to please man, and he works all things after the counsel of his own will.

To the only true and living God be praise forever.

MYRTLE WALL.

BASSETT, Virginia.

DEAR BRETHREN:—I have been in arrears for some time, but am sending four dollars to pay for 1931 and 1932. I am sorry I could not send this before, but this depression seems to have affected me on the farm as much as day laborers. I truly, if I know myself, love the doctrine the SIGNS sets forth, it and the *Lone Pilgrim* are a source of comfort to me. As long as I have my faculties I hope to have the SIGNS continually. I love the writers, some of whom I have met in person, and I felt they were old acquaintances, because I loved their writings so. One I would especially like to see is brother Davis Burch, of Washington State. Not much prospect of that desire being fulfilled in this life, but I hope it will be in eternity. I love the other writers also. Thanks for continuing my paper.

Yours in hope,

(MRS.) G. T. FRANKLIN.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1932.

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JOB XIX. 25-27.

"For 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; though my reins be consumed within me."

This statement is recorded as Job, the servant of God, expressed his miseries, and we are persuaded that every servant of God has his or her special experience in which the written testimony beareth witness with the realizations of their own heart. We note that Job speaks with much assurance, saying, "I know that my Redeemer liveth." Do we not at times in our pilgrimage feel we can speak these words, realizing the truth of them?

When we are passed on into the valley of Achor and darkness and have no light, and gloom and shadows are so gross they are felt, which was realized by Job just previous to the expression above referred to. These sayings of Job were previous to the coming of the Lord Jesus Christ, who is the only name given under heaven among men whereby we must be saved, yet he realized that his Redeemer liveth, which declares his life in God as the Savior of sinners and the life of the sinner in Christ. Job declares that his Redeemer shall stand at the latter day upon the earth. Brethren often differ in their expressions relative to the latter day, some giving the time since the coming of Christ to be the last day of sabbath. We refer to the first book of Moses, where God completed his work on the sixth day and rested on the seventh, which men call the Sabbath, but scripturally the time in which we are living, the latter or gospel day, and it dawned when Jesus was born in Bethlehem, in the land of Judea, or when John the Baptist came preaching the kingdom of heaven is at hand, and this day will continue unto the closing of the gospel realm. We would like to note how He stands upon the earth. This is the surety of every heir of salvation, for they are given faith which is the gift of God and is the substance of things hoped for, the evidence of things not seen, but they with patience wait for it, and this God-given faith is builded upon the foundation of the apostles and prophets, and Jesus Christ the chief corner stone. We are minded of many

expressions of holy writ bearing up these thoughts, viz.: wisdom hath digged deep, hewn out her seven pillars, and we are assured that underneath is his everlasting arm bearing them up, and all power is given unto him in heaven and earth, and heaven is his throne and earth his footstool. We truly believe he has all power and will do all his pleasure and none can change him. He redeems from all iniquity and saves with an everlasting salvation, also he says, I am God and I change not. We are made to believe Job realized the truth and salvation of a poor sinner. Jesus stands upon the earth not as a man, but as Christ Jesus the Lord, triumphant over death, hell and the grave. He directs his people as the sheep of his pasture, feeding and giving them drink, as he declares that he that hungers and thirsteth after righteousness shall be filled, and he feeds his flock like a shepherd. We often recount the record of Job's afflictions and we believe they were felt in his mortal flesh, and through it all he could see the hand of God that resteth with him, which were the virtues of faith that declared, "Though he slay me, yet will I trust in him," and as our text states, "Though after my skin, worms destroy this body, yet in my flesh shall I see God." Job realized his afflictions were greater than he could endure, and that he would be cut off from the earth, for Satan smote him from the sole of his foot unto his crown with sore boils. (Job ii. 7.) For us to have such afflictions we could not endure, but would have to pass from this

time state, if it were not that God had an all-wise purpose in our restoration. These sore boils were destructive, yet he trusted in God. We are passing on beyond the sufferings of this present life unto life eternal, and the expression of truth declares, "Cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," just as Job was restored and received double at the Lord's hand. As Job beheld the hand of God resting with him we believe every child of God is made to feel the strength of the Almighty resting with him in this life's pilgrimage, and all the tribulations we are made to pass through worketh in us patience unto the Lord. Job said, "I shall see for myself, and mine eyes shall behold, and not another." All my people shall be taught of the Lord, and great shall be their peace. Another expression, We shall no more teach our brother and our neighbor, saying, Know the Lord, for they shall all know him, from the least to the greatest of them. These expressions prove that Job was uttering words of truth, for he says, I shall see him for myself, and not another. Men might infer that the statement of Job in our text would declare the realization of immortality beyond this world. We are here called to special consideration, for faith is the substance of things hoped for, the evidence of things not seen, but with patience we wait for them, and all of the virtues of life realized in faith and hope are but a foretaste of the joys that shall be re-

vealed in us. Job's expression in which he states, I shall see for myself, and not another, would lead carnality to believe, or to the conclusion of personal mortal creatures recognition in heaven, but the saved of the Lord are not mortal, for mortality is swallowed up of life and corruption has put on incorruption, and we shall be changed. John says it does not yet appear what we shall be. We shall be like Jesus, for another expression says, When I awake with thy likeness I shall be satisfied. We are not marrying nor giving in marriage, but are as the angels of God in heaven. In the measure of faith given unto Job he is made to declare his redemption from all iniquity and praise God for his salvation, which we believe will be the realized virtues of every sinner saved by grace, and every one who is made a witness of the dealings of the Lord with his people has Job's experience, and rejoices in God his Savior, which is the sweetness of the joys of the foretaste which shall be revealed. According to the Bible, the infallible word of truth, we accept it as the word of God. The Old Testament, being written before this our latter day, was written for our learning, and Jesus said, Search the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me; and the New Testament declares of his work and bears witness of him and his completed work of redemption, also of his death, resurrection and ascension, and that he is a risen and exalted Savior, at the right hand of the Father and that he will dis-

mount the throne and swear by him that ever liveth that time shall be no more, and those who live and remain shall not hinder those who sleep, but they shall be changed in a moment, in the twinkling of an eye, and be caught up together to meet the Lord in the air, and so shall they ever be with the Lord. According to the revelation of the Spirit to John on the Isle of Patmos, they shall sing the praises of God and the Lamb forever and ever. All our life's pilgrimage is a mystery, and as we pass day by day in our experience we see or feel or behold the hand of the Lord resting with us, directing our steps and hedging us about, which we hope is the experience of the Lord's people. So in my flesh I see God. God's ways are not according to carnal reasoning, for he moves in a mysterious way his wonders to perform, planting his footsteps in the sea and riding on the storm.

"Though my reins be consumed within me." When our reins are consumed within us all that self-reliance, strength, and whatever other virtues we may feel we once had, are dissolved and we behold the working of God's power in it all. The immortal state no man knows, but according to the New Testament every sinner that will sing God's praise in glory is saved by grace, and what they realize in the virtues of eternal life in this life's pilgrimage will be according to the measure of the gift of God, and all the virtues realized in heaven will be according to the grace given us in Christ Jesus before the world began, and as Paul expressed it,

By the grace of God we are what we are. When this house, our tabernacle, be dissolved we have a building of God, an house not made with hands, eternal in the heavens, in which all will be joy and peace forever.

Dear readers, we have passed through another year of the joys and sorrows of this life and we hope we feel some of the virtues we have tried to describe resting with us, and we do rejoice to have your sweet fellowship and to read the good letters you have contributed to the columns of the SIGNS OF THE TIMES, and the many kind words of cheer to its editors and publishers. We feel to thank you for your kind forbearance, and ask you when moved within your hearts in gratitude and thanksgiving to God and are brought out in praise tell us about it, for we are often hungering to read from your pen, and please remember the SIGNS OF THE TIMES, to contribute to it both naturally and spiritually, and through the pilgrimage of our life in 1932 may it be the will of almighty God to give us understanding that we may behold him in all things and realize his predestinated purpose in our salvation.

C. W. V.

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

Edith M. Frasher, Del., \$1; Elder E. L. Cobb, N. C., \$1; Ebenezer Church, N. Y., \$10; Harold M. Bennett, Md., \$2; Mrs. Allie Gooch Reid, N. C., \$1; Mrs. B. Ardies, Ontario, \$2; A. D. Hewett, Wash., 50 cents; Mrs. Margaret Jamieson, Cal., \$1; J. R. Nuckols, Ky., \$3; Mrs. Emma L. Ferris, D. C., \$5; "A friend," Pa., \$5; Mrs. M. A. Tanner, Miss., \$1; H. F. Cate, Kan., \$1; Mrs. Sarah J. Clegg, Pa., \$1; Elizabeth Rittenhouse, N. J., \$4.

MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Md., November 5th, 1931, Kenneth S. Adkins, of Parsonsburg, Md., and Miss Vesta Mary Lewis, of Berlin, Md.

By the same, at his residence, in Delmar, Md., December 24th, 1931, Ralph Morris, of Salisbury, Md., and Miss Dorothy Jane Shockley, of Eden, Md.

By Elder George L. Weaver, of Shelbyville, Ky., at the residence of the bride, in Delaware, Ohio, October 15th, 1931, Mr. James Keiter Buckwalter, of Xenia, Ohio, and Miss Amy L. Mutchler, of Delaware, Ohio. Mr. and Mrs. Buckwalter will reside in Delaware, Ohio.

OBITUARY NOTICES.

ELDER J. R. HATCHER was born February 23rd, 1856, and departed this life in a Nashville hospital January 2nd, 1932. He united with the Old School or Predestinarian Baptists at Richland meetinghouse, Humphreys County, Tennessee, on the fifth Sunday in May, 1881, and was ordained to the full work of the ministry May 19th, 1883, and was an able defender of the doctrine of unlimited predestination. When Elder Hatcher preached he did it with humbleness, yet fearless of man, and with honor to his God. He preached for nearly half a century. He was married to Mary Elizabeth Halbrock January 3rd, 1877, and to their union were born twelve children, one being born dead. Six sons and five daughters survive: Alfred, W. J., L. H. and E. R. Hatcher, of Nashville, J. H. Hatcher, Mrs. Rittie Robertson, Mrs. Isabel Simpson, Mrs. Frances Hunt, and Mrs. Maudie Greenwell, of McEwen, Tennessee. After the death of his first wife he was married to Mrs. Sallie L. Davidson, September 10th, 1923, who still survives. Elder Hatcher was a man of a fatherly affection, kind to those who opposed him in what he believed, but uncompromising when it came to the truth of the Bible as he understood it. He always stood firm on the doctrine of salvation by grace, and on unlimited predestination, as the readers of the SIGNS OF THE TIMES and LONE PILGRIM know, for he wrote to them often, and I surely did enjoy his writings, for they were comforting and edifying to the scattered sheep. His Captain, Husband, Priest and King, the Lord Jesus Christ, gave him, as I believe, an honorable discharge from the afflictions of the gospel to lie down and rest until he bids him arise in his likeness, or his image, nevermore to suffer, but to reign with him eternally. Elder Hatcher will be greatly missed, especially by those of the West Tennessee Association, of which he was the Moderator at the time of his death. Elder Hatcher was held in high esteem by all who knew him, a fact made manifest the day he was laid to

rest at his old home place, by the large congregation that attended his funeral. It was said at his funeral that if he had any enemies they were those who opposed what he believed. But it made no difference to Elder Hatcher what men said or thought about what he believed, for he was like Paul, he knew in whom he believed. Oh may God raise up others to go and feed the bleating sheep of West Tennessee Association. I know Elder Biggs feels as did old Elija: almost forsaken, but may God give him wisdom to cry aloud, and sinners not to declare the truth as it is in Christ Jesus. I will say to his bereaved widow and the children who are left behind, May the blessing of God rest upon you all and reconcile you to the end to realize that your loss is his eternal gain.

Elder Biggs, of Nashville, Tenn., and the writer were called to conduct the funeral, which we did in the presence of a large congregation of sorrowing friends. May God bless all who mourn.

O. W. PERKINS.

C. Y. PYLES, better known as "Bee" Pyles, son of Frank and Mary Pyles, was born November 13th, 1886, and died January 30th, 1932, in his forty-sixth year. October 3rd, 1922, he was married to Lucy Dean Lindsey, who is left to mourn. He is also survived by two brothers, Jess Pyles, of Norwich, Kansas, and S. F. Pyles, of Campbellsburg, Kentucky, two uncles, both residing in the west, several nephews, nieces and cousins. Our friend "Bee" and his wife resided on a farm near Campbellsburg, Ky., and attended the meetings of the Sulphur Fork Church. While he did not belong to any visible church, it was evident from his walk and conversation he had been born of that incorruptible seed that liveth and abideth forever. Their home was a haven for the Old School Baptists, and many times I have been entertained at his home. He had reached the end of his allotted time, his race was run and he has entered into the joy of the Lord. Our loss is great. We have lost a dear friend, the community a good neighbor, who was ever ready to lend a helping hand in sickness. He was an honest, upright citizen, beloved by all who knew him. May the Lord bless his lonely widow, and reconcile us all and enable us to say, Thy will be done.

I tried to preach the gospel to a large congregation of brethren and friends, singing his favorite hymn, "Amazing grace" (No. 488, Beebe's collection). I spoke briefly from the words, "I am the way, and the truth, and the life," after which we laid all that was mortal to rest in the cemetery near by.

GEORGE L. WEAVER.

CHANGE OF ADDRESS.

ELDER J. A. Modlin having changed his address from Gillespie, Ill., to R. 1, Virden, Ill., requests his correspondents to address him at the latter place.

MEETINGS.

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows to meet with them, the Lord willing, the first Sunday in April (April 3rd, 1932). Services to be held at the home of brother J. E. Livingston, 64 East Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All are 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 first Sunday in April (3rd). All are welcome.

E. M. FORD.

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2:00 P. M.

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

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(Park Avenue Hall)

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At 10:30 A. M.

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**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 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 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, Sadleville, 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 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. Spitler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. 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.

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.

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MIDDLETOWN, N. Y.

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.

(MRS.) MILDRED D. GORDY.

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ELDER C. W. ANDERSON,

St. PAUL, Arkansas.

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. 100. MIDDLETOWN, N. Y., APRIL, 1932. NO. 4.

CORRESPONDENCE.

PSALMS CXXXVIII. 5.

“YEA, they shall sing in the ways of the Lord: for great is the glory of the Lord.”

The chosen of God are described as pilgrims and strangers journeying to the better country, unto the city which hath foundations whose builder and maker is God. Sometimes they sigh and weep, their souls are much discouraged because of the way. Then there are times of joy when the statutes of the Lord are their songs in the house of their pilgrimage. They are often weak, compassed with infirmities and journeying with tardy steps, but their strength is renewed, and upheld by the Lord, their Shepherd, they hold on their way. They all shall reach the heavenly country, they shall ultimately sing in the heights of Zion; not one of them shall perish on the road to eternal glory. They are Jehovah's own vessels of mercy afore prepared unto glory, on whom he will make known the riches of his glory. I have intimated there are

sighs as well as songs that these pilgrims know. They cannot but droop and sigh sometimes, and there are seasons when they may well be glad, and be of good courage, coming unto Zion with singing, sorrow and sighing flee away. Sin and temptations, the buffetings of Satan, the cares and afflictions also, that are measured out unto all the ransomed of the Lord, retard their steps, weary the soul, hands hang down, knees become feeble, and our hearts are fearful that we may never reach the land of pure delight and dwell in bliss forever with the Lord. But the pathway is not all sorrow and sighing, for “they shall sing in the ways of the Lord: for great is the glory of the Lord.” Every inch of the way of Zion's pilgrims through this world, whether it be rough or smooth, distressful or joyous, whether it be by day or night that they journey, all is well known, all is embraced in the Lord's eternal, all-wise, immutable decrees. “He performeth the thing that is appointed for me; and many such things

are with him.”—Job xxiii. 14. “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.”—Isaiah xiv. 24. What is there that can arise, that from eternity the counsel of the Lord did not embrace? Oh how afraid I should be to think that there could arise anything that his predestination did not embrace. For that imagined thing might interfere with and defeat the counsel of Jehovah’s will, and if any thought or purpose of the Lord should be frustrated why not *all* the counsel of his will brought to nought? “The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.”—Psalms xxxiii. 10, 11. “There is no wisdom, nor understanding, nor counsel, against the Lord.”—Prov. xxi. 30. And all the times that passed over David, and over Israel, and all the kingdoms of the countries, and over every human being, are only as God hath decreed, who hath determined the times before appointed, and the bounds of their habitation. (1 Chron. xxix. 30; Acts xvii. 26.) “Alleluia; for the Lord God omnipotent reigneth.” Then though dangers assail and dangers affright, though the gates of hell assail, disturb and cause us grief, though adversities waste our lives and bring us low, though internal depravities of the human heart discover themselves to us to our shame and anguish of spirit: Shall any of the sheep of Christ perish?

Though the heart is deceitful above all things and desperately wicked, though in our flesh there dwells no good thing, though every imagination of the thoughts of the natural heart is only evil continually, can there arise within us anything beyond the eternal, infinite knowledge of God? Is it not all bounded by the counsel of his will? Oh it would be appalling to my spirit to think that Satan or devils, or angels, or any man, or anything that hath being, could do anything beyond the bounds of the Almighty’s eternal decrees. Jesus said unto Peter, “Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.”—Mark xiv. 30, 31. Once, twice, thrice, not the fourth time. Oh! I could not wish to think myself to be a self-determined being, that my will is self-determined: this would be to deify myself. What are we? What an I? An insignificant, sinful creature. Oh I verily believe that the Holy Ghost has so wrought in me that I loathe my sins, and delight in righteousness, and I shudder to think that I could be capable of thinking one sinful thought beyond the infinite knowledge of our God His understanding is infinite (Psalms cxlvii. 5), and he saith, “I change not.” Therefore he saith, “I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the

things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a revenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isaiah xlvi. 9-11. The Lord has chosen his people unto eternal glory by Christ Jesus, he has predestinated them unto the adoption of children by Jesus Christ unto himself, and he has predestinated them to be conformed to the image of his Son. They are predestinated to an inheritance incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for them, so in the ways of the Lord they shall sing. The wicked desire not the knowledge of God's ways, but God's elect are so instructed by the Holy Ghost, the Comforter, that they are brought to seek, to walk in, and delight themselves in his ways. Before called by grace we are all strangers to his ways, far off, depraved and prone to err; being alienated from the life of God, our poor lives are without God in the world. But when God's good work is begun in us we begin to know that the way of the transgressor is hard. Guilt and condemnation burden us, for the law of God is against transgressors, and we are sometimes dismayed in apprehension of the wrath to come. But, while the work of the Spirit of God in the heart of the quickened sinner discovers to him his lost estate, and that he is far off, far astray from the ways of the Lord, and much trouble of soul is the

fruit of such teachings, yet it is very gracious, for there is wrought in the soul a hatred of sin and hungerings after righteousness, there springs up a love of holiness, without which no man shall see the Lord. We long to be pure that we might dwell with God, whom we now contemplate with sacred awe. But we see, and feel to our sorrow, that our feet are treading in paths of the iniquity of our Adamic nature. This does not mean that the quickened sinner is going into outward acts of sin. Ah no! He seeks to walk circumspectly, but in his head there it is that he learns he is vile, ever going astray, wandering in his imaginations, deceits and desires in all that is contrary to the holiness of the Lord. My ways are not your ways, saith the Lord. When in our alienation we walked, it was according to the course of this world. Here we could live and find our pleasures in the lusts of our flesh. But God's grace taught us, and still teaches us, to deny ungodliness; yes, God's graciousness suppresses all unholy merriment in what is sinful, we cannot make sin the theme of our singing, such songs are hushed, and the quickened soul can only sigh and weep and tremble in paths of iniquity and is moved to pray to the Lord for mercy. Now the ways of the Lord in which his elect, his redeemed, his called ones sing are those ways which he discovers unto his own in the gospel of his dear Son, Jesus Christ our Lord. All the ways, all the doctrines of men regarding the path of eternal life and salvation are the broad way that leadeth to destruc-

tion. But the ways of the Lord in Christ's gospel, whose goings have been from of old, from everlasting (Micah v. 2), are the new and living way which Christ hath consecrated with his own blood. (Heb. x. 20.) Here we shall find the steps of the path of God's elect, the footsteps of the flock. The ways of the Lord as declared in his works in creation are great and glorious, and his marvelous, wonderful ways in his providential government of the universe, and all things and creatures therein, may well, when we are led by the Holy Spirit to contemplate them, cause us in wonder, adoration and gratitude to sing praises to our Creator. But oh what causes there are for singing when we are led into God's ways in the redemption of poor sinners from under the curse of the law.

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
His justice or his grace."

Here is to be seen Jehovah's everlasting love, his mercy, compassion, that he is tender, pitiful, forgiving. "In his love and in his pity he redeemed them."—Isaiah lxiii. 9. "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. In the eternal purpose which God purposed in his dear Son his goings forth have been from eternity. In the eternal choice of his people, and giving them unto his Son, and all those covenant provisions for them in him very blessedly declare unto us the eternal thoughts, the eternal wisdom, the eternal kindness of

Jehovah, the Almighty, the Lord God Omnipotent, who reigneth. O Lord God! thou art great, for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. When Christ Jesus was in the world and in very deeds opened up the way into the Holiest for his people this was inscribed upon all that he did, "Holiness to the Lord."—Exod. xxviii. 36. Thus the highway that he established is called "the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there."—Isaiah xxxv. 8, 9. All the steps of Christ on the way to, and in entering within the veil, having obtained eternal redemption for the church, were in infinite majesty and glory, and all declaring his devotion to him that appointed him the Surety, the Ransomer, the Mediator of God's elect. Every step he trod in his obedience, his sufferings, in the shedding of his precious blood, was "Holiness to the Lord," that he should present his church, his bride, holy and without blame, and in everlasting love, in immortal loveliness, before the Majesty in the heavens. Now, when we are led by the Comforter, the Holy Ghost, to walk by faith in the ways of Christ Jesus our Lord how comforting it is. Our health is good then, our knees are no longer feeble; here poor sinners can sing, for the paths are righteousness,

sanctification and redemption, we are made the righteousness of God in him. Oh! we are reconciled unto God our Father by the blood of our Emmanuel, God with us. Let me say again, when this is sealed home to the soul what a sweet, delightful wonder it is, oh how blessed we are! Now we are done with seeking to establish our own righteousness, we are done with our filthy rags, for the best robe has been brought forth, and put upon us, and we begin to sing, for we are happy, and this is our song, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress,
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

The glad tidings of Christ's gospel calm the troubled soul, chase away the terror of the law, and saith to the perishing, "I have redeemed thee." Then sorrow and sighing flee away, for our God graciously sets our feet in the way of his steps, his ways in Christ Jesus, the Lamb of God, and we are of good cheer, for who is he that condemneth us? Christ hath died for me, a poor hell-deserving sinner. We are made glad through his works, for Christ hath triumphed gloriously over sin, death and Satan, and we hope through Jesus to triumph, too. O happy, pardoned sinner! "Happy art thou, O Israel: who is like unto thee, O people saved

by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29. They shall sing in the ways of the Lord, for no lion is there, nor any ravenous beast, it shall not be found there, in the King's highway, our Savior's obedience and blood hide all our transgressions from view. He has made the atonement for our sins, and we fear no evil in the path of life, the living way in which we journey by faith into heaven itself, "whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Oh when the favored sinner walks in the ways of the Lord, when forgiveness, reconciliation, justification, hope of salvation, and eternal glory are feelingly possessed in our hearts well may we sing, we do sing, for love and gratitude move us to honor and glorify his name. Melody is in our hearts to the Lord. His ways are pleasantness and all his paths are peace. All is made pleasant between us poor sinners and our God by precious almighty Friend, Jesus Christ our Lord. Oh to be so kept, looking unto the Lord that he will uphold our goings in his paths. The ways of the Lord also signify paths that the saints are ordained to walk in; in labors of love, in their conversation as becometh saints, in the ordinances of the house of God that they may in all holy conversation and godliness show forth the praises of him who hath called them out of darkness into his marvelous

light. "Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord."

FREDERICK W. KEENE.

RALEIGH, North Carolina.

BENSON, N. C., Feb. 15, 1932.

DEAR ELDER DODSON:—I have enjoyed very much the communications of your dear father which appeared in the January and February issues of the *Landmark* and the January issue of the *SIGNS*. "The way," of which he writes, was deeply interesting to me, and your following remarks were especially sweet. I, too, feel to be nearing the end of my earthly journey, according to my afflictions, and am deeply concerned about "the way." I am often questioning myself as to the welfare of my soul, and at times have great searching of heart along this line.

"'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?"

As you say, it is a most solemn thought. You also say the fact that one fully realizes it and is constantly examining himself and diligently searching for evidence of his acceptability with God is the best proof that can be found that he is in the "right way." This gives me encouragement by the way, and I feel that I was made to rejoice while reading it. How beautiful are the feet of them that publish peace and bring glad tidings of good things.

Your father speaks of financial losses due to bank failures. I can witness with him in that, as I lost most of my savings in the First National Bank of

Benson when it closed. He further says that none of us have suffered as Job did, a perfect man, one who feared God and eschewed evil. How true this is. As you say, what a comfort to feel amidst all this turmoil and strife of this life that we have the eternal God as our refuge. He maketh wars to cease unto the end of the earth. I am glad that all things are in his hands. How consoling the thought that the Lord reigneth.

There are many things I wish to refer to, but I am very nervous, as you will see by this writing, and I realize that a letter in my weakness will not profit you, but I wanted you to know how very much I have enjoyed reading those excellent articles. They have been a source of much comfort to me in my afflictions. May the Lord continue to bless your father and yourself with a faithful mind to write of the riches of his grace. Please remember me when calling on the name of the Lord.

Your unworthy friend,

ELIZABETH H. BARBOUR.

DUTTON, Ontario, Feb. 12, 1932.

DEAR BROTHER DODSON:—It has been on my mind for some time to write you a few lines to let you know that I often do meditate upon my sweet visits while in your midst, and how I sat under the sound of the voice of God's servant, and as these words came into my mind while I write I will pen them: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Truly it was, dear brother, I trust the

sweetest joy in this world of woe for a poor sinner to mingle with God's elect people. One of old said, "Did not our heart burn within us, while he talked with us by the way?" It was heavenly to behold the beauty of the Lord and to inquire in his temple. One said, "I sat down under his shadow with great delight, and his food was sweet to my taste." All these comforting words bespeak my enjoyment in your little company, the flock of his pasture, and you as their shepherd, feeding together, none daring to make you afraid. I will be a wall of fire round about them, and a glory in the midst. I well remember your discourse on Manoah and his wife. Another in Job, I forget where, but I will ever remember the sweetness I enjoyed, and I wish you to give my love to all the dear brethren and sisters I met in your quiet little meeting-place. I remember when saying goodbye to Mr. Short, I called him brother, how he did not answer, and I felt then, The secret of the Lord is with them that fear him, and as face answereth to face in water so the heart of man to man.

I am living now in Dutton, where I have rented a home. I am favored to be among my dear kindred in Christ. Our dear pastor and family are very kind and thoughtful of me and other dear ones.

A few hours after my dear companion passed away and my very soul seemed ready to sink under its weight these words came to me with power, "Thy maker is thine husband," and I can say that from time to time the power rests with me, and, bless his holy

name, I crave for that heavenly promise which is able to keep me from falling.

We are all very sorry to learn that dear brother Lefferts is not in good health, but hope he will fully recover. We feel dissatisfied that you will not be able to attend our May meeting, but hope you may be able to attend a meeting later on in the year.

I told my son before I came away I hoped the time would come when he could attend the meetings in New York at least once a month. He seems to have a reverence towards the Old Baptists and I can only hope it may ripen into the true love, be drawn by the strong cords of God's love, not man's.

Dear brother Dodson, as I thought of my sweet privilege of getting to meetings a year ago I thought to write you. Some time in the future I may have such a privilege again. I get lonely at times and long to see my only son and only child. I wish it was my lot to live nearer them, but I desire to be submissive to my heavenly Master's will. He is a dear, good son to me. We must leave all and follow Christ, but we have many idols which must be crushed. Thou shalt have no other god but me.

Kind love to your wife and son. I would be glad of a letter from you when you have time.

Your sister in gospel bonds,

(MRS.) JOHN McPHAIL.

FLEMINGTON, N. J., Feb. 17, 1932.

DEAR ELDER DODSON:—It has been

over two years since I last saw you and heard you preach, but I have often thought of you and the little company of true worshippers over whom our great God has made you overseer. What a holy calling! It is a wonderful thing to be drawn to his house and to feel in the presence of Jesus at home. Not a house built with hands, but builded by our Lord and Savior, and a host no man can number are the occupants of it, of every nation, tribe and tongue; not one more than God has called, nor one less. The words of Job, "I know that my Redeemer liveth," came to me very sweetly last Sunday morning and for a moment I was lost in rapture. I felt the sweet presence of Jesus and the promise to his children: Lo, I am with you always, even to the end. I thought of the words, "Though after my skin, worms destroy this body, yet in my flesh shall I see God." I feel this means the sins that beset us on all sides: lust, greed, envy, pride, jealousy, malice and hatred, warring members that follow us all through our life, and yet when he speaks to our troubled, storm-tossed soul there is peace and we see the angel of mercy again in our flesh, and where it reads, "He shall stand in the latter day upon the earth," I am persuaded it means when we are brought down to the very last straw of hope, ready indeed to give up and cry out, Lord, I am unclean, help thou me.

"Lord, at thy feet I bow,
O pity and forgive;
Here will I lie and wait till thou
Shalt bid me rise and live."

The time came, dear brother, when I

could no longer stand outside the door of the church, and the day of my baptism is indeed a sweet remembrance, but there has been more darkness since that time and a feeling of utter unfitness to be there, but with the poet I can say, I love thy kingdom, Lord, the house of thine abode. This is something the world can never take away.

Kindly excuse me for writing so much, but I felt like telling you these things. I often think of the time, a few years ago, in the little church at Kingwood, when it seemed the heavens opened and the place was flooded with heavenly light, a precious pearl to me this "spot."

May the Lord bless and keep you in your labor of love.

Your sister only by the grace of God,

GERTRUDE PYATT.

RUTHERFORD, N. J., Feb. 20, 1932.

DEAR READERS OF THE SIGNS:— During the past week it has been my lot to experience great sorrow of heart. It is not necessary to be specific, nor do I desire to burden others with my more or less private troubles, yet to-night as I sat in my den and read one after another of the three foregoing letters, one from an afflicted friend in North Carolina, another from a dear soul in Canada, and still another from a good sister in New Jersey, I could but weep for joy over this evidence that the great and mighty God, of whom Solomon said, "The heaven and the heaven of heavens cannot contain," should so mercifully and wonderfully remember

me in mine affliction as to send three of his handmaidens to minister to my necessities and to comfort me in my distress with the same comfort where-with they themselves are comforted of God. To receive three such letters within a few days of each other under the circumstances which have surrounded me, and to have them come from such widely separated sections, would seem at least to be a coincidence, but to me it is more: it is none other than the hand of my God. To him I would ascribe all majesty and praise.

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"

It is out of the fullness of my heart the above is sent as a slight token of my appreciation of such, to me, beautiful letters. It is wonderful, indeed, to behold what God has wrought. Let heaven and earth resound with his praise.

R. LESTER DODSON.

PROVERBS IX. 1-5.

"WISDOM hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table: she hath sent forth her maidens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she sayeth to him, Come, eat of my bread, and drink of the wine which I have mingled."

Any one will know that this is the work of wisdom. That it is a work which is done. Not only in the building, but in all of it. It is all spoken of in the perfect tense. Therefore it is done. That which is has been, is now, and the Lord requireth that which is past. There can be no house in all the

world to compare with this one. Houses are builded on their foundations, whether good and sufficient or weak and untrusty. This house is built in its foundation. Every piece of material, speaking after the manner of men, is built in the foundation. The house of Abraham was in him when God made the covenant with him, therefore every member of his unborn family, and yet sure to be born family, received the covenant in him. The whole of his house, or Israel, was in him, and received the promises in him. They were not then in any developed existence, and yet they had a life existence in Abraham, and were in perfect unity, in a covenant sense, with Abraham. In him they received the promises.

In the text we have something more to our interest, more precious to us. It not only embraces all the seed of God who were literal Israelites but it embraces all the chosen of God in every nation on earth. The elect out of every nation, kindred and tongue under heaven. Wisdom has not been enlightened by any new developments since the world began. It was wisdom before the world began and it is wisdom now, and ever will be, and without any change either in addition or subtraction. Paul tells us of Jesus Christ that he is made unto us Wisdom, and righteousness, and sanctification, and redemption. (1 Cor. i. 30.) Therefore our Jesus, the Christ, is this wisdom who has built this house. He was in the beginning with the Father, and all things were made by him and for him.

Without him was not anything made that was made. He was in the beginning with God and he was God. Therefore this house, his house, was built by him in his eternal choice before there was one of the members thereof in personal existence. This establishes the fact that there was an eternal life unity between him and the members of his body, the church, before there was a single development of them in the world. David had a very clear view of this fact, and he said, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalms cxxxix. 14-16. This is clear that every member of his body, or pieces of material of this house were fully and wholly in him before the world began. There he was laid in Zion for a foundation, and all his children were with him then. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Psalms xxviii. 16. This is the Foundation who was laid in eternity by the hand of the Three-in-One-God, Father, Son and Holy Ghost. In this God is their salvation, and there is none other name under

heaven given among men, whereby we must be saved. (Acts iv. 12.) These children being in him his life is their life, so that they are as secure as he is secure. And he being in the Father he is as secure as the Father is secure. Here we see that the Foundation and the building are both one. Or they are both in one. Hence the words of Jesus, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18. He is the tried stone which overcame all the gates of hell, and when he overcame he overcame for all who were in him. Therefore to prevail now would be not only to prevail against the members of his body but against him, the Foundation. That would be to destroy him as the foundation and leave the church of God without hope and without God, without salvation in this world or the world to come. Wisdom hath builded her house. Here is the church of God built in our Lord Jesus Christ. He is ascended up to the Father, and has forever taken his mediatorial throne at the right hand of God where he maketh intercession for us. This intercession is accepted of the Father, and is at all times heard and granted, for it is according to the will of the Father.

The Seven Pillars. The fullness of God in Christ Jesus. The figure seven denotes fullness. There are seven spirits of God gone out into all the earth. He had seven eyes when John saw him on the Isle of Patmos. He is of eternal self-existence, omnipotence, omnipresence, omniscience, omnifici-

ence, omnipercipient and immutability. I do not say that these are the seven divine principles of our God, for there are many other such words which apply to him, and which will apply to no other one in heaven or in the earth. But he has all of these, and they are in and of himself. He did not accumulate them. They were with him in the beginning, and he could not be without them. Anything short of these cannot be the God of our salvation. Upon these principles or pillars which are in and of himself our foundation stands, and the church or house of God stands in him. Therefore she stands on the foundation which he has laid, and "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. The seven pillars are in him, and upon him, and in him is the whole church of God built.

By this same wisdom was our Lord slain. The same wisdom that did the rest also slew her beast. The Jews and wicked men nailed him to the cross, they spoke to the Governor to have him crucified. They were guilty of his death, and yet he laid down his life of himself. He offered himself to God by the eternal Spirit. When he was baptized the Holy Spirit came down on him and abode on him. It was this Spirit that drove or led him into the wilderness to be tempted of the devil. Note that this is the very purpose for which the Spirit led him into the wilderness. Here his power to overcome should be made known. It could not be known any other way. He must come in personal contact with the

enemy of God and all his poor little ones, the devil. He came out against the Son of God with all his powers, and tried him in every conceivable shape and way, and yet he could not prevail. He was a tried stone, a sure salvation. But he had to die. He first must overcome the devil in every point. Death is the last enemy. He must overcome him. He must not prevail, not even to say, I did not have a trial, give me a chance and I will hold him. No. He must overcome. Therefore wisdom decreed that he must go there. He must go there to overcome. All this was among the "all things" which must work together for the good of them who are the chosen of God and who are the called according to his purpose. Therefore wisdom made the provision. It was not left to the devil to do and then for Him to overcome. No, wisdom made the provision in the beginning, so there is nothing left to fate not to blind chance. It is all of God and of his own eternal purpose. *Wisdom slew him.* In doing this wisdom spilt his blood. It came forth as blood and water. It is mingled as wine. Herein is the refreshing that all the host of God's children have in him. Wisdom prepared the house of wine, the banqueting-house into which he leads us, and gives us such refreshings as we can find in no other name under heaven. With these refreshments has she furnished her table. Then the Holy Ghost and the Father fully agree, so that there is nothing to cause one word of confusion. The table is fully furnished with all the needed

vessels, and with all that the children need to subsist upon. There is not a single condition to be complied with on their parts. It is all of God, of our Lord Jesus, as ministered by the Holy Spirit, and fully accepted by the Father. Her maidens which she has sent forth doubtless refer to the scattering of her branches over all the earth and to her ministers. She was scattered according to the word of: "Smite the shepherd, and the sheep shall be scattered." The he said to them, As ye go preach. Wisdom sent them forth even though it was done by the severest persecutions. They were not to go until they were rejected or persecuted. They were to abide in the city where they were as long as they were received, but when they were persecuted there they were to go to another city, and preach as they went. Do not stop preaching because you are persecuted therefor. No. This was God's vehicle for the spread of his word. Thus he made his enemies do his will. They took his ministers in chains to keep them securely. There could be no escaping. They carried them to the very spot where they were commanded to go to preach the word of God. Men meant it for evil, but God meant it for good. It is what God meant that should prevail and not what man meant. Thus they sent Paul to Rome, and other places, to preach the word of God. Who sent them forth? Wisdom did it. They did just what they were sent to do. They cried that the table is spread, the beast is slain,

the wine is mingled. All this time wisdom is crying in their cries. She is saying the same things; they are saying it as wisdom says it in them. There is perfect agreement in the delivery of this word. There is no uncertain sound in the mountain of our God. All of it is in the holy city where our Lord was crucified.

Now, see to whom this cry is made: "Whoso is simple." Not one wise one is spoken to. The simple only are commanded to turn in hither where this great provision is made, and where this wonderful work has been going on. How strange are the works of God! All this for a few simple ones who want understanding. Foolish, simple, crippled, maimed, sore, stinking, not molified, no ointment poured forth, and none to pour out, destitute. Oh how miserable these who are now commanded to turn in hither. What will wisdom do with such a foolish company as this? She says to them, "Come, eat of my bread, and drink of the wine which I have mingled." Jesus said, Except ye eat of my flesh and drink of my blood ye have no life in you. This is the bread and this is the wine. Wisdom has prepared it all and it is life-giving and life-sustaining. There is no life without it. All outside of this is death. To not be made a partaker of this bread and this wine is to be left in death. When one is given to eat this bread and to drink this wine he has life for evermore, and shall not see death.

I do hope that the Lord has given us to eat and to drink at this, his table,

with all the little ones. The grace of our Lord Jesus Christ be with us to the end.

With this love to all the saints, I am your brother in this blessed hope,

L. H. HARDY.

ATLANTIC, North Carolina.

SHACKELFORD, Mo., Jan. 25, 1932.

DEAR ELDER LEFFERTS:—I am inclosing a letter from brother T. E. Attebery. I have enjoyed it so much myself I would like to have it published for the benefit of other believers.

Your brother,

J. S. COPELAND.

PLEASANT HILL, Mo., Nov. 16, 1931.

DEAR BROTHER COPELAND:—If you remember, you asked me at the association what was meant by the slaying of "the firstborn in Egypt."

To-night I am alone and lonesome. I went to bed, but could not sleep, so got up and dressed, then thought, Why not answer brother Copeland's question? So here I am with such as I have. Exodus xii. 12: "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord." A wonderful text, a big text, and I am oh so little. But thanks be, the God of the whole earth is just as great, wise and good as ever, and I hope I have learned that I am no more than a servant, so if there is truth and righteousness in my thoughts, and comfort, it is of God, but if it is a tangle of words without knowledge,

then it is of me. The dear Lord has been pleased to hide his works and his plan of salvation so the wise and prudent of this world cannot find, or see, or believe them, and it is only by revelation that any one can have them. I have sometimes hoped that even I had been so wonderfully blessed, and yet I might be mistaken. We are going to reckon Egypt as the world, and we are going to still believe God has a people in the world, and that some of his people are here manifest, and that some of them are not yet manifest. Those who are manifest I am going to call Israelites. They have had the blood applied and are in no danger at this time of being slain, for the Lord is continually passing over Egypt slaying the firstborn, but these who have been killed (slain) to the law are in no danger again, for the blood of the Lamb of God has been applied and God passes over them. But those of his who are yet in darkness are just as much the children of wrath (by nature) as the blackest Egyptian that ever lived, and are trusting in themselves (the first Adam), the firstborn, and are in darkness, trusting in their own (chance) works, good intentions, choice, etc. But the Lord passes through and slays them to that trust, in the night, then the quickened ones turn to the helpers they have heard of (beast means power), and when they undertake to get help from them, let it be law or imaginary gospel, that beast is slain, too, and the poor helpless wretches are without God or help in the world. This happens to the king

on his throne and to the woman behind the mill; there is only one way, Jesus, a high way, and this one is ready to start the way he knew not and in paths he had not trod, for God is leading him and he will sooner or later come to the Red Sea, cross over dry shod and sing a new song. May the dear Lord enable us often as we journey along to at least sing a little of this wonderful song as we continue traveling, for nothing here matters only for the moment. We meet our troubles. They are always bitter. My loneliness gets sometimes oh so bitter I can hardly go any farther, and yet if I received according to my works I would have been consumed long ago. How wonderfully good our God is. He will never leave nor forsake us.

Goodnight. Rest in hope. Jesus reigns.

T. E. ATTEBERY.

SAN FRANCISCO, Cal., Dec. 26, 1931.

DEAR EDITORS:—The SIGNS OF THE TIMES and my precious Bible are all the comfort I get away off here. I feared for awhile I would have to cease taking the SIGNS, which caused me to weep many tears, though I hoped and prayed the dear Lord would bless me in a way that I could continue taking it, and my prayers I feel have been answered. I am inclosing a money order for two dollars to pay my subscription, which is past due, and my hope is that the next time I can send something for the good of the precious paper. I long to do so now, but I have had so much sickness and doctor bills this past

spring and summer that I cannot. I long for and almost count the days until time for the good paper to come. It truly is a feast to me, and I get much from each and every letter published, and the editorials are a blessing indeed. If I know my heart, which is full of doubts and fears, I do love the precious truth of God, and him I hope I adore. I am so weak, so prone to sin, I fear that I am not born again. I feel the dear children of God are much better than I am, but oh how I long to meet and be among them again, but the good Lord will work his own purpose for his own pleasure, and I believe I am placed away off from those I hope I love for his own purpose, and I long to be ever able to say, Wherever falls my distant lot, my heart shall linger round thee. A few words of a good old hymn keep coming to my mind, which hymn declares election and predestination:

"As many as the Lord hath chose,
So many shall believe;
Not all the power or craft of hell
Shall one of them deceive.

Those God has foreordained to love,
They must and shall believe;
But those who say it's man's free will
Their very selves deceive.

God foreordained it should be so,
For 'tis Jehovah's plan
To call his people by his grace,
And bring them to the Lamb.

Before God formed his creature man,
Before the birth of day,
God foreordained redemption's plan,
And Christ the only way.

The man that goes to God in time
Was loved ere time begun,
The Father's own eternal choice,
Redeemed by Christ, the Son."

The words of this hymn I hope I firmly believe. I love to try and sing it, though I have never heard the tune. I

copied it out of an Old Baptist minister's hymn book, who was visiting my parents when I was a child. It appealed to me then, and I love it yet

I did not mean to write so much. May the grace of God be with all the household of faith, and bless the editors and the dear SIGNS OF THE TIMES.

I feel very unworthy and the least of all, if one at all.

(MRS.) MABEL LINDSEY.

MATHEWICK, N. Y., Nov. 5, 1931.

MRS. JENNIE C. BOWERS—DEAR SISTER:—I often think of you in your affliction, and am always glad to hear of you, when brother or sister Lefferts writes. I do not expect you to write me with your eyes in the condition they are at present, but hope they will be better after a time, if the Lord pleases to remove the affliction; if not, he will give you grace sufficient to bear it. We know we can bear all things through him who strengtheneth us, and we know he does not willingly afflict his children only for their good and his glory. I do not know whether or not you can use your eyes to read, but there seems to me much comfort in the forty-third chapter of Isaiah: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee." When

we think of this we know he only chastens us because he loves us and we are precious in his sight. How wonderful that he should love me, the least one of all; not one thing I have ever done to merit it, and I can see much sin in my life all the way through. It seems he must tire of my continual pleading for forgiveness, but, my dear sister, he is longsuffering to his children and will never leave nor forsake them. In him we are safe. His righteousness is ours. How wonderful! Oh for a heart to praise him, but I have not that unless he gives it to me. I do not know that you are able to go to meeting, but hope so. Give my love to our people when you see them.

With love,

NELLIE F. ARNOLD.

SAUGERTIES, N. Y., March 2, 1932.

DEAR BROTHER DODSON:—I am writing you to have you make two corrections in my experience which was published in the March issue of the SIGNS. Where it says fourth chapter of John, first fifteen verses, it should read fourteenth chapter of John, first fifteen verses. Quite a difference. And the hymn 109 should be 1091. Please make these corrections in your next issue. I hope all will mark their papers.

Your sister in hope,

ALICE A. BAILEY.

[PUBLISHER'S NOTE—The experience of sister Bailey was copied by a brother and forwarded to us for publication, and the mistakes referred to were made in copying and not in the printing.]

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1932.

**SIGNS OF THE TIMES
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"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Unless greatly deceived, we firmly believe and dearly love the doctrine of Predestination and Election, and if there is anything, including the total depravity of man as he stands in nature, that is more clearly and definitely taught in the Scriptures, we do not know what it can be. The unregenerate world has always bitterly opposed these points of doctrine, while all true followers of our Lord, in all ages of the world, have accepted them. Until the year 1832 Baptists (there

was but one kind then) were contending for these principles, but there got into their ranks those who did not believe these precious truths. Those who stood firm for the principles upon which the true church was founded, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, were properly called "Old School" Baptists. This very aptly applied and was adopted by them. It distinguished them from all others, because they clung to the original principles of the true church. In that year there was a mighty sifting and many who were not in reality of them went out from among them. The SIGNS OF THE TIMES was born at that time and became the mouthpiece and official organ for those who desired to "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." From time to time since then, and especially of late years, there have come in those who have had the audacity to appropriate unto themselves the title of "genuine Old School Baptists" and at the same time deny vehemently the doctrine which was the cause of their being thus named. In all honesty, we would ask, What right have they to stand upon the foundation which they verily hate and are doing all in their power to undermine and destroy? It appears to us that the prophet Isaiah has correctly described such characters, when he said, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy

name, to take away our reproach." Apparently, there is not much opposition to the doctrine of Election, which can rest upon nothing less than the sovereignty of an infinite God, who not only had the right, but exercised it in choosing in Christ from before the foundation of the world those whom he ordained to eternal life. The doctrine of God's predestination, they hate and seem to delight in making of it a bone of contention. While it is apparent they do not understand it aright at all, nevertheless they are determined to oppose those who believe it. We have desired to be tolerant in-so-far as it is possible to be without compromising too much the principles of divine truth. Disagreement upon this point alone has never been advocated by us as a test of church fellowship. We are confident some of the Lord's dear children are unable to comprehend clearly the glory which surrounds this point of doctrine, and we are persuaded that they cannot be taught by us. If we have any correct understanding of the deep things of God, it was not received by man, neither were we taught it but by the Holy Ghost. Being convinced of this has caused us to want to exercise charity towards those who differ with us, and we believe we speak the truth when we affirm that, as a rule, most of the trouble which has been brought into the ranks of Old Baptists over this matter has been due to those who oppose the doctrine. Considerable has been written in some quarters during the past year by so-called "advocates of Zion" on the two verses,

at different times, at the heading of this article, and even though much emphasis was placed upon the necessity of *rightly dividing the word*, with regard to the first verse the writer declared that what Paul meant by "all things working together for good," was that "all things that worked for good, worked together." This same writer later wrote on the second verse in our text and said that if predestination was as coextensive as forknowledge, then "universalism" was true, since it had to be acknowledged that God foreknew every one of Adam's race, but he affirmed that neither "absolutism" nor "universalism" was true and declared that neither of them was supported by the Bible. We are confident that the writer in question understands the English language as well, if not better, than the average person, therefore, we must conclude that he has wilfully attempted to twist and distort the Scriptures from their proper meaning. Both profane and sacred history agree that the apostle Paul was a very learned man naturally. He was much better qualified, undoubtedly, to clothe his thought in words that would convey his meaning than some of his modern-day would-be interpreters, but regardless of what his culture as a man may have been, we have the authority from the word of God that "all Scripture is given by inspiration of God," hence it must not be, yea, it cannot be admitted for one moment that the apostle did not use the proper words, and in their proper order, to express the mind of God. We cannot understand how one

can be honest and sincere in his desire to rightly divide the word who will juggle words and twist them about so as to make them mean something entirely foreign to what the apostle says. We believe that any one who wishes to appear at all fair will have to concede that the word "foreknew" as it is used here applies only to "the called according to his purpose," just referred to in the previous verse. There is an overwhelming amount of evidence to prove that the apostle had under consideration "the election of grace," "the beloved of God," "those called to be saints," "quickenened characters," or "new creatures in Christ." The Bible declares emphatically that God chose his people in Christ before the world was, and they are referred to as a "chosen generation, a royal priesthood, an holy nation," etc. Christ speaking through David said, "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. Paul speaks of them as being the workmanship of God, created in Christ Jesus unto good works, which God had before ordained that they should walk in them. How absurd and impossible it is for one to try to deceive the elect of God into believing that if predestination is true, universalism also is true. They are no more alike than day is like night. It must appear clear to all who will read our text that what is set forth is this: First, God foreknew his people; he called them according to his own pur-

pose in grace, and *predestinated* them to be conformed to the image of his Son. Second, it must appear equally clear to all that what God actually said by the mouth of his apostle to his chosen ones is that "*all things work together for good to them that love God, to them who are the called according to his purpose.*" It is nothing short of blasphemy, to us, for one to teach that God Almighty did not succeed in having his servant, Paul, say the right thing in the right way. All down through the ages and under all conditions and circumstances the Lord has spoken comfortingly to his people, and he has given them faith to believe that nothing is impossible with him. In all candor, we would ask, What comfort can there be to an afflicted and poor people to tell them that their God only controls and works together the things that work for their good? In reality, are we not far more deeply concerned over those things which are apparently at least working against us than we are the things which are favorable to us? Suppose further that it should be conceded that the bad things, or those so considered by man, be eliminated from the group of the "all things that work together for good," and we were to appoint some wise and unimpeachable committee to investigate and separate the good from the bad, would they not be honor bound to select and throw out the most heinous and wicked crime in which mankind has ever participated, that of crucifying the Lord of Glory? And, if we throw away all the benefits accruing to us by and through the suf-

ferings and death of Christ upon the cross of ignomy and shame, what is left of the precious hope which we have that God's holy and divine wrath against us because of sin has been appeased forever through the shed blood of his only begotten Son? Is it not far better to those who have a hope in the mercy of God to believe and be absolutely assured that there is no power in heaven, in earth, under the earth or in hell that will ever be able to separate them from the love of God which is in Christ Jesus our Lord? What can compare with that God-given faith by which they can entrust their all, both in this life and that which is to come, into the keeping of him who is able to do exceeding and abundantly above all they can ask or think? How true the words, "Not a single shaft shall hit till the God of love sees fit." We need this God in adversity more than at any other time, and how comforting it is to hear Job saying, When he hath tried me I shall come forth as gold; also, Though he slay me, yet will I trust in him. There are times when God's children are so hedged about that they just have to stand still and see his salvation. It is in that day that the Lord alone is exalted and all powers, and principalities and dominions, whether visible or invisible, are seen by faith to be in absolute subjection to him who only has to speak and it is done and commands and it stands fast. When the Lord so leads and instructs as to cause us to be rooted and grounded in the fundamentals of his sovereignty we are made to know that he doeth his will in

the army of heaven and among the inhabitants of the earth, and none can stay his hand. In the felt presence of this one we can face a frowning world and rest in his love. With Daniel, though we are thrown by hellish powers into the den of lions, we can look upon them with their devouring natures and be still, knowing that even they are in the hands of our God and cannot harm a hair of our heads, unless it be his will, and should it be his will for them to destroy our bodies, even this would work for our good, in that it would separate us from this evil world and open to us the portals of immortal glory. Our text declares that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." We may be sure, therefore, that God will see to it that in the world we shall have tribulation. It is by and through this that we are to be conformed to the image of his Son. What was true of the Elder Brother must in some measure be common to the whole household of faith. David could say, "Thou preparest a table before me in the presence of mine enemies," and if we be of the spiritual David's house we, too, shall have a feast of fat things even while we are surrounded by enemies. What a wonderful God is he that watches over and keeps Israel. Happy art thou, O Israel, who is like unto thee, people saved by the Lord. We should not and do not expect to find this world friendly to us if we espouse the cause of Christ, and God being our helper, we

most certainly do not expect to desert our post because one or a dozen lions come out and roar against us. Every false prophet shall sooner or later go to his own and fall a victim to the sword of truth. God himself will raise up little Davids from the sheeppote to go forth to meet and slay the great Goliaths of error, and it will be seen God has not forgotten his people. Many Israelites may have to be turned back and a selected few chosen to fight the battle, in order that all the glory may be of and to the Lord for his victory over men and devils. His wisdom hath designed the plan from beginning to end and by his great power will he do all his pleasure. It is futile for men to think they can change the "destination" which God has before determined. The prefix "pre" before "destination" shows that it is unalterably fixed, and that *beforehand*, and surely this God who hath decreed from ancient times things not yet done, saying, "My counsel shall stand and I will do all my pleasure," must have taken into account *all things*, whether they in the course of their nature be for or against him, for it was he who gave them their nature. Ordinarily, we do not employ such superfluous terms as *wet* water, *cold* ice, etc. Their very names declare unmistakably to our minds what their nature is, for we know there is no water that is not *wet* and no ice that is not *cold*. The same is true of predestination. The word itself means *absolute*, and there can be no predestination of God which is not *absolute*. The word "absolute" does not add strength

to the doctrine of predestination, neither was it ever intended to do so by those who used it. They have, almost without exception, been zealous defenders of the unadulterated truth, and while not desiring to add anything to that which is written, they have been equally zealous that nothing should be taken from the word whereby the whole foundation would be shown to be faulty and they have employed words for the purpose of making this clear. We believe our text embraces the doctrine of predestination, therefore have written upon it. There are some who seem to have to air their pet theories on whatever may be their hobby, regardless of whether they are contained in the text or not. We do not wish to be found guilty of such.

The SIGNS OF THE TIMES is already well on its way to celebrate its one hundredth anniversary, and we most certainly do not desire that it should at this time of its life weaken in the defense of the cause which it has always held sacred. The memory of its founder is not held dear because he enunciated some new doctrine, but because, by the help of God, he stood as the Rock of Gibraltar for the truth as it has always been, and this God who has been Israel's help in ages past is, we trust, our God, and to him and his cause our life is dedicated. Not long ago we sat by the seaside, watching the restless and untiring waves dash themselves against the shore, and as we gazed out upon the wonderful sight we felt assured that the eternal truth of our God, like the waves of the mighty deep, would

continue to roll on and on long after the footprints of poor, puny man have vanished from the sands of time. All nations before him are as nothing; and they are accounted to him less than nothing, and vanity. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." We enter upon this present year with an abiding faith in the absolute reign of Israel's God, being fully persuaded that all our times are in his hands, and all events at his command, and our hope is that when our day ends here we shall triumph over and conquer death through him that loved us and gave himself for us.

R. L. 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.

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

Unetta K. Hamilton, Mo., \$2; "A friend," N. Y., \$1; Mrs. Phemia Gray, Ontario, \$1; Mrs. James P. Bielly, N. Y., \$2; Mrs. Grace E. Jones, Pa., \$1.

OBITUARY NOTICES.

JOHN LELAND BOICE, of Hurley, N. Y., departed this life Sunday, February 28th, 1932, at the home of his son Raymond, after a brief illness of uremic poisoning. He had been in poor health for a month, but had been able to be about the house. He was born in June, 1854, and therefore was not yet seventy-eight years old at the time of his demise. He was married in 1888 to Miss Josephine Ennis, of the town of Olive, N. Y. Of this union three children were born: Burton, Harold and Raymond, and for the past seven years the parents resided with the last named son. The subject of this article was a man of splendid personal qualities, possessed a strong character, and was influential as a neighbor, citizen and friend in the support of all worthy causes. Early in life he united with the Reformed Church, but failed to get spiritual comfort from the meetings of that faith, so ceased to attend. Having heard the preaching of Old School Baptists, he felt that the truth was declared by them, the sovereign glory of God exalted and the eternal Son accorded praise for the wondrous works of salvation, in which the creature had no other part than to do all the sinning. But his own unworthiness impressed him so strongly that he never united with the visible church. He often attended the meetings of the Primitive Baptists and will be much missed from their meetings. His aged wife is among the immediate surviving relatives.

The writer officiated at the funeral services at his late home on Thursday following his death. The interment was in the Mt. Tremper Cemetery.

ALSO,

WITH unfeigned sorrow we note the death of sister **CORNELIA SILKWORTH EVERY**, who died Monday, March 7th, 1932, at her home in West Shokan, N. Y., after an illness of many months' duration. The funeral services were conducted the following Friday at the meetinghouse of the Olive and Hurley Church, in Shokan, N. Y., the writer endeavoring to comfort the mourning relatives, brethren and friends. The interment was at Krumville. She is survived by her husband, Freeman Every, one sister, Mrs. Melissa Krum, two brothers, Hiram and Martin Silkworth, also many nephews. Sister Every was born in the town of Olive, N. Y., June 19th, 1862. She was united in marriage to Freeman Every April 29th, 1886. For forty-one years they resided on a farm near Samsonville, and following their retirement from farm life owned and occupied a home at West Shokan, where she spent her remaining days, moving to the latter place in October, 1930. In 1902 sister Every united with the Olive and Hurley Church, Elder John Clark administering the solemn ordinance of water baptism. She and her husband, who is a member of the same church, were faithful in attendance at meetings for many years, being hindered from meeting with their

brethren only by illness or impassable roads. Their home was always open to the brethren of their faith, where for a considerable time meetings were held when it was possible and advisable for a preacher to visit them. Sister Every was one of those ornaments of grace that adorns the true church of the most high God. She had a deep experience of the things of grace, and reflected humility and faithfulness in all her walk and her life was a living example of the upright conduct of a possessor and a professor of the christian's hope, and she will be sadly missed by her bereaved husband, her brethren and the entire community, who were her friends.

ARNOLD H. BELLOWS.

J. C. SWINDLE, the subject of this notice, was born at Oakman, Alabama, February 3rd, 1895, and died at Lubbock, Texas, February 12th, 1932. He was married December 25th, 1919, in Parrish, La., to Miss Blanch Norris. No children were born to this union. Brother and sister Swindle moved to Young County, Texas, in 1921, and lived on a farm near Newcastle. They offered themselves for membership to the True Old School Baptist Church on Saturday before the third Sunday in May, 1926. After relating to the church an experience of grace, and showing that their hope was founded upon the merits of the shed blood of our Lord Jesus Christ, both brother and sister Swindle were unanimously received into christian fellowship of True Church, and were baptized the following day by the unworthy writer into full church membership, since which time both have lived quiet and peaceable lives, adorning their profession with meekness and humility. Brother Swindle was drafted into service during the World War and saw much death and destruction in the Aragon, Marne and other battles. He was severely gassed and wounded, from which he never entirely recovered, his lungs being badly crippled, which was the immediate cause of his death. Brother Swindle was a good and kind husband, charitable and peaceable with all men, sound in the doctrine of salvation by grace, the resurrection of the dead, and of the eternal sovereignty of God in all things. He was taken suddenly with an acute attack of double pneumonia and lived only four days, but when conscious would talk with his dear companion and others, and desired to be reconciled to God's will even in death, saying he was ready to go. While we sorrow, yet it is not as those having no hope. Our blessed Master said, I am he that was dead, but, behold, I am alive for evermore. And because I live ye shall live also. Precious, comforting thought! Spoken by him who cannot lie, neither his words fail. While brother Swindle was uncompromising in the doctrine of election and predestination, yet he lived without enemies, commanding the good will and respect of all men. Speaking after the manner of men, we can truly say that the Lord

has called a good man from the walks of men to his eternal inheritance, which is life everlasting, where there will be no more sickness nor death, but with the holy angels all will sing anthems of adoration and praise to the worthy name of our blessed Redeemer for ever and ever. May it be God's holy will to comfort our bereaved sister in this dark hour of bereavement with the presence of his holy Spirit, that she may be enabled from the heart to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Knowing this we have no abiding city here, but seek one whose maker and builder is God. While brother Swindle was young in years, yet we feel the Lord had accomplished his will on earth with him and that we can truly say he had finished his course, fought a good fight, kept the faith, henceforth there is a crown of righteousness laid up for him, and not for him only, but for all who love the appearing of the Lord.

His body was laid to rest at Lehman, Texas, to await the coming again of our Lord Jesus Christ, who shall call our sleeping dust to arise and be fashioned like unto his glorious body to be caught up together to meet him in the air, and so shall we ever be with him.

Written by request.

W. S. BOURLAND.

LIZZIE J. BURBRIDGE was born October 27th, 1844, and died October 10th, 1931, making her stay on earth 86 years, 11 months and 13 days. She was laid to rest beside her husband in Owingsville Cemetery October 12th, there to await the resurrection morn. She was the daughter of Elder Samuel and Nancy Jones, and joined the Bald Eagle Church, Bath County, when quite young and was baptized by Elder Thomas P. Dudley. In the year 1867 she was married to Roland M. Burbridge. She is survived by four children: Mrs. Nancy B. McCoun, Mrs. Lee Orear, Mrs. S. B. Carrington and J. W. Burbridge, all of Mt. Sterling, six grandchildren and two great-grandchildren. She was the last of a large family of which she was the youngest. She was a devoted member and a true believer in the Old Baptist doctrine although she was denied the privilege of listening to preaching as there was no church near here. She had been a subscriber to the SIGNS for many years and read it with much interest, so I feel she has gone to that rest that remaineth for the children of God. We all miss her very much, especially her dear children, who cared for and did all they could for her after her husband's death and in her last sickness. May the same God who was her strength and her all be with her children while in this world, is my prayer.

Funeral services were conducted by Elders Olus Hamilton and P. W. Sawin, and were attended by a large gathering of relatives and friends.

Written by request.

T. J. RATLIFF.

JOHN L. THURSTON, son of Isaac and Rebecca Thurston, was born near Elmwood, Illinois, August 2nd, 1859, and died in University Hospital, Iowa City, Iowa, January 24th, 1932. Brother Thurston grew to manhood in the State of his birth, later moving with his parents to near Pickering, Nodaway County, Missouri, in the year 1881. At about the age of twenty-three years he received a hope in Christ and united with the Primitive Baptist Church known as the Three Forks of Nodaway. He was united in marriage to Miss Mary Jane Varnes on Christmas Day, 1884, at Trivoli, Illinois, later making his home for a number of years near Herman, Illinois. In the year 1901 they moved to a farm in the Shell Bark neighborhood, where they made their home until about sixteen years ago, when they moved to Columbus Junction, Iowa. Soon after moving to Iowa brother Thurston took an active part in promoting the organization of a Primitive Baptist Church, being one of the charter members. Brother Thurston was kindly, upright and honest, and was active not only in the work of the church but in other community activities. He enjoyed the confidence and highest esteem of a wide circle of friends. He is survived by his wife, two sons, E. A., of De Kalb, Ill., L. L., at home with his mother, two grandsons, Keneth and Lester, also three brothers, I. P., of Los Angeles, Cal., F. E., of Warrensburg, Mo., and A. R., of Knobnoster, Mo., to mourn their loss.

Funeral services were conducted at the home, in Columbus Junction, by Elder Samp in the presence of a large number of relatives and friends, after which the body was laid to rest in the cemetery at Columbus City, Iowa, there to await the morning of the great resurrection, when we, too, hope to arise like unto Christ's glorious body.

Written by request of the family.

F. E. THURSTON.

MRS. PHILENA VELEY, widow of George O. Veley, of Jersey Shore, Pa., died at the home of her youngest daughter, Mrs. George Marks, January 28th, 1932, of bronchial pneumonia, after a week's illness. Mother was born at Cammal, Lycoming County, Pennsylvania, the youngest of seven daughters and two sons of John and Mary Diggan Campbell, pioneer settlers in Pine Creek Valley. Her mother, Mary Diggan, was one of the first Old School Baptists in this valley. Mother received a hope in Jesus when very young. When the late Elder Silas H. Durand came through there preaching, about sixty years ago, the power of the gospel made her see that blessed light and revealed to her her love for the church. She was baptized in her fortieth year into membership with the Cammal Church. Her funeral was held February 1st, at home. Mother was a saintly woman always, living her life as a child of light, rearing her children to reverence the name of her heavenly Father; teaching those whom she be-

lieved had a hope to walk as children of light and be baptized and follow their Savior in newness of life. She had been an invalid all her life. Twelve years ago she fell and broke her hip, from which she suffered day and night. We, her children, realize she has triumphed gloriously, but the loneliness is almost more than we can bear. Her mind was as clear on all things as when she was twenty-five years of age. She leaves six children, all she bore, also grandchildren and great-grandchildren. The church has lost a strong contender for the truth and for the peace of Zion, the family has lost its leader, its sainted counselor and mother. She had been a reader of the SIGNS for more than fifty years.

Written by her daughter,

(MRS.) MABEL VELEY DAVIDSON.

MRS. MARY C. KNIGHT was born in Georgia April 9th, 1840. Her maiden name was Mary Catherine Pool. Her parents died and she moved, with a sister, to Texas, when she was about sixteen years of age. She was first married to Samuel Curry, who died six months later. By this union there was one child, Samuel Wright, who lived to be only fifteen years of age. Later she was married to Enoch Blackstone Knight, to which union five children were born: Sarah Winifred, William Lee, Etheldred Pool (Pete), Mary Frances (Fannie) and Roxie Anna. Mrs. Knight died after being seriously ill for almost two years, at the home of Roxie Anna, now Mrs. W. G. Brunette, with whom she had made her home for a number of years, at Eastland, Texas. She passed away at 9:30 a. m., February 12th, 1932, being 91 years, 10 months and 3 days of age. Her remains were interred in the cemetery at Eastland. She is survived by one daughter, Mrs. W. G. Brunette, one son, W. L. Knight, of Tahoka, Texas, one sister, Mrs. Wincy J. Haynes, of Dallas, Texas (who is the only child left of a group of fifteen), a host of grandchildren and great-grandchildren in Texas, and many relatives in Georgia. Mrs. Knight was a member of Spring Valley Baptist Church, near Omaha, Texas, most of her life, being a member there at the time of her death. Her life was one of love and devotion to her Master, and she lived a most noble and helpful domestic life, rearing orphan grandchildren and caring for the sick. Her christian devotion was an inspiration to all with whom she came in contact.

Her granddaughter,

LILLIE MOON.

BROTHER BEAVELY L. CLARK was born September 29th, 1855, and died January 7th, 1932, aged 76 years, 3 months and 8 days. He was married to Miss Cordelia Shelton December 23rd, 1875, and to this union ten children were born. Two preceded him in death, several years ago, leaving eight children, together with his beloved wife, and

many brethren and friends, to mourn their loss. He professed a hope in Christ and joined a church of the Highland Old School Baptist Association, of Kentucky, in the year 1896, and was a firm believer in the doctrine of absolute predestination of all things. He was a good and kind father, a loving companion, a good citizen; in fact, he was loved by all who knew him. The following request of brother Clark was complied with: Loney, one of his boys, was to come for the writer to conduct the funeral services (a distance of about seventy-five miles), and to bring me home afterward. He also requested that two funeral services be held, one at his home in Madisonville, Kentucky, at ten o'clock a. m., and the other at one o'clock p. m. at the burying-ground. At the first service I used as a text the words found in John iii. 16: "God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life," and I affirmed that brother Clark did believe the same doctrine that Paul believed, according to the eighth chapter of Romans. At the last service I tried to talk on the resurrection of the dead. We feel that our loss is his eternal gain.

Written by one who loved him.

J. N. DARNALL.

MEETINGS.

The Lord willing, the next session of the Baltimore Primitive Baptist Association will be held with the Black Rock Church, Baltimore County, Maryland, beginning Friday, May 20th, 1932, at 11 a. m., and continuing Saturday and Sunday. Those coming by train will reach Baltimore in time for train leaving Pennsylvania Station at 4:34 p. m., Thursday, for Cockeysville, where they will be met and cared for. Those who desire to meet with us are cordially invited.

J. T. ROWE.

The Middleburg Old School Baptist Church expects Elder Arnold H. Bellows to meet with them, the Lord willing, the first Sunday in April (April 3rd, 1932). Services to be held at the home of brother J. E. Livingston, 64 East Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All are welcome.

ADDIE LIVINGSTON, Church 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.

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, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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.

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 2807 Pearl Street, Santa Monica, 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.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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MIDDLETOWN, N. Y., MAY, 1932.

NO. 5.

POETRY.

AT MERCY'S GATE.

At mercy's gate I trembling stood,
No merit could I bring;
I asked the Keeper, great and good,
The gates ajar to swing.

But he had drawn me to this place,
The gate had opened wide,
The glory of the Master's face
Had been my shield and guide.

Without his mercy I should sink
In everlasting woe;
'Twas he who snatched me from the brink
And vanquished every foe.

And all I am, or have, or know,
Is by his mercy given;
He knows the way I take or go,
Where he is, there is heaven.

The publican was at this gate
When he in anguish cried,
O God, be merciful to me,
And there was justified.

May I that mercy which I crave
As eagerly bestow;
Some needy one from grief to save,
Or lift from mortal woe.

The dying thief beside the cross,
Was brought unto this gate,
And in his hand had nought but dross,
While mercy rich and great

Was bestowed in boundless store
Upon his lost estate;
None ever needed mercy more
That stood at mercy's gate.

Then why should we be hard and cold,
When others are in need?
Or why that mercy we withhold?
Pray, do the Christ-like deed.

For Christ is love, and mercy, too,
By these we know his face;
Oh may we seek his will to do,
Through mercy, love and grace.

Written by

ALFRED E. TITUS.

TRENTON, New Jersey.

CORRESPONDENCE.

PREDESTINATION.

I HAVE been asked repeatedly to write upon the subject of predestination as I believe it, as set forth in the Scriptures, and after much meditation and trembling I now have a mind to do so, and I hope I shall be led by the Spirit as well.

Text: "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."—Rom. xi. 33. The apostle here describes God as being all-wise, possessing an unfathomed depth of knowledge, also having a judicial mind which poor worms like us are unable to find out.

No wonder such a poor creature as I am is made to tremble when called upon to write about so deep a subject as the above. We all agree that the word "predestination" means fate, destiny. Webster defines the word as meaning the decree of God from eternity respecting all events, especially the foreordaining of mankind to everlasting happiness or misery; to foreordain by divine decree or eternal purpose. The definition of Mr. Webster agrees very nearly with what we believe it means. If I were to define the word I would say it means that God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably foreordain whatsoever comes to pass, both good and evil, and all for his own purpose and glory. From cover to cover does God's word teach the above definition.

I shall here, as I am moved to do so, only speak of God's sovereignty respecting his gracious election of some, and his rejection of others. "Salvation is of the Lord."—Jonah ii. 9. But the Lord does not save all mankind. Why not? He does save some; yea, many, "a great multitude, which no man could number." Then if he saves some, why not others? Is it because they are too sinful and depraved? No, for the apostle wrote, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, *of whom I am chief.*" Therefore, if God saves the *chief* of sinners, none are excluded because of their depravity. Then why does not God save all mankind? Is it

because some are too stony-hearted to be won? No, God takes away the stony heart and gives them a heart of flesh. Then, is it because some are too stubborn, so defiant that God is unable to woo them to himself? Beloved in hope, you may answer this last question by your own experience. Was there ever a time that you walked in the counsel of the ungodly, stood in the way of sinners, sat in the seat of the scorers, We will not have this man to rule over us? You will answer, There was. But how is it that all is now changed? What brought you from a state of self-sufficiency to to a humble supplicant? from one who was at enmity with God to one who is at peace? from one who has been changed from hate to love? You will answer, "By the grace of God I am what I am." Others not of our faith will say, The time came when I was willing. This we will not dispute. But if you were willing it was God that made you willing. He will make us willing in the day of his power. And who can hinder his will and purpose?

Why are not all men saved who hear the gospel? Some answer, Because the majority refuse to believe. Well, that is true, but it is only a part of the truth. It is the truth from the human side. But there is a divine side, too, and this side of the truth needs to be stressed or God will be robbed of his glory. It is true that those who believe are saved and those who do not believe are not saved. Now, why do some believe and others do not? Is it because some are more intelligent than others?

Are some quicker to discern the need of salvation? I say, No. The apostle Paul asks, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou didst not receive it?"—1 Cor. iv. 7. The Scripture plainly teaches that it is the elect who believe, and the nonelect who do not believe. For of his own it is written, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true."—1 John v. 20. Belief is not a prerequisite to salvation, but it is the subsequent. God reveals his Son to his elect, and it is then, and not until then, that they believe. How shall they believe in him of whom they have not heard? We see that faith is God's gift and "all men have not faith."—2 Thess. iii. 2. Upon whom does God bestow this gift? We must answer, Upon his own elect. Paul said, "As many as were ordained to eternal life, believed."—Acts xiii. 48. Hence it is that we read of "the faith of God's elect." Some will ask, Do you not make God an unjust God? I answer, No. They ask, Why does he save some and leaves others in sin? I answer, I do not know, sir, it is God's sovereignty. Perhaps the ninth chapter of Romans most emphatically asserts the absolute sovereignty of God in connection with his determining the destiny of his creatures. You may read the whole chapter, but I will use here a part of the chapter. "Hath not the potter power over the clay, of the same lump to make one

vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Fallen mankind is as inert and impotent as a lump of lifeless clay. Scripture evidences that by nature there is no difference between the elect and the nonelect. They are clay of the same lump (Eph. ii. 3), all are by nature children of wrath. The ultimate destiny of all is decided by the will of God, and blessed it is that such is the case, for if it were left to our vile wills the ultimate destiny of us all would be the lake of fire. God himself makes the difference with respect to the destiny of his creatures, for one vessel is made "unto honor and another unto dishonor." Some are vessels of wrath fitted to destruction, others are vessels of mercy which he hath afore prepared unto glory. God has not only the right to do as he wills with his creatures, but he exercises that right, and nowhere is this seen more plainly than in his predestinating grace. Before the foundation of the world God made a choice, a selection, an election. Before his omniscient eye stood the whole of Adam's race, and from it he singled out a people and predestinated them "unto the adoption of children," predestinated them "to be conformed to the image of his Son," ordained them unto eternal life. Many are the Scriptures that set forth this

blessed truth. I will refer you to some of them. "As many as were ordained to eternal life, believed."—Acts xiii. 48. The conditionalists are using every means they can to blunt the sharp edge of this Scripture and explain away the meaning of these words, but all in vain. Nothing will ever be able to reconcile this and other Scripture of like meaning to the mind of the natural man. We learn from this Scripture four things: First, that believing is the consequence and not the cause of God's gracious decree. Second, that a limited number only are ordained to eternal life, for if all men were ordained to eternal life, then the words "as many as" would not mean anything. Third, that this "ordination" of God is not to mere privileges, but to "eternal life." Not to service, as the conditionalists would have you believe, but to salvation itself. Fourth, that all who were ordained, i. e. "as many as," not one less, but all who are thus ordained will most certainly believe when it pleases God to reveal Jesus Christ to them. Yes, all of God's elect shall come to him at God's appointed time without the loss of one. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."—Rom. xi. 5, 6. Here the cause of election is traced back to its source. The basis upon which God elected this "remnant" was not faith seen in them before the foundation of the world,

because a choice founded upon the foresight of good works is just as truly made on the ground of *works* as any choice can be, and in such case it would not be of grace, for, says the apostle, "If by grace, then it is no more of works: otherwise grace is no more grace," as much as to say salvation is not affected conditionally. This election of grace signifies an unconditional choice resulting from the sovereign favor of God; in a word, it is absolutely a gratuitous election. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." So we see from Ephesians i. 3-5, 11, just when it was that God made the ancient choice of his elect. It was before Adam saw light, before the dust of the highest mountain was laid, that God chose his elect, the church, in Christ. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. How plainly we are taught from the above Scripture that God's elect are "chosen to salvation." The doctrine of Arminianism teaches that God elected certain ones to some privileges or rank in service instead of

electing them to salvation. We who have an ear to hear and an eye to see believe that it is to "salvation" itself that God hath chosen us. We also learn from the above Scripture that election unto salvation does not disregard the use of appropriate means (provided by God); that salvation is reached through "sanctification of the Spirit and belief of the truth." It is not true that because God has chosen a certain one to salvation he will be saved whether he believes or not; nowhere do the Scriptures so represent it. The same God who predestinated the end also appointed the means; yes, the same God who "chose unto salvation" decreed that his purpose should be realized through the work of the Holy Spirit, and not by human effort. The truth that God has chosen us to salvation is a profound cause of our fervent praise. Paul expressed this when he said, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation." Instead of reading the doctrine of absolute predestination with horror and hate, the believer when he sees this blessed truth as is unfolded in God's word, gives thanks and adoration unspeakable. In 2 Timothy i. 9, we read "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We not only learn from the above that all believers, and all who shall believe in him, were saved before

the world began, and that not of works, or anything good the Father saw in us, but we were saved for his own glory and purpose. His choice has been from eternity and will last to eternity. Nothing can last to eternity but that which came from eternity.

Perhaps 1 Timothy ii. 4, furnishes a greater amount of ammunition to the Arminians than any other passage in the Bible to fight the great doctrine of election, and, without exception, if he is one of their preachers he will refer you to this Scripture. The writer has been referred to it many times. The passage reads, "Who will have all men to be saved, and to come unto the knowledge of the truth." Note first that this is no mere offer of salvation, but a statement of the direct will of God. The "all" here is no guesswork, but the operation of the will of God, which *must* always come to pass. If the word "all" means the human race in its entirety, then in that case there is no escape from universal salvation. Then the Russellites are right, all mankind, without exception, will be saved. It is upon this very Scripture that the Russellites (as well as others) build up their whole doctrine. But does this word "all" mean all men, without exception, or is it used here in a limited sense? The answer is found in verse six: "Who gave himself a ransom for all, to be testified in due time." And by turning to Matthew xx. 28, we also see the "all" are *all of a selected number*. If we should read freedom of the human will into this passage, then we, in that case, must believe that God wills

something he is unable to accomplish. But if we read the sovereignty of God's will in salvation, then this Scripture harmonizes with all the rest of Scripture.

NOTE:—The word "men" in 1 Timothy ii. 4, is not found in the original Greek version.

Another Scripture to which we are often referred is 2 Peter iii. 9. The "all" in this passage, to my mind evidently means God's elect, who most certainly will come to repentance. God the Father, before the foundation of the world, chose in Christ a people countless beyond the number of stars, who shall, at God's own appointed time, come to him, by regeneration of the Holy Spirit. All these that God chose in Christ he gave to his Son. Jesus Christ in the covenant made himself responsible for the safe delivery of every one that the Father gave him, without the loss of one, to the Father, without spot, wrinkle or any such thing, before the Father's throne. We hear the blessed Master say in John vi. 37, "All that the Father giveth me shall come to me." So I most profoundly believe that the "all" found in the two passages above means God's elect, and nothing else. The delay, or "longsuffering," mentioned in 2 Peter iii. 9, shall continue until all that the Father gave to him before the foundation of the world are born twice: of the water and of the Spirit.

I want to thank God for his sovereignty in election, also God the Son, and God the Holy Spirit. Each of the three Persons in the blessed Trinity is

concerned in our salvation. With the Father it is predestination. With the Son propitiation. With the Spirit regeneration. The Father chose us, the Son died for us, the Spirit quickens us. The Father was concerned about us, the Son shed his blood for us, the Spirit performs his work within us. What the one did was eternal, what the other did was external, what the Spirit does is internal. The Father purposed the new birth, the Son has made it sure by his blood, it is the Spirit who effects the new birth: "born of the Spirit."—John iii. 6. I believe that everything that has happened, been, or ever will be, whether good or bad, was known and predestinated by God before the world began, and all for his glory. For us to say that we believe this or that is one thing, and to show by Scripture the substantiation of the belief is another. I above expressed my belief on the question of absolute predestination, and I shall, as I am moved to do so, prove this assertion. Few who read the SIGNS are likely to call into question the statement that God knows and foreknows all things, but perhaps many would hesitate to go further than this, yet is it not self-evident that if God foreknows all things he has also foreordained all things? Is it not clear that God foreknows what will be because he has decreed what shall be? God's foreknowledge is not the cause of events, rather are events the effects of his eternal purpose. When God decrees a thing shall be he knows it will be; and there is nothing certain to be unless God has ordained it shall be. For ex-

ample, the crucifixion. On this point the teaching of the Scripture is as clear as the sun. Christ, as the Lamb whose blood was to be shed, was "foreordained" before the foundation of the world. (1 Peter i. 20.) Having then ordained the slaying of the Lamb, God knew he would be "led to the slaughter." The Lord Jesus was not "delivered" by God simply because he foresaw it, but by his fixed counsel and foreordination. (Acts ii. 23.) Now the question before us is, Has God foreordained certain ones to damnation? This we will prove. That many will be eternally damned is clear from Scripture, that each one will be judged according to his work and reap as he has sown, and that in consequence his "damnation is just" (Rom. iii. 8), is equally sure, and that God decreed that the nonelect should choose the course they follow. In Thessalonians the apostle declares, "For God hath not appointed us to wrath." This statement is utterly pointless if God has not "appointed" any to wrath. To say that God hath not appointed us to wrath implied there are some he *has* appointed to wrath. We are agreed that God foreknew and foresaw from the foundation of the world all who would and who would not accept Christ as their Savior, and in giving being and birth to those he knew would reject Christ he necessarily created them unto damnation. God created everything, both good and evil. "I make peace, and create evil. I the Lord do all these things."—Isaiah xlv. 7. For his glory, God had a definite reason why he cre-

ated men, a specific purpose why he created this or that individual, and in view of the eternal destination of his creatures he purposed either that this one should spend eternity in heaven or that one should spend eternity in the lake of fire. Again, faith is God's gift, and all men have not faith, and since this is true, it follows that God purposed to thus favor some and not others; that some are fitted vessels of mercy and some vessels of destruction. Without faith there is no salvation. If he purposed not to give faith to some, then he in that case must have ordained them to damnation. It is clear that God from all eternity did by the most wise and holy counsel of his own will freely and unchangeably foreordain whatsoever comes to pass, and it is perfectly true, and divinely so, that God hath ordained for his glory whatsoever comes to pass. God, speaking to Pharaoh, said, "Even for this same purpose have I raised thee up, that I might shew my power in thee." It is clear that Pharaoh was predestinated to damnation, for the glory of God.

Dear editors, here is a writing on the doctrine of absolute predestination, which my brethren have earnestly and repeatedly requested me to write. There are three divisions in this vicinity who call themselves Primitive Baptists. One division does not believe in absolute predestination as we believe it is unfolded in the Scriptures. Another division is fast becoming conditionalists. It is not my purpose to argue with them, but many of them read the SIGNS, and we would have them know.

just where we stand on this most comforting doctrine. I am reminded of the Scripture, "There shall be a falling away," which reminds us of the nearness of his glorious coming. I have not had in mind the conversion of their belief to mine (for God alone can do that), but the comfort which it might bring to God's dear children in hope. May the good God of all mercy enable me to contend for the faith once delivered unto the saints.

Yours in humble hope,

J. C. WOODRUM.

FARMINGTON, KY., Dec. 14, 1931.

DEAR BROTHER LEFFERTS:—The doctrine of election is of much concern to me. I know if I am not one of the elect I am bound to be a vessel of wrath fitted to destruction, but I have some reason to hope I am a vessel of mercy which God has afore prepared unto glory. If I am a vessel of wrath, it is just. If I am a vessel of mercy, it is mercy surely enough. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" And he does. God will have mercy on whom he will, and whom he will he hardeneth. So I must conclude God's purpose according to eternal unconditional election stands not of works. Even vessels of dishonor, when prepared, have to acknowledge the doctrine of election; but they tell us election is conditional on the part of the creature; not willing to admit it, you see, unless they think they are allowed to get their own dishonored self into the matter. But

read Ephesians i. 4. If election took place before there were any creatures to perform conditions, how can it be conditional on the part of creatures? Let the conditional advocates answer. We see the God of election and salvation has forever set aside all filthiness of conditionalism from his work of election and salvation. God's people were elected to something, that something is salvation. Now let us listen a moment while Peter talks: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. Elected, then, to salvation; not part of the way, for the blood of Jesus cleanseth the elect only, from all sin. We see here that the salvation of the elect is as clean from the pollution of conditionalism as was their election. Their salvation was included in their election, came wrapped in the same bundle, and so closely wrapped that no conditionalism can ever enter into it. Our God knows how to wrap up his people's goods to keep all filthiness out. It will be well here to listen to Paul a moment: "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation."—2 Thess. ii. 13. We see here there is no separating salvation from election, for one is unto the other. Not elected or chosen half way to salvation, then go the other half by performing conditions. No. Election goes all the way to salvation. All things done by Jesus and his apostles were for the elect's

sake. Paul said, I suffer all things for the elect's sake. We hear Jesus say, I am come that the sheep may have life. Sheep is only another word for elect. The sheep are the elect. Jesus says, I lay down my life for the sheep, and I give unto them eternal life and they shall never perish. Jesus is now come to accomplish the salvation which they were elected to. He came to tread the wine-press alone. He knew the work of salvation was all his. He had looked from the beginning and had seen there was none to help, and he said, My own arm brought salvation. So all for whom Christ died are saved; not going to be next fall, or after awhile, when the preacher comes along to teach the creature how his own arm can bring salvation to himself. The work of salvation from sin is over and finished. Jesus came to seek and to save that which was lost, and he said, I have finished the work thou gavest me to do. He by his own blood has obtained eternal redemption for his people. He has by himself purged the sins of his people; not going to do it. By the sacrifice of himself he has put away the sins of his people. By one offering he has perfected forever them that are set apart to perfection, and now there remains no more sacrifice for sin. If Jesus has not saved the elect from sin, it never will be done, and there remains no more sacrifice for sin. It is finished. Some will ask, If the work of salvation is done and over, what is the use of preachers? They believe that preachers by their preaching are the only means of the sinner's salvation. The

gospel preacher is to go tell it is finished, preach the good news of a finished salvation. In Isaiah xl. 1, 2, God by the mouth of the prophet, and looking down to the gospel day, tells what must be preached: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Yes, salvation from sin is finished, or else the God of salvation has commanded us to speak, or preach, wrongly to Jerusalem; but conditionalists cannot see this finished work. If one of my neighbors had some work to do and I started to help him with it, and I met him on the way and he told me plainly that he had finished the work, I think I would have to believe him, and I would turn back right there, for I would know I had lost the job, both now and forever, for I would know it would be impossible for me to be of any help in a work that was done and finished. If the conditional world could see and believe Jesus that he by himself, or his own arm, had finished his work, all theological schools for making preachers would cease at once, you never would hear of another protracted meeting for the purpose of saving sinners; the hat would cease to pass down the aisles for mission money. But they cannot see and believe Jesus has finished the work of salvation for his people which they were elected to do. Here is the conclusion of the whole matter. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from

the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Again, Acts xiii. 41: "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Jesus has declared he has finished the work of salvation, but they believe him not, because they shall not. They see and believe not, but Jesus has finished the work of salvation for his people which they were elected to, because the Father has hid these things from the wise and prudent, for so it seemed good in the sight of the Father to do so. Now as God has hid these things from the wise and prudent, and as what God does shall be forever, it looks as though it will be a long time before those things that are hid from the wise and prudent are revealed to them, so it is reasonable for us to suppose that theological schools will still function, and protracted meetings be multiplied, and appeals be made for filthy lucre to help do that which is already done and finished, and so those things will go on to the end.

Your very little brother, the least of all, if one at all,

J. B. ADAMS.

FREEWATER, Oregon.

DEAR EDITORS:—I find my soul so stirred by the many expressions of love from my dear brethren in Christ that it seems I must give them some token of the gratefulness of my poor cast down soul. Though almost blind, yet

with the knowledge I have of my typewriter and with the assistance of a magnifying glass I am able to try to let them know I am still spared as a monument of God's amazing mercy and grace. While I am shut in and deprived of meeting or communicating with my precious brethren, I have not been denied the blessed presence and sweet communion of my dear Savior, for he has blessed me as little Ruth was blessed. The servants or reapers after whom I have been gleaning now for more than fifty years have been dropping handfuls on purpose and in my lonely hours I have been gathering and feasting on the bread which was cast on the waters many years ago. Oh how sweet to my soul are the bitter herbs I had to eat, and the bitter waters I then drank are very sweet to my soul now. Well do I remember leaving my little family and going to attend my churches, it seemed to me, with nothing to give them. How my poor soul would weep and mourn. I could but wonder: Why are you going away off there among those good people when you know you have none of the qualifications to preach the gospel of peace which they so desire to hear? What a wrestling of soul was then going on. Surely none but Jacob knows. How I would love to relate this struggle of soul, but can only say that the reason I continued to go against such opposition was because I could not help it. I tried to quit and promised the dear Lord hundreds of times that if he would only forgive me for this effort I would never disgrace his dear name

any more, not mortify his dear people and the cause. Like poor old Job, I now see I uttered words without knowledge. I could not see nor understand at that time why I continued to go when I could not feel I was of any benefit to my brethren. I feel now I would love to tell the brethren why. Because I loved the brethren, and the reason I loved them is because they first loved me. The love of God is a power above all powers. Well could Paul say he was persuaded that there was nothing able to separate us from the love of God in Christ Jesus. That mighty river of God's eternal love from which flow all his precious graces to his poor and afflicted people here in this desert land. My soul has often feasted upon that wonderful display of his love, power and mercy, in feeding that great multitude which followed him (Jesus) out in that desert land, but never before did I gather so much from the fragments as I have this winter. He commanded his disciples who had passed the blessing to the multitude, after all were filled to gather up the fragments that nothing be wasted. How my poor lonely soul has been made to feast upon the heavenly manna on which we feasted in my early ministry, brethren writing to me of our blessed associations forty-five and fifty years ago. Brethren, this to my soul is like manna which was stored in the golden pot and kept in the sanctuary. It never molded nor mildewed, but was as sweet and fresh to my soul as when Jesus was blessing at that time. These blessed evidences are a buckler to my

soul. While my eyesight is almost gone, yet that blessed faith which led me to his banqueting-house, if possible, grows brighter and stronger. I have experienced so much of the sweetness of the gospel of Jesus in my declining days. As the outward man (nature) is fading as the flower of the grass, the inward or new man is renewed in strength. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in Christ. Brethren, pray for Zion while she is passing through the fire. I would love to see the set time come for the Father to prosper Zion. I desire to see her lifted from her low and cold state and clothed in the beautiful robe of salvation by grace.

Brother Lefferts, I feel to express to the dear ones my heart-felt thanks for their kind remembrance of me, a poor old sinner saved by grace. This, if you deem it fit matter for the dear old SIGNS, is in answer to all who have remembered me. May the dear Lord bless you all.

Yours in bonds of the gospel,

J. T. BARNES.

DANVILLE, Va., March 25, 1931.

DEAR BROTHER LEFFERTS:—I am not well this morning, therefore I am by the fireside at home. But I am thinking of you and want to impart some thoughts to you of God our Savior, in regard to the death and crucifixion of the only begotten Son of God. Now we believe while God was handling the situation that he allowed mankind to show their extreme hatred

for him by putting him to death in the most shameful, disgraceful and painful manner that could be devised or that they were able to plan. They made a crown of thorns and put it on his head, slapped him with their hands, spit upon him and did many disgraceful things, trying to fully destroy the honor and glory of our King. We believe the power of Satan is also set up here, as in the case of Job, showing that he is absolutely without mercy. We believe in these things God means to teach us not to trust the devil, for his aim and purpose is to destroy us and to dethrone Jesus our Savior. My brother, if God allowed it, and in a way ruling and reigning in the matter, was he in any way guilty of sin? I say, No, no, but that the extreme sinfulness and corruption of their hearts be made manifest. As it was God's purpose it should be done, are they without sin? No indeed. Were they not satisfying their own lust? therefore are accountable to God for their extreme wickedness. We have stated that they with wicked hands have crucified our Savior, the King of the Jews, and yet Jesus says, I lay down my life, no man taketh it from me. I have power to lay down my life and I have power to take it up again. How are we going to reconcile the matter? Crucified, and yet his life not taken. My brother, we simply have to look back and see the great power of God, and also the power of Satan brought to bear in the matter, as God had purposed so must it be. Now, my dear brother, are we interested in the matter? Why give it

thought or consideration? Is it not our meat and drink? Oh we wonder if our names are written there in the Lamb's book of life. Oh the depth of both the wisdom and purpose of God, how unsearchable are his judgments and his ways past finding out.

My dear brother, I thought to simply write you of how I have enjoyed your gift in both writing through the columns of the SIGNS and in speaking of the wonderful things of God and to bid you Godspeed. I hope I do from the bottom of my heart thank God for such able defenders of his glorious cause. Now to make this plain, Jesus had to suffer and die that we might live; had to satisfy a perfect and holy law that we might live; had to pay the debt we justly owed.

Now, my brother, I do hope the old SIGNS OF THE TIMES will still contend for the old apostolic doctrine taught by Jesus and his followers who loved and stood for it, and may God bless you with the ability to still show Israel her transgressions and the house of Jacob her sins while permitted to sojourn here.

Your brother in hope,

R. L. DODSON.

TIPTONVILLE, Tennessee.

BELOVED EDITORS:—I feel to be drawn by the sweet cords of love to write you a few lines to assure you I appreciate your sending me the SIGNS, and thank you for the same. It is not my desire to remain a burden upon you. I have tried to pray to the dear Lord to enable me and show me wherein I

may be able to help hold up our dear paper, but inasmuch as it is not yet granted I feel very thankful to all connected with the SIGNS, and especially to our God, who is the giver of every good and perfect gift, it is of him we live, move and have our being. I love above all things else to have a mind to run after the things that are not of this world. Yes, look with an eye of faith (if not deceived) and view Jesus a complete Savior, One altogether lovely, and feel him mine. When I can do this the world means but little to me; the storms do not frighten me or depression distress me, for when I can feel in my heart as David did, and say, "I know my Redeemer liveth," all is well, and I cannot praise the Lord enough. But this is not so with me all the time; most of my time is spent in fear, full of doubt and sin, wondering if I am deceived. O if so, dear Lord, undeceive me. May he bless you in every blessing he deems best for you and all his children everywhere. Pray for me and mine.

Yours in hope of salvation,
(MRS.) LUTHER CAMPBELL.

DODSLAND, Saskatchewan, Canada.

DEAR EDITORS:—I am a little late in sending in my subscription renewal, but please find it inclosed herewith. I had hoped to send something extra to help along the heavy task of publishing in these strenuous times, and I feel sure I will do so yet before the year has passed. This is the one hundredth year of the life of the good old SIGNS, and surely we must not see anything hap-

pens to it in this year of all years. It would be grand if at the end of the year you could write in your annual little "report" that 1932 had been a better year financially. I promise to help, if I am spared, as I feel sure money will be freer soon now. Your work under such adverse conditions is to be highly commended.

Sincerely, D. R. BLACK.

[SUCH letters as the foregoing are much appreciated, and we thank the writer for his encouraging words. Yes, these are indeed strenuous times, so much so that during the first week of April we were compelled to send notices to subscribers who were more than one year and three months in arrears, with the request that they do what they can toward paying us, as we very much need the money to carry on the publication of the SIGNS OF THE TIMES. These notices totaled nearly \$2,500, so far we have received less than \$200 of this amount.—J. E. B. & CO.]

NOTICE.

I HAVE the First and Second volumes of the Editorials of the SIGNS OF THE TIMES, almost as good as new, and any one wishing to buy them can have them for \$2.50 by sending me the money and I will mail the books to them. Address, Mrs. C. E. Smith, 350 Sherman Street, Lebanon, Oregon.

WE have just received the sad news that Elder John G. Sawin passed away at Mattoon, Ill., April 1st, 1932, aged 94 years. A suitable obituary notice will be published later.—ED.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1932.

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

SOLOMON, through the inspiration of the Holy Spirit, contributed three books to the Old Testament Scriptures: Ecclesiastes, Proverbs and the Song of Songs. The Song of Solomon sings of love, the love of Christ and his bride for each other; Proverbs gives us the sayings of perfect Wisdom whose value surpasses richest gems and Ophir's gold; Ecclesiastes preaches legalism and unfolds the outlook of man under the law. It is of the latter, we wish now to write; hoping to give a sketch of the book's substance. The sayings of Ecclesiastes are frequently quoted as being on a par with the writings of the New Testament, such

being not the true purpose for which the Holy Ghost caused the book to be written. Taking the Bible from beginning to end, it stands absolutely alone in all literature; and were all books to be destroyed, leaving only the Bible, we should still have in these holy writings all necessary for the thorough furnishing of true believers to every good work. In the Bible, we have recorded by inspiration things spoken by righteous men, things said by wicked men; we have therein the actions and words of the devil set down, the careers of false teachers, as well as the record of God's dealings with men, the narrative of the complete work of the Lord Jesus Christ and the operation of the Holy Ghost upon and within the elect. The Bible is thus a complete but diversified book, all written by the Spirit, but showing us all sides of life, all kinds and conditions of men, all sorts of teachings, the true and the false. For instance, in the book of Job, we have set down there for our learning: the doings and sayings of Satan, the words of God, the experience of a man of God under sore affliction, the teachings of false doctrine uttered by professed comforters, and the sayings of Elihu against whom the Lord voiced no reproof. Job's three friends did not preach the truth. As we read the things they told Job, we find in their sayings many expressions which sound good and seem good, but the Lord said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right,

as my servant Job hath." If God did not approve their sayings, we certainly must not. However fair and plausible may be the professions of men, if they occasion God's wrath beware. Many preachers say some good things, but if they do not square with God's word, we cannot believe them.

Now coming to Ecclesiastes the Preacher, we find upon careful examination of his preaching that he does not set forth gospel or grace at all, but only law and condemnation. Yet, occasionally one will meet with or hear quotations from the book of Ecclesiastes uttered as though this legal preacher is to be regarded equally with Paul, Peter, James, John and even Jesus Christ. This book of the Preacher is short: twelve brief chapters covering but eight pages in our Bibles. In this small compass, the phrases "under the sun" and "under heaven" are repeated thirty-one times; and therein is the keynote to the theme of this legal Preacher. He is considering things under the sun, earthly things, and not heavenly things at all. He is voicing the viewpoint of man under law who knows that there is one God and who knows that he must some day face that God in judgment. There is not one word in all the book referring to the cross of Christ, the death of Christ for his people; not one single word of the resurrection of the dead nor of justification by faith through the shed blood of the Redeemer. The new creation that is in Christ Jesus is not seen at all in Ecclesiastes, not a hint of the gospel of grace. In short, Ecclesiastes is not

a survey of the heavenlies, but wholly of the earthlies. No hope of any future life after death is hinted at until we come to the eleventh chapter; then there is an intimation, and only an intimation, that there may be a future, and we are advised to cast our bread upon the waters in the hope that it shall return to us after many days; but even here not a word of immortality is assured us. The phrases "to the earth," "upon the earth," "of the earth," occur in all ten times. "Vanity of vanities," "all is vanity," "this is vanity," are repeated in all thirty-three times. We are told no less than four times in the book that there is nothing better for a man than that he eat, drink and enjoy his labor. In view of all these expressions, it is clearly evident that this Preacher's view of life is depressing and discouraging; and all because it is inspiration's record of the viewpoint of a man who is under law, who realizes the emptiness of all things earthly, who sees nothing ahead in the future but that he must meet his God in judgment and can see no way of escape from it: hence, resolves that the best thing man can do is to get out of this life all the best there is in it. No one who has a hope of salvation through our Lord Jesus Christ and who daily lives upon his sustaining grace, will accept this legal estimate for one moment. We know that we do live our lives under grace in hope of the glorious immortality that is to come, that we cannot be satisfied with the joy of our labor here nor be appeased with things which

satisfy the appetite of the natural man. In contrast to this advice of Ecclesiastes to get all the good we can out of this present earthly life, Jesus said that he who seeks to save his life shall lose it and that our lives do not consist in the abundance of the things which we possess. Also in contrast, the inspired apostle counsels us to make no provision for the flesh to satisfy the lusts thereof. Whom are we to believe: Christ and Paul or the legal preacher? This Preacher says, "One generation passeth away, and another generation cometh: but the earth abideth for ever." And so it does appear to man under the sun who looks at only earthly things; but that the earth abides forever is not true to the man of faith who looks above and beyond the earth to the glorious inheritance being reserved for those being reserved unto it. Christ said, "Heaven and earth shall pass away." Peter said, "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." Whom shall we believe: Christ and Peter or the legal Preacher?

In chapter three Ecclesiastes sets down what is frequently called by some the doctrine of predestination: but it is such a view of that doctrine as is no comfort to him nor to us. He does not see predestination centered in Christ, he does not see it at all as Paul does, as a golden chain of doctrine reaching from eternity before time, through time, to eternity beyond time. This man under law sees life and death, sor-

row and laughter, gain and loss, loving and hating, war and peace, and so forth, as only a weary round of labor and travail from which man cannot escape. See how he sums up this fatalistic view of things in verses nine and ten, "What profit hath he that worketh in that wherein he laboreth? I have seen the travail which God hath given to the sons of men to be exercised in it." He sees the inevitable events of human existence under the sun as a sort of fatalistic treadmill from which there is no hope of escape, but only a succession of ceaseless labor which God has given to his creatures to be exercised with. How opposite is all this to the joyous and triumphant doctrine of predestination believed by Paul wherein he assures us that all things work together for good to them that love God, to them who are the called according to his purpose; that the foreknown children of God are the ones to be conformed to the image of his Son, that these thus predestinated are effectually called by saving grace, that they are justified and to be glorified. What an infinite difference between predestination as looked upon by man under the law, and that same doctrine as believed and rejoiced in by the man under grace! Which do you prefer? Ecclesiastes or Paul? Some folks think that when they believe that whatsoever is to be will be, that makes them Old School Baptists. We have had outsiders tell us they were of our faith. When we have asked them for proof, they invariably say because they believe in the sureness of the inevitable. What a sad estimate

of our faith is this! Unless one has been made to see himself a lost sinner justly condemned under God's law, unless one has been brought to repentance and to the belief of the truth as it is in Jesus Christ and has received a hope of eternal life through the merits of God's Son; unless one has been, through the Holy Ghost, baptized into Jesus Christ and has put on Christ by baptism, that one is not a true Old School Baptist, no matter how much he may aver that whatever is to be will be.

We have not the space here to go all through this book and point out the contrasts between man under law and man under grace. It is an interesting study. Just a few more things we will call attention to. In chapter nine, verse eleven, he says that time and chance happeneth to all; and in chapter seven, verse seventeen, he believes a man may die before his time. Thus, like all legal preachers, he is not consistent in his doctrine of predestination or any other doctrine. In verse three of chapter seven we are advised to go to the house of mourning rather than to the house of feasting. That sounds well, but what reason does he give? It is in order that our hearts may be made better by the sadness of our countenances. What sophistry is this! Like all legalists, he emphasizes the outward appearance and that man is made better thereby. This is the same doctrine preached by the Pharisees in the day of our Lord, and Jesus condemned them as hypocrites and told them that while they were outwardly pious, they were in-

wardly full of uncleanness. Against this Jesus warns his disciples thus, "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." The truth is that no amount of outward piety will have any righteous or purifying effect upon any man's heart. The regenerating work must come from the inside, not from the outside.

In verses sixteen and seventeen of chapter seven, we are counselled not to be too righteous nor too wicked. Evidently we are advised to adopt moderation in both goodness and wickedness. This is dreadful when we consider that the Preacher assures us that judgment in the presence of God lies ahead of us and that God shall bring every work into judgment with every secret thing, whether it be good, or evil. How does he expect to stand in that judgment when, contrarywise, he tells us to be moderate in both being good and in being bad? Over against this, remember what Christ said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." No middle-of-the-road policy will do if we hope to stand justified before God in that day: we shall have to be clothed in an absolutely perfect righteousness, not in any righteousness that is moderately perfect. It must be the righteousness of Christ or nothing.

Going again to the third chapter, verses nineteen and twenty, we have this legalist's estimate of men and

beasts and of the end of them. Death ends all. As dies the beasts, so dies man. How false this is! Yet, let us remember, it is the belief of one who sees only things under the sun, of one who is looking at the earthlies: no view of the hereafter is here, no appreciation whatever of the heavenly places in Christ Jesus. How wonderful the Bible is! Here we find recorded centuries ago things which men to-day are calling "modernism." The boasted modernism of to-day is nothing more or less than ancient philosophy revived. Men and beasts are not alike, they do not have the same breath, they are not the same flesh at all. After God had made all the beasts he made man. Nowhere is it said that God breathed into any beast the breath of life. Man alone was inbreathed by the Deity, man alone was made in God's image. Man has a distinction and dignity that no beast ever had. Science, falsely so-called, tells us men and beasts have derived from the same original one living cell. It is absolutely false. The inspired writer of the letters to the Corinthian brethren tells us, "All is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Human flesh is not beasts' flesh, nor birds' flesh, nor fishes' flesh. Whom shall we believe: Paul or the legal preacher? All do not go to the same place when they die. Ecclesiastes sees no further than the return of the body to dust and the return of man's spirit to God. He has no view whatsoever of the resurrection of the dead at this hour nor at

any time yet to come. Even David in the Psalms knew better than that, for he says that though the wicked are laid in the grave like sheep and death shall feed on them, yet shall the upright have dominion over them in the morning of the resurrection. Beasts, when they die, go neither to hell nor to heaven: but the word assures us that while the wicked are turned into hell, the souls of the righteous go to be with the Lord to await the resurrection of the body at the last day. None of this does the legalist see.

"That which hath been is now; and that which is to be hath already been: and God requireth that which is past." No, not at all. If God requires the things that are past, then will he require at our hands the satisfaction for our transgressions. This he will never do. As far as the east is from the west, so far has he removed our transgressions from us through the perfect atonement which Christ made for all his people. Our sins and our iniquities God will remember against his chosen no more forever. He does not require the thing that is past. Again, this Preacher mournfully bewails the fact that there is nothing new under the sun. "Is there any thing whereof it may be said, See, this is new?" Yes, there are infinite new things to them that are in Christ Jesus even while they dwell "under the sun." To the man under law's condemnation, to whom the heavens are brass, there is nothing new and only a ceaseless round of weariness and unrequited labor. To the believer under the gospel of grace, old things

have passed away and all things are become new. This new creature, recipient of the birth from above, stands in a wholly new kinship with God. His soul is possessed with a new and lively hope which looks unto and waits for, a new heavens and a new earth in which dwells righteousness. When the virgin Mary conceived by the Holy Ghost and brought forth the Son of the Highest, that was a wholly new thing in the earth "under the sun." When the church at Jerusalem was baptized in the Holy Ghost and three thousand were added to the church, that was a wholly new thing in the earth. There is a world of new things to the man under grace.

The twelfth chapter of Ecclesiastes is sometimes construed to apply to a young believer in grace. It has no such application. After looking at all things under the sun and taking his view of things earthly, knowing there is a God and that judgment awaits him in the presence of that God, this Preacher advises the young man to so conduct himself as to be able to meet satisfactorily that judgment when it comes. The twelfth chapter really begins with the ninth verse of the eleventh chapter. His advice to youth is to let his heart cheer him, walk in the ways of thine heart and walk in the sight of thine eyes; only BE CAREFUL, because for all these things God will some day bring this one to judgment. Again, legalism! This is the same kind of religion preached to young people to-day by legalists: go ahead and have a good time, but be careful, because you

will have to pay up for all your naughtiness; hence be innocent in your pleasures and not supercilious in your goodness. What folly! "Remember thy Creator." Yes, while you are young. Just what the world preaches to-day. Not a word said about remembering the Redeemer, remembering his mercy and lovingkindness: but only remember the Creator. God's creatorship and judgeship are all this legalist sees.

This Preacher concludes by saying he sought to find out acceptable words, even words of truth. Well, some do make that endeavor and with all their searching never find God, with all their learning never come to the truth. With all this man's own voluntary searching, he got no further than the law. The words that he found were as goads, and gospel words are not such. A goad is a stick or rod used to prod a dumb animal, such as an ox or an ass, and make it go ahead. Just that was the law. Israel was a stiff-necked and rebellious people and needed always to be goaded by the commandments. Moses, their lawgiver, the "one shepherd" of the Jewish nation under law was ever reminding them of their duty. The Levites, after Moses, were the masters of the assemblies who freely used the goads on the people, threatening them with judgments in order to subdue them into obedience. Not so at all are the gracious exhortations of the gospel. These act on our hearts, those goads prodded the flesh. The teachings of grace are inward guides which teach us the denial of our

ungodly lusts and draw us to lives of sobriety and godliness. A man of God, from within himself is graciously able to bridle his whole body, for the reason that his body is indwelt by the Holy Ghost which gives him the enabling power to control his body. This is just the opposite of the way beasts are controlled. "We put bits in horses' mouths, that they may obey us; and we turn about their body."—James iii. 3. The believer's body is controlled by inward grace, not by outward prods and goads of a law written on tables of stone.

Now, we come to the conclusion of the whole matter and that will settle it. Ecclesiastes sums up his whole sermon in these words, "Fear God, and keep his commandments: for this is the whole duty of man." If any of us have so far had any doubt about this being a law-preacher, this ought to settle it. He tells us that we must all face God in judgment and that every work and every secret thing will be called forth to the light. To prepare for this, we are to fear God and keep his commandments. This is the counsel of despair. Any sinner who thinks to be judged in the final judgment according to his works is bound to be cast into the lake of fire. This preacher is advising wrongly. The apostles told their people to believe on the Lord Jesus Christ and they should be saved, this preacher says for us to labor to keep the commandments. Which course is the safe one? Shall we seek to be saved by our works or by faith through the Lord Jesus Christ? The fear of God which

Ecclesiastes has in mind is not that holy reverential fear which is the hatred of evil and the beginning of wisdom. This fear he talks about is the sort of fear which enslaved the servant who had the one talent, as told in Matthew xxv. 24, 25. "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and *I was afraid*, and went and hid thy talent in the earth." This man's end was condemnation. The end of any sinner who thinks he can meet God in judgment upon the basis of having kept God's commandments, is condemnation. "Therefore we conclude that a man is justified by faith without the deeds of the law." "By grace are ye saved."

H. H. L.

OBITUARY NOTICES.

SISTER VIOLA KULP, of Southampton, Pennsylvania, died suddenly March 30th, 1931, at the home of her daughter, Mrs. Joseph Ennis, of Smyrna, Delaware. She was born October 24th, 1863, making her stay on earth 68 years. On November 26th, 1884, she married Joseph Kulp, to which union were born four children. Bessie, the first born, died several years ago. Mrs. Jane Ennis, of Smyrna, Del., Harry, of California, and Miss Florence, at home, with the father, survive her. She leaves also one grandchild, two sisters and one brother. On August 13th, 1911, she was baptized by the late Elder S. H. Durand in the fellowship of the Southampton Old School Baptist Church, Bucks County, Pennsylvania, and ever lived consistent with the profession she made, a good woman, faithful in all walks of life, a dutiful wife, a devoted mother and loyal friend. She loved the house of God and the doctrine which gives him all the glory in the salvation of sinners. She was ever faithful in attendance and every duty pertaining to the church. She was much beloved by the church and her pastor, the writer, and is sadly missed by us all, but our loss is her gain: eternal rest in the presence of God and the Lamb.

The funeral service was held in the Leedom

funeral parlors at Southampton, where many relatives and friends gathered to pay the last tribute of respect to her who was loved so well. The writer, her pastor, conducted the service, after which the body was laid to rest in the family plot in the Hatboro Cemetery, Hatboro, Pennsylvania.

ALSO,

Our dear friend, Mr. LEE DISHAROON, departed this life November 22nd, 1931, at his home, 1249 South 53rd Street, Philadelphia, Pa., aged 70 years. On December 22nd, 1885, he married Miss Florence H. Laws, who, with the following children, survives him: Mrs. Mark Long, Lee, William and Mrs. Friedtjof Tobiessen, all of Philadelphia, Pa. He is also survived by two sisters: Mrs. Cora Long, of Fruitland, Md., and Mrs. Lillie Taylor, of Oxford, Md. Mr. Disharoon never united with the church, but was sound in the faith, attended meetings whenever and wherever he could. Few, if any, enjoyed gospel preaching more than did he, and very few, if any, are truer, better friends to the cause than was Mr. Disharoon. His home was open and a cordial welcome awaited all who visited there. He was a man of decided convictions and held nothing back in defense of what he believed to be right. The writer has never known a man more devoted to his family, nor more proud of his wife and children. On the other hand, they were devoted to him and feel their loss very greatly. We all miss him and mourn the loss of a loyal friend, but have the blessed assurance that he is at rest.

The funeral service was held in the Old School Baptist meetinghouse in Salisbury, Md., in the presence of a host of friends, conducted by Elder C. W. Vaughn, of Hopewell, N. J., assisted by Elder G. E. Coulbourn, of Cape Charles, Va., and the writer. Interment was in the family plot in Parson's Cemetery, in Salisbury, Md. The widow and children have the prayers and sympathy of all who know them.

By request.

H. C. KER.

CAROLINE E. ADKINS, daughter of the late Joseph J. and Mary C. Adkins, was born April 16th, 1872, near Wango, Maryland. Her parents moved to the farm now owned by her brother and sister when she was an infant, where she lived until (as we believe) she was called to her eternal home, January 9th, 1932, aged 59 years, 8 months and 23 days. Her parents were both members of the Indiantown Church. She was baptized by Elder T. M. Poulson in December, 1893. She leaves to mourn five brothers and two sisters, as follows: D. W. Adkins and Mrs. John L. Beauchamp, Snow Hill, Md., James W., Joshua S., Edgar L., George F. and Miss Anita E. Adkins, of Parsonsburg, Md. She died from cancer, for which she was operated upon in July, 1930, but it had advanced too far for the operation to have the desired effect. She suf-

fered greatly, and gradually grew weaker and weaker until death. I think she attended meeting the last time in August, 1931. While thinking of her I cannot but think of the wonderful sermon preached by you this morning; it was what she believed. While she was never one for talking very much, after she was compelled to stay away from the meetings she would ask me about the sermon and the attendance. She led a very busy life, but always had time to attend her meetings, and never to my knowledge missed a meeting at Indiantown except in case of sickness. She showed by her actions that she loved the Old Baptists and what they preach. She was the oldest of eight children, and when I think of her and the interest she had in the church my desire is that I, too, might live and set the example set by her.

Yours in hope,

GEORGE F. ADKINS.

HAVING been requested to write the obituary notice of "Sister Carrie," as she was known to her church, I asked her brother in the flesh, and also in the Spirit, as we hope, to send me the record of dates, her family, etc. I refer to brother George F. Adkins, Clerk of the Indiantown Church, in which "Sister Carrie" also had her membership. Brother George wrote such a beautiful letter to me that after reading and reflecting upon it, it occurred to me I could not write anything more interesting and appropriate. I prefer to indorse all he says about "Sister Carrie," rather than copy or change it. I will say on behalf of the church that they greatly loved her therefore greatly miss her. On behalf of myself, as her last pastor, I desire to say that to know her was to love her in the church, and while I miss her much, I hope I was reconciled to God's will in taking her. While I was conducting the funeral service I was given to feel that our loss was, and is, her gain. I spoke from the text, "Death is swallowed up in victory."

G. E. COULBOURN.

ELDER S. E. HURST was born June 9th, 1879, in Claiborne County, Tennessee, and united with the Old School or Predestinarian Baptists at Mountain Creek Church, at Lone Mountain, Tennessee. Date unknown. He was ordained to the full work of the ministry May 18th, 1924, and from the time he was ordained he defended the doctrine of absolute predestination of all things. He moved his membership to Friendship Church, near White Pine, Tenn., where he lived a faithful member until he died. He leaves to mourn a widow and seven children, but we hope our loss is his eternal gain.

His funeral was held at his late home, Newport, Tenn., conducted by Elder T. B. Thomas.

Written by his widow,

(MRS.) BETTIE HURST.

BURLEY L. CLARK, our dear departed brother, was born September 25th, 1855, and departed this life January 7th, 1932, aged 76 years, 3 months and 12 days. He was united in marriage to Miss Cordelia Shelton December 23rd, 1875. Brother Clark joined the Pleasant Run Church of Predestinarian Baptists about thirty-eight years ago, and was baptized by the late Elder Samuel McGregor. Brother Clark was a faithful member as long as he lived and was a strong believer in the predestination of all things, and was a man whose moral life was classed among the best and he was respected by the good people of all denominations. He arranged for his own funeral, requesting that Elder J. N. Darnell make a talk at the home in the morning, and also make a talk at the cemetery, which request was complied with. He leaves a wife and eight children to mourn (two children preceded him to the grave), also a host of friends. We will miss his presence and faithfulness at our meetings, but feel our loss is his eternal gain.

Written at the request of the family.

SAMUEL MCGREGOR.

**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, 1932.

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 8th day of April, 1932.

(Seal)

FRANK P. COX.

(My commission expires March, 1934.)

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

R. W. O'Neal, Texas, \$1; Mrs. H. A. Strube, Texas, \$2; Mrs. J. A. Hurley, Mich., \$1; T. O. Turner, Ky., \$1; Alfred E. Titus, N. J., \$10; Mrs. Sirena Bowen, Ill., \$1; Hewitt Osborn, N. Y., \$2; Sadie T. Nicoll, Md., \$3; Mrs. Kate Lunsford, Ky., \$1.

M E E T I N G S .

The Lord willing, the next session of the Baltimore Primitive Baptist Association will be held with the Black Rock Church, Baltimore County, Maryland, beginning Friday, May 20th, 1932, at 11 a. m., and continuing Saturday and Sunday. Those coming by train will reach Baltimore in time for train leaving Pennsylvania Station at 4:34 p. m., Thursday, for Cockeysville, where they will be met and cared for. Those coming by automobile, take Falls Road out of Baltimore direct to village of Butler, about twenty miles. Those who desire to meet with us are cordially invited. A special invitation is extended to ministering brethren.

J. T. ROWE.

The Delaware Old School Baptist Association meets, Providence permitting, with the Rock Springs Church, Lancaster County, Pennsylvania, May 25th, 26th and 27th, 1932. Those coming from Philadelphia and the north and Baltimore and the south take trains on the Pennsylvania R. R. to connect at Perryville, Md., with the Columbia and Port-de-Posit R. R. at 4:23 p. m. Tuesday. Go to Rock Station, where they will be met and cared for. Wednesday morning take train leaving Broad Street Pennsylvania Station at 7:20 and Union Station, Baltimore, at 7:30, arriving at Perryville, Md., to connect with Columbia and Port-de-Posit R. R. at 8:57. Go to Conowingo Station, Md., where they will be met and conveyed to the place of meeting. Ministers and friends cordially invited.

SUE R. DANCE, Church Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, (the Lord willing) to preach for them the fifth Sunday in May. (May 29th, 1932.) 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 are 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 May (29th). All are welcome.

E. M. FORD.

The Delaware River Association will be held with the Kingwood Church, at Locktown, New Jersey, Wednesday and Thursday, June 1st and 2nd, 1932. All meetings on Standard Time. Train leaves Philadelphia Pa., around 3 o'clock p. m. (Standard Time) for Frenchtown, N. J., and a connection with this train at Trenton will leave New York at about the same time. Get tickets for Frenchtown, where friends will be met the day before the meeting. The early train Wednesday morning will also be met. Brethren and friends are cordially invited to attend, especially ministers of our faith and order.

O. R. KUGLER, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday, before the second Sunday in June (8th, 9th and 10th), 1932. 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.

**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

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.

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 2807 Pearl Street, Santa Monica, 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 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 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, Sadleville, 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 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.

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

S. B. MOFFITT, Pastor.

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

Little Flock 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.

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.

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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.

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MIDDLETOWN, N. Y.

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.

(MRS.) MILDRED D. GORDY.

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Purely vegetable, removes from one to two gallons of water a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. Best and cheapest know remedy, only \$1.00 a package, six packages \$5.00 by mail post-paid, and free to very poor people who are really unable to pay.

ELDER C. W. ANDERSON,

ST. PAUL, Arkansas.

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. 100. MIDDLETOWN, N. Y., JUNE, 1932. NO. 6.

CORRESPONDENCE.

EPHESIANS II. 5.

“By grace ye are saved.”

This Scripture seems to be a very common expression in this present age, being used very frequently by the regular Predestinarian Baptists, also by the limited Predestinarians, and by those who do not claim any kin whatsoever to the Baptists. In these days of hurry and flurry the expressions of men who have annexed to themselves flowery titles and use great swelling words seem to be more readily received than the truth of God's inspired word, and no particular consideration at all is given to the real meaning of the words used by the Spirit of God to the holy men of old for the purpose of illustrating fully his revealed will concerning his people and those immediately connected with them in the performance of his will. For instance, let us now compare the true meaning of just one word in the language used above, which was given by the inspiration of God to one

of his faithful writers to inform the Ephesian brethren and “the faithful in Christ Jesus” just how their salvation had come about, how it had been wrought by God, and by him alone. Our learned men have found the word “grace” means the “free and unmerited love and favor of God, the spring and source of all the benefits men receive of him.” Then this “free and unmerited love and favor” is the first cause or the original mover or “spring or source” of our salvation (if we are any of his), and as a spring of water issues forth from the ground so also this “free and unmerited love and favor of God” springs forth by his own free will and not from any pressure above or from any service whatever performed by the creature beneath, whether great or small, but is a gift according to God's own free will and good pleasure, which he purposed within himself before the world began. Now, that I may bring my thoughts a little more fully before you, let us suppose that for some reason we should find ourselves surrounded by

prison walls and a very heavy penalty assessed against us, which according to the laws of our nation would keep us in bondage until the last particle of it was paid, and while thus held as security for that debt one should come to us with a proposal that we might obtain our freedom upon one condition: that upon our return to home and family we would be permitted to remain just as long as we would return a good substantial payment each week, a portion of our earnings, or whatever service might be agreed upon or assigned us to perform, but in case such payment or service should fail all would be forfeited by us, this would not be grace, nor would any condition be brought forth by which it might bear the resemblance of grace, for the whole arrangement would be brought about by reason of our own labor and faithfulness in carrying out our portion of the contract and by such performance would obtain and retain the freedom so earnestly sought. "Now to him that worketh is the reward not reckoned of grace, but of debt."—Rom. iv. 4. Let us suppose again that another person should come to the warden of that prison and completely satisfy the penalty against us, open the prison doors, loose the chains that bound us and lead us out entirely free, and no other motive prompting such an action than just free and unmerited love and favor, just as that certain Samaritan of whom Jesus spake, having compassion upon that one whom he found "half dead," the wound of whom he bound up, "pouring in oil and wine, and set him on his own

beast, and brought him to an inn, and took care of him." How beautifully, to my mind, this parable depicts the scene that comes before the eyes of every heaven-born child (called to be heirs and joint-heirs with Christ) that ever walked upon the footstool of God, that somewhere back in the pathway of time this "certain Samaritan" has come in "unmerited love and favor" and bound up our wounds, taken us to an inn and taken care of us through that entire night of terrible suffering. How greatly this parable differs from the two systems, or rather the two branches of the same system, for they all spring from the same root, that is so extensively preached all over the land, which would direct this dying man to the inn, where he could get lodging for himself, or at the very most would be to accompany him and engage a room for him, but he would have to care for himself, and pay for the room besides. But this one of whom Jesus speaks took care of him and in the morning paid the host for the service he had already performed and assured him that if there was any further expense he would also pay that when he returned. All of this was brought about because he had compassion on him, felt sorry for him in his suffering, had pity, or sympathy, for him in his affliction, which neither the priest nor the Levite possessed, so they passed by on the other side. For the benefit of those who are persistent in the teaching that our sufferings are all brought on us because of our own misconduct or neglect, let us turn for a moment to

John ix. 1, 2: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" Now let us pause for just a moment. Does it not seem rather strange that even Jesus' disciples would ask such a question? How could any one after a moment of consideration think of an unborn child performing sinful acts enough that such a penalty would be assessed against it, to be brought forth into this world totally blind, no hope of ever seeing the light of day in this world? We all make similar expressions, do we not? and then repent of them. But nevertheless the question brought forth its precious fruits from the lips of our Master, for Jesus explains, "Neither hath this man sinned, not his parents: but that the works of God should be made manifest in him." We notice also that after Jesus had opened his eyes the Jews would not believe him, for said they, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." Is not this just about what comes to every one in this day who has his eyes opened by the Master? But it is needless to say that if at any time in this world's journey these two men above mentioned should have met face to face it would indeed have been a happy meeting and would have afforded them much rejoicing to sit down together and talk of the wonderful "love and favor" that had been bestowed upon them, although entirely unmerited. This is also characteristic of God's

people of to-day, is it not? those to whom Jude wrote, "that are sanctified by God the Father, and preserved in Jesus Christ, and called." When they come together it is to speak of the wonderful works of God, like those of olden times: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi iii. 16, 17.

In the two associations I had the privilege of attending last fall the two characters I have endeavored to outline in this article were clearly manifested in the people: the first in southern Illinois, where all lifted up their voices with one accord, speaking often one to another of the wonderful works of God, the God omnipotent who changes not, and told of the free and unmerited love and favor he bestowed upon the objects of his love through Jesus Christ our Lord. But this is more than I care to say of the other, which was far distant in miles, and apparently in spirit also, so it is hardly necessary to state which one I would like to visit next fall if it is the will of the Lord to so bless me.

With me the conclusion of the whole matter is this: the doctrine of salvation by grace originated in the mind of God before the foundation of the world, the text of which is, Salvation is of the Lord, yesterday, to-day, and forever.

Free will was first preached by the serpent to Mother Eve in the garden of Eden, and in substance, it matters not what others may say, in the tree there is knowledge, wisdom and eternal life in the end. You may help yourself or cast it away. While conditionalism, or limited predestination, seems to have originated centuries later in the wilderness of Paran when those who were "sent to spy out the land" returned and all gave an evil report, but two, fearing the Lord, could not deliver it into their hands. "Yea, they turned back, and tempted God, and limited the Holy One of Israel."—Psalms lxxviii. 41. The teaching in substance is, You must be born of God the Father, but after that you must take care of yourself. But here is the question with me: If a son should be born of the father (predestination), and mother (free will) should say, Do just as you please, if that son (limited predestination) should reach eternal life in the end, to whom would he return thanks?

Last fall I had the privilege of visiting this entire family, but at present I contemplate a visit next fall with the father only, if the Lord is willing.

This article may not be of any value whatever, but it is just as my mind has traveled the past week. While others rejoice in their works, let us sing, "Amazing grace, how sweet the sound."

Dear editors, as I look this over just before mailing it seems to me more worthless than ever, but do with it as you think best.

ROBERT L. DAVIS.

DODGE CITY, Kansas.

LONDON, Ontario.

DEAR EDITORS:—Inclosed you will find an excellent letter from Elder R. Lester Dodson, which I eagerly read and reread to my comfort and joy. His poetry is often in my thoughts: Will I be found among the redeemed of God? I want others of the Lord's children to read it, and sent word to brother Dodson to that effect.

Lovingly,

FLORA J. SINCLAIR.

RUTHERFORD, N. J., Dec. 7, 1929.

DEAR SISTER SINCLAIR:—It is very good of you to think of and write to me from time to time. I am made to doubt that there is a more unworthy or undeserving person on the face of the earth of God's goodness and mercy than myself, and why his children should show kindness unto me and write to me of spiritual things is more than I can understand, at times. I do appreciate your letter and the evidence of the christian love and fellowship you manifest for me, and were I able to speak words of comfort to you in this your hour of loss and distress I most certainly would, but, alas, how empty words are to the souls whom God hath touched through affliction. Yet, I am sure you are not mourning the loss of your brother in a two-fold sense as those without hope, but by faith you believe that he has departed to be with Christ, and that so far as he is concerned he is far better off, but how sad for those who are left behind in this unfriendly world to grace who are still waging the warfare between the flesh

and the Spirit. This warfare will never cease in this life, and the battle is often so fierce as to cause us to know that except the Lord be on our side we are doomed to bitter despair. How good it is that we have that hope which is as an anchor to the soul, both sure and steadfast, holding us fast amidst the storms of turmoil and strife and will not let us go when we would give up a thousand times if our little strength was all that kept us. The anchor of the vessel is for a purpose, and our hope is given us to the end that we might know that we are not our own keepers, but that we are kept by the power of God, through faith, ready to be revealed in the last time. Brother Duncan will be greatly missed by all who knew him, and especially will the church militant feel its loss. The Lord alone is able to supply her needs and he will raise up from time to time the various gifts needed to serve the body of Christ here in this world. You have a wonderful evidence of this, it seems to me, in Elder Ruston, to whom God is apparently very clearly already vouchsafing his seal, in that so many should thus early in his pastorate there be brought into the visible fold. I have felt for several years that the Lord would direct him to that portion of his vineyard, and I feel to pray God's blessings upon both pastor and flock. The Lord moves in a mysterious way, his wonders to perform, and he alone is his own interpreter and, at times, makes it most plain, so may we never lose sight of who is at the helm and

render praise and glory to him to whom they belong.

I am glad Elder Helms was much enjoyed again, and wish I could have been numbered among the party, including brother Ruston, Dan Campell, Elder Wood and others. Such gatherings are verily heavenly places in Christ Jesus our Lord, and when we are given to drink so deeply from the wells of living water, Christ in all his people, we are so refreshed and strengthened as to go on our journey many days in meditation of the Lord's goodness to us when it was his set time to favor Zion.

I am glad you hold in sweet remembrance my first visit to your home and that you feel I am a "splendid fisher." I have to confess to not knowing which is the right side of the vessel to cast in my hook, neither can I prepare the bait that will attract the kind of fish I love best, but sometimes I am made to know, or certainly believe with all my heart, that the great Sovereign of the sea knows where all the fish are and just what is necessary, the time and place and all the circumstances incident thereto, for one to be hooked by his grace, and brought up from the depth of the sea, the natural world of people, and separated unto himself as one of the particular and chosen race. All things are possible with God and he only has to speak and it is done, nevertheless he does not work instantly, so to speak, but there may be untold years before his purpose is finally unfolded sufficiently for men and women of Adam's race to be humbled in the dust

and confess before him that great and marvelous are his works. It is said that God prepared the fish that swallowed Jonah, which I believe with all my heart, but this "great fish" may have been in preparation hundreds of years (it is claimed that whales live five hundred years, or longer), and notwithstanding all that men may say or do or think, it does not change the situation at all, but at the hour appointed of God all things are found to be working together for good to them that love God, to them who are the called according to his purpose. Wisdom is the great architect which has drawn the plan, and the mighty God, who doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, is the one who is executing all things after the counsel of his own will, and this is the reason why "all things" work together for good, etc. Our natural minds would divide up and they cannot grasp the truth of God's word, nevertheless he is forever travelling in the greatness of his strength and his train fills the temple, so that every tongue is silenced before him and none can reply against God. How good to feel that this God makes no mistakes. A few days ago I was called to the funeral of a seventeen year old girl, the baby daughter of a dear friend, there being three other young daughters, and I was made to hope the Lord gave me these words as a text for the occasion: "Shall not the Judge of all the earth do right?" Who shall dare bring into question the acts of our

God? My sister, let us stand still and know that he is God and that beside him there is no Savior. Those words alone seem to speak volumes.

I remember sister Kennedy and our visit at her home during my trip to Duart. This world is not our home and we are being continually reminded of the fact, but how precious is that faith which believes that though this our earthly tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens, and some day all of the elect family of God will fly away and be at rest for ever and ever.

"When thou, my righteous Judge, shall come
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

This is the all-important and most searching question. If such is ever the lot of this poor mortal he will have to sing, Grace, grace unto it, and all praise will belong to the Father, Son and blessed Spirit, and may it thus be rendered in time and continue on and on through eternity.

Your unworthy brother,

R. LESTER DODSON.

NEWARK, Delaware.

DEAR EDITORS:—When space permits, please publish the inclosed letter from Elder J. W. McClanahan, for it is so well fitting and to the point, and from one who is revered and loved from Canada to the Gulf in the States. He is patiently waiting for the crown of righteousness prepared for him in eternity. He traveled the mountains

of West Virginia all his days on horseback, one of the old giants, compared to Elders Gilbert Beebe, J. G. Eubanks, Wilson Thompson and many others who have passed on to their reward.

J. B. MILLER.

POCA, W. Va., March 11, 1932.

DEAR BROTHER J. B. MILLER:—I have thought for some time I would write you a few lines, but having no learning, and as poor spelling makes bad writing I have hesitated to write. I am feeling very well at this time, but am a total wreck so far as doing any labor, or going out among the churches of our associations, but the brethren have been very kind and have taken me in their cars and returned me home again. I sold my horse and gave my saddle to Elder Dell Smith, as I cannot ride horseback any more; neither can I drive in a buggy, as the traffic on the highways is very great and dangerous. So it appears to me I have given up and am awaiting the summons from my heavenly Father, "Child, thy Father calls, come home." It seems a hard thing for me to say I am a child of God, yet for my life I cannot keep from claiming a glorious hope in the atoning blood of Jesus Christ. I know I am a poor helpless sinner, and if I am a child of God it is not by anything good I have done to become a child of God. I had no more to do with it than I had to do with being born William J. McClanahan's child in the year 1849. There is a time to be born and a time to die, and everything is beautiful in

its time. My day of traveling among the dear Baptists is at an end, and all the pleasure I have now is to talk to them with my pen, and in return hear from them in the same way. I sit and watch the mail carrier as he passes my box to see if I get any mail, and if so, I hobble out to get it. If it is a letter from some brother or sister, I open it and read the contents, and in that way I get many comforting messages from the dear saints scattered abroad in these United States and Canada, and it cheers my drooping soul and lifts me from the rut of despair and causes my aching heart to rejoice to know that such love and unity exist among the dear Old School Baptists, which the world knows nothing of. The doctrine of sovereign grace separates them from the world. Truly it is said of them, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill." I am persuaded Isaiah had a clear view of the church in the mountain of God's holiness, high and lifted up, by a supernatural power. "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Evidently Isaiah had a clear view of the prearrangement of that council held in the annals of eternity, in the foreknowledge of God was as complete as it will be when time shall end. It is made sure by his "shalls" and "wills." "And he fenced it, and gathered out

the stones thereof, and planted it with the choicest vine." Jesus Christ is the choicest Vine. He saith, I am the Vine, ye are the branches. The life of the branch must come from the vine. And he "built a tower in the midst of it, and also made a winepress therein." Jesus tread the wine-press alone, and of the people there was none to help. He did not, and does not, need the help of mortal man. "His arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." "Vengeance is mine; I will repay, saith the Lord." "For the vineyard of the Lord of hosts, is the house [church] of Israel." He also pronounces a woe on the spirit of mixing with the world, or other factions: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth?" Israel is to dwell alone, and is not to be reckoned among the nations, that she may show forth her beauty in the earth, as a city set upon a hill which cannot be hid.

Yours in much affliction,

J. W. McCLANAHAN.

SALEM DEPOT, N. H., Nov. 22, 1931.

DEAR ELDER DODSON:—Your good letter came this morning and was "real good" to get. To-day I have been busy (at least part of the day) in Boston, getting tickets and finding out particulars for my daughter and another lady

who contemplate journeying to Saint Petersburg, Florida, next Saturday. This daughter is a graduate nurse and is hoping to get work there this winter. I pray that God in his great mercy will take care of them and open a way for them there, or bring them back safely to us. If left to ourselves it is so easy to ask God to give us something good for ourselves and loved ones that we particularly want, but it would be better to ask first that it be for his own glory. Sometimes it is for his glory to withhold as well as to give. How easy I for one lose sight of this, being so full of self and self interests. How vastly different would I for one be if I could always say, Lord, please glorify thyself. Honor thyself in giving or withholding. Our knowledge is so small of our real needs, but he knows all things as they are.

Your letter opens up a tremendous subject: The great God of power. Sometimes one is amazed. How can such a mighty, marvelous, wonder-working God pay any attention to the small dust of the balance? How can he? But honor crowns his brow. He does, and actually loves many of them, unworthy as they are of the least of his favors. It is profitable to meditate upon this at times, as it gives no quarter to that wretched thing I have in such abundance: pride. O God, deliver me from this. This old hymn comes to my mind just now,

"Hail, mighty Jesus, how divine
Is thy victorious sword;
The stoutest rebel must resign
At thy commanding word."

"And when thy victories are complete,
When all the chosen race
Shall round the throne of glory meet
To sing thy conquering grace;

Oh, may my blood-washed soul be found
Among the favored band;
And I with them thy praise will sound
Throughout Immanuel's land."

What other subject to sing about but grace? Grace, some say it enables people to live as they list, to licentiousness. Why it leads in just the opposite direction. People possessing it would live holy as God is holy if they could. I sincerely pray, Elder, that God will in his wonderful goodness give you sweet encouragement in your ministrations. May you run and not be weary, walk and not faint. The way you are in will never be an easy way. He has never promised it shall be easy, yet I, for one, seem to be always trying to find that easy spot to get into. Foolish, silly me! The older I get the more I seem to do it. If he were quick to mark iniquity, how could I stand? But with him is mercy.

Forgive this hurried note, and when you can again spare a few minutes please favor me with a letter, also when it is good with you at the court of King Immanuel please remember your poor correspondent.

Again thanking you for your kind letter, I am, yours sincerely in hope,

JOHN H. DUNKLEY.

SANFORD, Maine, Feb. 16, 1932.

DEAR BROTHER DODSON:—We wish to thank you for remembering us at Christmas. We thought at the time we would send you a New Year's card, but when the time came I told my wife

I wanted to write you a letter, but I had nothing to say to you at that time, and it has gone on and on, and to-day I feel I cannot let it go any longer.

My mind turns to the fifteenth chapter of St. John, beginning at the twelfth verse, and on to the end of the chapter. This comforts me and gives me a great hope that I may be one of those Jesus is talking about. The sixteenth verse is very precious to me, where he says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Brother, there is much that appeals to a child of God and that is very comforting in those words and gives strength to a poor sinner. Am I a child of God? It does seem the way God has led us we must know something of its truth. When I was led about and down to the bottom of the deep pit my strength gave out, I could go no farther, I had come to the end. There I was a poor sinner forsaken by God, no strength to make even one more effort. I just felt the end had come to me, and prayed that God's mercy might overlook my sins. It was terrible, and seemed that I must die then. Brother, out of that despair in an instant I was taken and my feet placed upon a rock, a new song was placed in my mouth, even praise to God. Knowing it was my Savior that did this wonderful work, can I in my life praise him enough for that deliverance? Not if I could live a thousand

years. Nothing to offer but love to God.

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

Those words in St. John brought to mind that experience. I have written as my mind has been led. I feel you can understand better than I can express it.

We will be pleased to hear from you any time you have the opportunity and feel to write us.

Sister Lydia and family are quite well this winter.

We hope God will be with you in your ministry to his people.

MR. AND MRS. ANSON QUINT.

LUNDEN, Texas, Dec. 6, 1931.

DEAR EDITORS:—Inclosed is the experience of a dear sister in the flesh that is a great comfort to me. If you see fit to publish it in the SIGNS do so; if not, please return it to me and all will be well. She has been a great sufferer for years, but is always cheerful.

ELLA E. NELSON.

COMMERCE, Texas.

MY DEAR SISTER ELLA:—When I was sick, in 1916, I had no idea of getting well, so I thought to write my travels from nature to grace, or at least my little hope, and leave it, as it might be the source of a little comfort to you, and, possibly, some time, to others, but I recovered and what I wrote has been in a table drawer all this time, so I may copy it and send it to you.

I would not take anything in the world for the little hope I have, and still most of the time I am in doubt and

fear that I am not born again. Our parents, being Primitive Baptists, never sent us children to Sunday School, nor took part in protracted meetings and the big revivals, but as my associates all attended those things it seemed the only thing for me to do. For a long time I took no part and still felt no condemnation. When I was about grown I was made to realize my lost condition in the sight of God. My burden became heavy and I would try to pray, but my prayers availed nothing. When I went anywhere I felt that every one knew what a lost and ruined sinner I was, and that all were watching me as though I had committed some terrible crime. After several months in this state of mind, I decided one night to seek religion at the "mourners' bench." A good friend, who felt it her duty to go out and do personal work in the revival meetings, came to me and asked me to go up to be prayed for. I did not wait for a second bidding, for I had reached the point where I thought that if anything would do any good I needed it. This being quite a surprise to the people who had known me a long time, they began to whisper among themselves, and then flocked around me and began to tell me what to do to be saved. While I believe they were just as conscientious as Saul of Tarsus was when he made havoc of the church, entering into every house and hailing men and women committed them to prison, yet it was not the place for me. Some of them began shouting that I was saved. Of course that made me feel still worse,

to think I was up there in a stir like that, and had deceived the people, too. I told those nearest me that I thought when I had a change of heart I would know it as soon as any one else did, so immediately I went to the back of the house, where I remained until the people were dismissed. I went on in about the same frame of mind, only feeling I had made bad matters worse by making a public example of myself for some time. Then one day I attended the funeral of a lady who had been a schoolmate of mine, and while I do not remember anything that was said, I fully realized that if it had been me laid away instead of her I surely would have been everlastingly lost. But the blessed Lord knows best and works everything after the counsel of his own will. The night after this funeral I went to hear a man preach who had been my teacher during one term of school and had been a member of the Missionary Baptists, and also the Presbyterians, but still was dissatisfied. I firmly believe that he was a chosen vessel and that the Lord directed his steps. But be that as it may, in his discourse that night he compared the christian experience to an old Indian who drove dry shingles down in the ground in a circle, placed a worm inside the circle and set fire to the shingles. When they began burning, causing considerable heat, the worm began hunting a cool place, rushing faster and faster from one side to another, until at last when the heat was so intense it could not find a cool place it settled down in the center in despair

and the Indian reached down and lifted it out to a place of safety. Simple as this may appear, it seemed to apply to my case perfectly. I had tried every way to get saved, but found that no human effort would bring about spiritual birth, therefore I was ready to settle down and wait on the Lord. Then it was that my trust was in a power that is higher than human beings. The next day my burden was all gone. Everything seemed to me to be praising God. My heart was light and my work seemed easy, and I felt I had to tell some one of the joy I was experiencing and what great things I felt the Lord had done for me. But there was no one near I thought would understand, and before I had an opportunity to talk with any one I began to doubt, and felt it might be only a delusion of the mind. However, I had a desire to join some denomination, but did not think the Primitive Baptists were up-to-date enough for me. I went to hear all the different denominations it was possible for me to reach. I had always wanted to be a "church worker" and thought the more popular the "church" the better it would suit me. But I soon found there was no food for me among them. Then I wanted to hear a "Hardshell" sermon. I made a few trips of consider distance, seeking food for my hungry soul. I have never felt worthy to be a member of the church, but because of the great comfort the preaching was to me I finally decided to ask for a home among the Old School Baptists. While that is over thirty years ago, the only regret

I have ever had is that if they could see me as I see myself they surely could have no fellowship for me. The poet who wrote the hymn number 380 in Lloyd's hymn book has expressed my feelings better than I can, especially the last two lines, which read,

"Then when I count up all the cost,
If not free grace, then I am lost."

LULA HICKS.

I JOHN III. 2.

"BELOVED, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

When Jesus came to earth he took upon himself the likeness of man. He said it behooved him to be made like his brethren. When mortality is swallowed up in immortality then we will be made like Jesus. We will not only bear the image of Jesus, but will be like him in knowledge, will have the mind of Christ; will be perfect in everything; will not be ignorant; will know each other as we are known of him, and will be perfectly satisfied with all his (Jesus') wonderful works, and will sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God almighty, just and true are thy ways, thou King of saints. For now we see as through a glass (the flesh) darkly, but then face to face. Now I know in part, but then shall I know even as I am known. Now our knowledge is very limited in all things, but thanks be to God, he has all power and all knowledge in heaven and earth, for the foundation of God standeth

sure, having this seal, The Lord knoweth them that are his. In the resurrection they shall all be brought home to glory, without the loss of one. He shall send his angels with a great sound of a trumpet and then shall be gathered together his elect from the four winds, from one end of heaven to the other. Those angels shall know every one of his elect children, and all the elect in heaven will be as the angels of God. It will be like the Arminian song that says, We will meet our loved ones over there. All earthly ties will be broken, one will be as much beloved as another. We will be like Jesus: his love is the same toward all his children. There will be no partiality in heaven, and there will be no strangers there. When Jesus was transfigured on the mount, and Moses and Elias appeared, James and John knew they were were Moses and Elias, Jesus blessed them with the power to recognize them. Just think for one moment, if the Lord would bless those mortal, sinful men to recognize his holy angels, what will it be in heaven when this mortal shall have put on immortality and then shall be brought to pass the saying that is written, Death is swallowed up in victory? Victory over death, hell and the grave, victory over everything that pertains to this life of sin, trials, sickness, trouble and sorrow. Then we can thank and praise him in eternity who gave us the victory through our Lord Jesus Christ.

Your little sister in hope of this victory,

B. A. CROWLEY.

KENNEDY, Alabama.

BUNA, TEXAS.

DEAR BRETHREN EDITORS:—Inclosed you will find check for two dollars for my subscription to the dear old SIGNS OF THE TIMES. I knew my subscription had expired, but just could not write and tell you dear, faithful brethren to stop my paper, as I knew I should do, so I just kept on praying and hoping and trusting that the good Master, who works all things after the counsel of his own will, would provide a way some time in the future wherein I would be enabled to pay my dues for the dear old paper, the SIGNS OF THE TIMES, and, sure enough, he has made a way and blessed me with the amount I owe you, and I am very thankful. I thank you from my unworthy heart, and hope I do appreciate your kindness in sending the sweet message the SIGNS contains. Oh how I do love the joyful sound; it is my food and drink, and if I should fail to get it any more I surely would be sorry to have to do without it, but I do not see how I can continue to pay for it, as we are so poor and getting old and not able to do much work. I am just a poor old farmer and money is scarce with me. I do not know where the money is coming from to pay my subscription for this year, but God knows, and if you still continue to send me the dear old paper another year without the pay I surely will appreciate your kindness and will send in the money as soon as the Lord enables me to get it, which I believe he will do, but if I fail to pay up when my subscription expires you will know he has not sent me the blessing I am look-

ing for. I hope the editorial staff and all the dear brethren and sisters will continue to go in and out in the good old way, as they have in the past, telling the same old story of Jesus, and him crucified, for it just suits this poor wayfaring stranger. I know I never will see any of you dear editors of the SIGNS (unless the Lord wills that I shall), but I want you to know that unless I am altogether deceived in myself I do truly love you all for the truth's sake. Oh how I hope I do love the doctrine you all love and publish, and I hope to grow in grace and to be an Old Predestinarian Baptist as long as I live. Great is the mystery of godliness.

Your sister in hope of eternal mercy,
(MRS.) ARA COCHRAN.

CHARLESTON, W. Va., Jan. 14, 1931.

DEAR FATHER:—I have been thinking of writing to you for some time, so will make the attempt. I am ashamed of not writing sooner. Oh how I would like to be with you both and hear you talk; it would be of great comfort to me. I did much enjoy mother's talk when she was here. I love her and her sweet words. Now, father, my mind of late has been on the church here in the militant state. It is made up of members every one properly set in his place by the great God of all power, and properly fit together, and each one serves the other, and her food comes from that bountiful storehouse of God. He goes before and leads them about and instructs them. He never withholds anything from his children they

need. Sometimes they need to be led down in the dark valley of despair and learn of him there. Sometimes he leads them out on Mount Calvary to view the promised land. Father, do you not believe his children sometimes get a faint view of it? Yes, and from this bountiful storehouse he has a variety of food. It all comes from him, and all pointing to the same. Sometimes his children need meat and he gives it them, which is the pure, unadulterated word of God. Sometimes they get thirsty, and he gives them drink from that Fountain of life that never runs dry. Sometimes they need sweets. He gives them honey from that Rock, Christ Jesus. Sometimes they get rusty and need oil, and he gives them oil from that hard, flinty Rock. So everything that befalls this people, the church, is for their good. Sometimes he withdraws himself from the church and lets her walk in her own way ere she would vaunt herself, and say, Mine own arm hath brought salvation unto me. I know this people (the church) I am trying to speak of have many hardships to endure, trials, troubles and persecutions await them on their way, which seem almost more than they can bear, but it all is for the lifting of Jesus on high. They that will live godly in this life shall suffer persecution. They are safe and secure in Jesus' arms, no harm can come to them. Oh what a glorious thought to these heaven-born children, may they all march along, the church being the uppermost thought in their mind, so as to keep the unity of

the Spirit in the bond of peace, is the prayer of this poor afflicted one.

I am going to bring this to a close, for fear I weary you. I am coming to see you in the spring, if it is the Lord's will, and I hope you are both spared to visit us again. Give my love to dear old Elder Murphy. I love to hear him preach. I think he is a very humble man in the pulpit, and I have always thought you were, too, father, humble and childlike.

From your daughter,

ERNIE.

[THE above good letter was written to Elder G. B. McClanahan by his daughter, and sent to us for publication.—ED.]

BERLIN, Md., Jan. 30, 1932.

DEAR EDITORS:—Inclosed find check and blank for renewal of subscription, and interest for same. I regret very much that I have been forced to keep you waiting so long and feel very grateful to you for sending me the old family paper, the SIGNS OF THE TIMES, as you have, for at times I get much comfort from it, at other times it seems to be a sealed message and does not reach my case, and it makes me afraid lest I am one of the seed in stony soil, our Savior spoke of, that came up, but when the sun shone upon it it withered away. I believe, or rather since starting this letter, this Scripture has been revealed to me in a bitter light, for we are told that where he begins a good work he (Christ) will perform it until the day of Jesus Christ. Not meaning that there has been a good work started

in me, though I sometimes hope so, but at other times doubt it very much.

Now just a few thoughts on the Scripture that I referred to. As it seems to me, the ones referred to are the ones who are working their own good works and are growing very nicely and doing well until the sun (the righteous Sun) rises and shines upon them, revealing to them what black and hell-deserving creatures they are, then it is that they wither and die. Die to what? To self. No longer depending upon their own good works, but hoping and praying the good Lord of heaven and earth would have mercy upon them, for they are made to know that if justice is meted out there is no hope for them.

This is submitted in love, I hope, so do with it as you see fit.

J. W. S. TIMMONS.

CHANGE OF ADDRESS.

ELDER George L. Weaver having changed his address from Shelbyville, Kentucky, to 2216 Fulton Avenue, Cincinnati, Ohio, requests the brethren to address him at the latter place.

TO OUR SUBSCRIBERS.

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. By referring to these dates you can tell to just what time your subscription is paid. Dec 31 means your subscription expired December, 1931; June 32 means your subscription expires June, 1932; Dec 32 that it expires December, 1932, etc.

NOTICE.

DEAR READERS OF THE SIGNS:—The publishers of our paper have informed us that a large number of subscribers are behind with their subscriptions. It is always unpleasant to speak of money matters to our readers, but there is an irreducible minimum amount of funds required in order for the publishers to pay their bills. They must be honest and keep faith with those from whom they buy materials. We fully appreciate the stringency of the times, but if all who are behind will make a real effort to pay up, either in whole or in part, many of them will succeed, and the sum total will greatly lighten the heavy burden devolving upon the publishers of our paper at the present time. The SIGNS means so much to a great many that we earnestly hope all who can will do their bit towards relieving the present embarrassing situation. It is certainly not desired, however, that any who really enjoy reading the paper shall discontinue it. We need to build up rather than tear down the subscription list. Many of our readers doubtless know of others who would enjoy taking the paper; if so, kindly send in their subscriptions. There are others who are able to more than pay their own way, and if these find it in their hearts to help at this time it will be greatly appreciated. We are sending our own check for five dollars to the publishers towards a relief fund of this kind. If all who can will help even a little it will not be hard on any. We thank you for your consideration and cooperation.

R. LESTER DODSON.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1932.

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HEBREWS IV. 14.*"Let us hold fast our profession."*

Paul here is addressing Hebrew brethren, who, like himself, were partakers of a heavenly calling, he was not, as some would think, addressing the Jewish people indiscriminately. The meaning of the name Hebrew is a "passer over," and those he was addressing had passed over from the legal order to the gospel dispensation, for they had, like Paul himself, been called by grace. To such, this exhortation is written, that they might be encouraged to walk worthy of a holy vocation to which they were called. They were like their Gentile brethren, an afflicted and persecuted people, for Paul tells them

in chapter ten, "Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Surely these were very precious brethren who had walked in love and sweet fellowship with Paul, to whom he is blessed of God to write of the deep and wonderful truth concerning the person and priesthood of the Lord Jesus Christ. He also makes frequent reference to those of the legal covenant, reminding his brethren of the many that fell in the wilderness because of unbelief, and bids them take heed lest there be in any of them an evil heart of unbelief, in departing from the living God. The chapter from which our text is taken begins with the exhortation, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it," and in verse eleven he says, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Such exhortations were necessary then, and we feel they are very necessary now, not for the world who are dead in trespasses and sins, but to the household of faith. Some might say that these brethren addressed by Paul, being partakers of a holy calling, and having been illum-

inated, as Paul himself was, with a light from heaven, would not need such admonitions, seeing that they were gracious persons and according to their profession and the doctrine they had received, they were saved with an everlasting salvation, but we would say here that the admonitions and exhortations are of the Lord and necessary for our instruction in righteousness, neither are these admonitions and exhortations grievous to the new man, for they are his life.

Paul says, "Let us fear," but some might say, What have they to fear? We would answer, They are the very ones that do fear, but theirs is not a slavish fear of wrath to come, nor is it through an underestimating of God's power, but it is a loving regard to God's word possessed by one who has by faith embraced Christ, who is made unto such, wisdom, and this fear is the fear of the Lord, which is the beginning of wisdom, and where it is the soul will be well schooled in self-examination to see if they be in the faith. It is good for us that this eminent apostle links himself with the brethren, saying, "Let us fear," and again, "Let us hold fast." There is danger, great danger, he could have said, For "let him that thinketh he standeth take heed lest he fall" He knew of the perilous times that would soon come upon them, when many would deny the faith, being in love with this present world. To the elders at Ephesus he said in his parting address, Acts xx. 28-31, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made

you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." He was constantly warning them against false teachers and their heinous doctrines, not because he had a bad spirit, but because he loved them, having the welfare of the brethren at heart, shedding tears of sorrow for them, knowing what mischief would be done and the distress and ruin that would result. It is worthy of our notice that Paul admonishes the elders to take heed unto themselves, and it is evident from what he afterwards says that much if not all their trouble would come from false teachers which he rightly calls wolves. What a solemn responsibility rests upon those in authority in the church. They are spoken of as overseers or stewards who shall give an account unto God, who has also placed them there. Ezekiel was told that if he warned not the people, then their blood should be required at his hand; if he warned them and they regarded not his warning, then he was clear of their blood.

Paul quitted himself as a faithful steward, and could say that he was pure from the blood of all men, and when at his journey's end, said, "I have kept the faith." He had suffered stripes

above measure, in prison more frequent, in deaths oft. Of the Jews five times he received forty stripes save one. Thrice was he beaten with rods, once he was stoned, thrice he suffered shipwreck, he was a night and a day in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that were without, that which also came upon him daily, the care of all the churches. It is this blessed man who was enabled by God's grace to endure the trials and afflictions enumerated above, that says, "Let us hold fast our profession." He was hated of the scribes and Pharisees, so were they, and so are we, if we be of the faith, we are told, the world will love its own. From the Scriptures, we know that many who at first heard the word gladly were disposed to cling to the law, to be circumcised or to keep certain days holy, some had professed to have begun in spirit and being bewitched by false teachers they had been moved from their steadfastness in the faith and were now trying to be made perfect in the flesh. Others, taking advantage of what they called their freedom from the requirements of the law (which was fulfilled in Christ), became servants of their own lusts, and by their loose way of living brought much reproach upon the cause they had professed to espouse. Those who

sought perfection in the flesh were blind to the grand truth that the flesh was conceived in sin and shapen in iniquity, only made of the dust of the ground and is nothing but sin, that our sins were imputed to Christ, and by God's grace Christ's righteousness is imputed to those who believe on his name. We bear in our body the marks of the dying of our Lord Jesus and with all of our striving and "holding fast" our profession we in ourselves never get above a lump of sin and wretchedness, and while we decrease in our own sight and estimation, our beloved Lord is magnified in our eyes, and we are glad to be nothing that Christ might be all in all. Those who would view liberty in Christ as a license to sin have never rightly seen the "*wounds of Christ*," surely if they had grief would be theirs. The wormwood and the gall of bitter sorrow for sin has not been tasted sufficiently or they could not look on sin lightly. *God hates sin*. It was sin that crucified Christ, and who that has felt its sting and seen its baneful effect but hates it, too, and who has witnessed Jesus "a spectacle of woe" and then can wink at sin? We do not expect to find steadfastness in Pharisees, nor in antinomians, but we do believe that those who have heard the voice of him who raiseth the dead and possesses the Holy Spirit will show somewhat of the fruit and effect of that Spirit in their lives. One of the fruits of the Spirit is faith, and it is only by faith we can rightly "hold fast." God promised Abraham, and he in turn staggered not at the promise through unbelief, but was

strong in the faith, which just means he was strong *in the strength* that God gave to him. If God gives a grain of faith (and a grain is so strong it will move mountains) that grain of faith will prove itself to be God-given by what it will enable one to endure. Consider the trials of the worthies mentioned in chapter eleven, all that they suffered, and they suffered much, and all that they did, and they did many wonderful things, it was all by faith which was *not of themselves*, it is the gift of God.

We purposely mentioned much of Paul's trials and sufferings, and we would say here that he was no cast-iron man able to be stoned without flinching, when he had just a thorn in the flesh he could not help himself, or he would never have prayed. We say this seriously, for we have had a thorn with which we have struggled, and struggled in vain. Those who think they can move the thorn are like Peter, who said, I will go to prison and to death and not deny thee. Peter learned also what a terrible thorn was the flesh and found with Paul that God's grace, through faith, was his sufficiency. Nothing short of this God-given faith will enable us to "hold fast" our profession, and here we would desire to dwell upon our text a little more, the Lord enabling us. Let us consider Paul and the thorn in the flesh, and God's reply to his thrice repeated prayer, he said, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul goes on to declare, "Most gladly therefore will I rather

glory in my infirmities, that the power of Christ might rest upon me, * * * for when I am weak, then am I strong." Here, then, is the kernel of the matter, and in this our profession lies: when I am weak (and I am always so, but do not always realize it) Christ is my strength. When to all appearances I am dead Christ is my life, and when I feel to be foolish and vain he is my wisdom. When I feel to be all unrighteousness he is my righteousness, when I am foul with sin he is my sanctification, and when I, who have hoped that I belong to God, find myself in chains of guilt, like a slave sold under sin, then he is my redemption, for is he not of God made unto us wisdom, righteousness, sanctification and redemption? The three Hebrews of old held fast their profession, even against all the king could do. In the flesh they were weaker than the most mighty men that were in the king's army, yet those men, mighty as they were, were slain by the flames of the fire, while the Hebrews were preserved. A profession is an open declaration or confession of one's sentiments or belief. The worthies of old confessed that they were strangers and pilgrims on the earth, they *declared plainly* that they seek a country, a better country, that is, an heavenly. Thus a christian profession should be a plain declaration of what Christ is to us, his doctrine and the order of his house and the ordinances that he has instituted for us to observe, all of which are inculcated in his written word. The man of God must *by faith* contend earnestly for the *faith* once delivered

(by Christ himself) unto the saints; there must be no slackness, it is his life. One will say, But there is slackness, and much of it, slackness in doctrine, and with many of us our walk and conversation is not always that which becomes saints. What we know to be due unto our God is done grudgingly as though we were prompted with the thought that if God wanted us to do so and so he would make us do it. Such an attitude is not according to faith, for faith worketh by love and it produces a willing service. The writer does not have one stone to throw, it is one of the crosses of his life that he cannot do the things that he would. The good he would he does not and the evil he would not that he does, and if he has any place at all it is expressed by the poet,

"A guilty, weak and helpless worm,
On thy kind arms I fall."

And though the experience that brings one to such a low place is killing to the flesh, yet for us it is safe, the arms of omnipotence are underneath all such, and the power of God rests upon them and it is out of such weakness they are made strong. In that humble mind they gladly take the spoiling of their goods and in the promised grace that is given to such they do hold fast, and the gates of hell cannot prevail against them. To such the gospel is good news, God's servants highly esteemed, and the love and fellowship of saints greatly prized.

Beloved brethren, let us hold fast our profession, for he is faithful that calleth us, who also will do it, and let us run the race set before us, looking unto

Jesus, the author and finisher of our faith, that we might be kept from stumbling upon the dark mountains, but rather finish our course with joy. God grant us faith to trust him in providence and grace, for he is too wise to err, and too good to be unkind.

G. R.

MARRIAGES.

By Elder Arnold H. Bellows, of Roxbury, N. Y., at the Primitive Baptist Home, in Salisbury, Md., Wednesday, April 20th, 1932, James B. Adkins, of Salisbury, Md., and Miss Emma M. Jones, of Willards, Md. Mr. and Mrs. Adkins will reside in their new home in Salisbury, Md.

OBITUARY NOTICES.

OUR beloved father, **ELDER JOHN GILBERT SAWIN**, awakened to the "joy that cometh in the morning" in the early dawn of April 1st, 1932, at his home in Mattoon, Illinois. He was born March 1st, 1833, near Edinburg, Indiana, and was one of ten grown children of the late James H. and Caroline Harry Sawin, pioneers of Bartholomew County, Indiana. He united with Lewis Creek Church May, 1859, in his twenty-second year, and began preaching the following December. In 1860 Lewis Creek Church was dissolved and he with his father, mother, several brothers and sisters took their letters to Conn's Creek Church. He was ordained to the work of the ministry at Pleasant Grove Church, Coles County, Illinois, April 2nd, 1864. The original minutes of the presbytery are in possession of the family. Sixty-eight years of preaching the gospel of our Lord and Savior; never failing to feel that Christ and him crucified was what he was called to preach. Our uncle, Elder P. W. Sawin, tells us that the first time he heard father preach at Lewis Creek Church this text was used: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." The last sermon he preached, publicly, was at Salem Sugar Creek, near Springfield, Ill., June, 1931, a sermon we can always remember for its fullness of faith, and belief in the sovereign power and divine will of God. Feeble though he appeared, his wonderful voice was vibrant with the spirit of truth, which was as strong as in those early years. He came to Coles County, Illinois, in 1862, where he was united in marriage with Lovisa Jones in August of that year. Their years together were almost sixty-five, mother having passed on five years ago. Father's correspondence with his kindred in

Christ, as well as his family, had been a source of much comfort to him all through the years, and he never wearied of writing and talking of the goodness of God to His children with those that he knew understood and thought of it as it was to him. He was pastor of Little Bethel Church, Coles County, Illinois, many years, also served Little Flock Church, in Kentucky, for a while. Though living in Mattoon, he made the trip to Kentucky once a month. From August, 1873, until the following spring he served Welch and London Tract Churches, living with his family in Newark, Delaware. He was chosen pastor of Salem Sugar Creek Church, Sangamon County, Illinois, in 1920, though he could not come regularly. He was with us several times a year, until the year just ended, the June meeting was the only one held.

He leaves one son: W. G. Sawin, Mattoon, Ill., three daughters: Mrs. Joab Stout, Springfield, Ill., Mrs. W. M. Ewing, Helena, Montana, Mrs. J. E. Spaulding, Anderson, Ind., eleven grandchildren and thirteen great-grandchildren, with many nephews and nieces. One brother, Elder P. W. Sawin, of Lexington, Kentucky, survives him.

The funeral was held April 2nd, 1932, in Central Church, Mattoon, Illinois, conducted by Elder B. L. Nay, of Cedar Falls, Iowa, who is a great-nephew of our father. Elder Nay spoke comforting and truthful words to the family and friends. He was assisted by Mr. John Codd, pastor of Central Church. Interment was in Dodge Grove Cemetery.

IDA FRANK STOUT.

MRS. LYDIA JANE S. DANCE, our sister in Christ, departed this earthly life at her home, 705 Concord Avenue, Wilmington, Delaware, April 16th, 1932. She was born September 7th, 1853, in Kent County, Delaware. Her parents were Jesse Sherwood and Sarah Ann Meredith, daughter of Elder Peter Meredith. She was one of ten children, and is survived by one brother and four sisters: James M. Sherwood, of Willow Grove, Del.; Mrs. Margaret Moore, Mrs. W. A. Wise, Mrs. Sue Merrick and Miss Elmira Sherwood, all living in Wilmington, Del. One brother, Deacon Peter Sherwood, of the Welsh Tract Church, died about six months ago. October 10th, 1894, she was married to Milton Dance, who died March 12th, 1910. They had no children. There is a step-daughter, Mrs. Harry Patterson, living at Glenarm, Md. She was baptized by the late Elder William Grafton in July, 1877, into the membership of the Welsh Tract Baptist Church. She was blessed in the Lord to live a consistent christian life in her walk and conversation, beloved by her brethren in Christ and by all who knew her. She loved her meetings with the church and was always present when able physically to do so. Her going home is a loss to our little spiritual circle at Welsh Tract, and leaves a vacancy in the family never to be refilled. We have a good hope for her

through God's grace that she is at rest and at peace in the paradise of God. Our temporary loss is her permanent and eternal gain.

Funeral services were held at the home in Wilmington, burial in the Glebe Cemetery, New Castle, Delaware. May the Holy Spirit abide with the mourning ones.

ALSO,

ROBERT LEE GULICK, after a ten days' illness from influenza, passed away from this earthly life April 17th, at his home, Loudoun County, Virginia. He was born at the Gulick home, near Aldie, December 28th, 1860. He was married to Miss Roberta Purington Lamb, of Prince William County, Virginia, April 18th, 1900. His widow is left surviving him, together with one son, George S. Gulick, of Rochester, N. Y. He is survived also by two sisters and one brother: sister Mollie Gulick and Miss Ella Gulick and J. Sanford Gulick, all living near Lenah, Va. While he was not a member of the visible church, he was a believer and a lover of the truth of God in Jesus Christ. He could not have been more faithful or more devoted to the interest of the church had he been a member, always in his place at all the meetings unless providentially hindered. The door of his home was always open to the entertainment of Old School Baptists and their friends. To his wife's family, her mother, sister and all, he was as loving and kind as to his own sisters and brother. He was a good and kind neighbor, always ready and willing to minister as best he could to those in need. His character as a man was marked by quietness and peace and gentleness. He was not in the least a man of contention and strife, but one who lived peaceably with his fellow-men. We shall miss him both in the family and neighborhood and in the church.

Funeral services were held at the home by the writer, a very large congregation being present, which silently testified to the regard in which he was held. Burial in the cemetery at Manassas, Va. May the Lord comfort all who mourn and grant them reconciliation to his will.

H. H. L.

MRS. FRANCES A. DANIELS WILMOTH, aged 78 years, widow of Blackman Wilmoth, of Belington, W. Va., departed this life at the home of her sister, Mrs. J. B. White, 146 Buffalo Street, Elkins, W. Va., April 20th, 1932, following an illness of complications due to advanced age. She was the daughter of Job and Martha Chenowith Daniels, and was married to Blackman Wilmoth in the year 1901. She joined the Valley Primitive Baptist Church in August, 1907, and remained a faithful and consistent member until her death. She is survived by three step-sons: Charley and Harry Wilmoth, of Belington, and Delbert, of Gassaway, also two sisters and one brother: Mrs. S. W. Knapp and Mrs. J. B. White, and French Daniels, all of Elkins, several nephews and nieces, and

many other relatives and friends. She was a woman of sterling character, upright in her daily walk and conversation. She was well established in the faith of God's elect and was highly esteemed in the church for the sake of the truth as it is in Jesus and will be sadly missed by the few remaining members. During her husband's illness she prayed the Lord to give her strength to care for him while he lived, and that she might then rest awhile before she passed away. For the past six months she realized that she was nearing the end of life's journey and spoke and wrote of her faith in God and her hope of heaven, and made her funeral arrangements before her death, which arrangements were faithfully carried out by her sister. Her pastor, Elder J. S. Murphy, conducted her funeral at the Valley Church where she had been a member for twenty-five years. Her body was then laid to rest in the family cemetery beside her parents, who during their lives were a great mainstay and help to the church, her mother being a member for many years and the father joining in the latter part of his life. The large number attending the funeral bore testimony of the esteem in which she was held in the community in which she lived in her early life. May the Lord in his own time cause the bereaved ones to be glad that she has gone on to her eternal rest.

Her sister in the church,

(MRS.) E. E. WORKMAN.

MRS. MARY JANE ROUTON, the subject of this sketch, was born August 9th, 1859, in Polk County, Texas, and died March 25th, 1932, at New Castle, Texas. She was married to Thomas J. Routon February 4th, 1885, in Trinity County, Texas, and to that union were born six sons and one daughter, all of whom, with their father, survive. Sister Routon was baptized in the fellowship of the True Old School Baptist Church, in Young County, Texas, on Saturday before the third Sunday in August, 1924, by Elder J. H. Fisher, since which time she lived a very humble and devoted life, adorning her profession by her walk, and was universally loved by all. Her house was an Old Baptist home, it being her meat and drink to have the dear saints enjoy her hospitality and visit in her home. Sister Routon and her dear husband (who is a licensed preacher) were sound in faith and in the doctrine of the eternal sovereignty of God in all things, charitably inclined with the church and the poor in the neighborhood, and the unworthy writer, with several of the late Elders who have been called to their inheritance, has been made welcome and to enjoy the kindness and pleasantness of this home while we journey yet a little, and are sad, yet we feel our loss is her eternal gain, and we sorrow not as those having no hope. Our hope, though small, is an anchor to the soul and enters into that within the veil, whither for us the forerunner hath entered. May

it be the will of our God that our dear brother and their children have given to them the spirit of reconciliation to God's providence in this sad hour of bereavement, and that they be enabled from the heart to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Oh that we could imitate the life our sister lived in the flesh by bridling our tongue, walking humbly before God and living at our brethren's feet. Our little church and the community have sustained a great loss, but the Lord's will be done in all things.

This was written by her unworthy pastor, by request.

W. S. BOURLAND.

COLEY HORACE WHITENTON, my dear brother in the flesh, passed away from earth life at his home in Madison County, Tennessee, nine miles east of Jackson, Tennessee, April 13th, 1932. He was born April 19th, 1852, making his stay on earth 79 years, 11 months and 24 days. His funeral was conducted by Elder W. A. Bishop April 14th, 1932, and burial was in Rock Springs Cemetery, near his home. He was a believer in the true Primitive Baptist doctrine, salvation by grace through faith, and that not of ourselves, but the gift of God; not of works, lest any man should boast; the predestination of all things whatsoever come to pass; the final preservation of the saints (God's children) in glory by grace through Jesus Christ our Savior and the resurrection of these bodies, changed and fashioned like unto Jesus' glorious body. He never joined the church, for he always felt too unworthy and that he was not fit, but died in a living faith in what Christ had done for him, and felt that he was in God's hands. He had a hope that he would be carried home where his dear Savior is and there praise him for evermore and be with him where there is no more pain, trouble, trial, sin or sorrow. He said he did not want to die (the Savior did not want to die), but was willing that God's will be done and not his. He said, I am not afraid to die; I know I have to die, and feel that Jesus died for me, and I have no one to trust in but my dear Savior. I told him that was enough, that was as much as any of God's children could say.

A large gathering attended his funeral and all seemed sad at his passing away, especially his dear wife, Sarah Jane Parham, who had been his companion for fifty-six years and was a companion in deed and in truth. They had one daughter, Mrs. Sallie B. Harris, who was a most devoted daughter and ministered to her father to the last. There are left to mourn his dear companion, one daughter, two granddaughters, three brothers and one sister. The brothers are J. M. Whitenton, of Memphis, Tenn., L. Ed. Whitenton, of Bolivar, Ohio, and G. O. Whitenton, of Nashville, Tenn. His one sister, Mollie F. Brown, lives in the same neighborhood as he did. I was with him for four weeks and five days, and everything

was done for him that loving hands and his doctors could do, so we feel submissive to God's will. May God bless his dear companion, his daughter and all who mourn and make them bow in submission to his will, is my prayer.

His brother who loved him,

J. M. WHITENTON.

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

Elder R. Lester Dodson, N. J., \$5; "A friend," Ky., \$1; L. Z. Ross, N.Y., \$1; Mrs. Lee Holloway, Md., \$1; Mrs. Ida M. Elmendorf, N. Y., \$3; Mrs. Mary Duffus, B. C., \$3.

MEETINGS.

The Delaware River Association will be held with the Kingwood Church, at Locktown, New Jersey, Wednesday and Thursday, June 1st and 2nd, 1932. All meetings on Standard Time. Train leaves Philadelphia Pa., around 3 o'clock p. m. (Standard Time) for Frenchtown, N. J., and a connection with this train at Trenton will leave New York at about the same time. Get tickets for Frenchtown, where friends will be met the day before the meeting. The early train Wednesday morning will also be met. Brethren and friends are cordially invited to attend, especially ministers of our faith and order.

O. R. KUGLER, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (8th, 9th and 10th), 1932. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street at 3:15 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 7th, or Erie R. R. Ferry foot of Chambers Street at 6:10 a. m. on Wednesday, June 8th, for train leaving Jersey City at 6:30 a. m. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario & Western R. R. train leaving Kingston at 1:47 p. m. on Tuesday, June 7th. 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 stop at Howells station and inquire the way to Mrs. L. W. Blumroeder's house, which is only a short distance from the station. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON.

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.

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.

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

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.

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 2807 Pearl Street, Santa Monica, 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 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 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.

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

S. B. MOFFITT, Pastor.

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

Little Flock 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.

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

A. S. ROWE, Church Clerk.

"FEAST OF FAT THINGS."

This pamphlet contains the following articles, viz: First, "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, convened at Black Rock, Md., September 28, 1832," at which time the division ("or split") took place between the Old School and the New School Baptists. Second, The "Everlasting Task for Arminians." By the late 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,

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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.

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.

(MRS.) MILDRED D. GORDY.

DROPSY REMEDY.

Purely vegetable, removes from one to two gallons of water a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. Best and cheapest know remedy, only \$1.00 a package, six packages \$5.00 by mail post-paid, and free to very poor people who are really unable to pay.

ELDER C. W. ANDERSON,

ST. PAUL, Arkansas.

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. 100.

MIDDLETOWN, N. Y., JULY, 1932.

NO. 7.

CORRESPONDENCE.

1 SAMUEL XXX. 6.

“But David encouraged himself in the Lord his God.”

What precious and profitable instruction is treasured up in the Holy Scriptures, and how comforting to our souls when ministered to us by the Comforter, the Holy Ghost. Then by faith we experience that “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Tim. iii. 16, 17. David and the six hundred men that were with him returned from following Achish, king of Gath, to fight against Israel. But what a disheartening scene greeted them on their return! The Amalekites had invaded Ziklag, the city of their abode, had “smitten Ziklag, and burned it with fire.” Their families, their wives, their sons and daughters, where are they? Both small and great the enemy had taken

away captive. No trace of them is to be found. “Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.” What a touching sight was this! David and his six hundred mighty, valient men in tears! The army of David which had gathered themselves unto him were such as had been in distress, in debt, or were discontented, and bitter in soul. (1 Sam. xxii. 2.) They were not strangers to the trying scenes of life. But though rugged and perilous their way had been, their lives accounted the prey of Saul and his host, in dens and caves, and mountain wastes, in want, and often distressed, yet such was their attachment to David, their captain, they murmured not, but willingly espoused his cause and shared with him his lot. But now “David was greatly distressed.” Who among all his mighty men could minister to his soul? Could he turn to them for consolation? Had no one a word of hope? Was there no voice in all the six hundred, no word of

encouragement? "David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters." Ready to cast all the blame on David, and as a bear robbed of her whelps, to take vengeance on him as though he were the cause of all their bereavement and disconsolation. What painful lessons had David to learn! that confidence in man is vanity, that in the time of sore tribulation every succor fails and all creature confidences utterly decay. "But David encouraged himself in the Lord his God." How came David to do this? Ziklag smitten and burned with fire, all is desolation. Robbed of his possessions and of his two wives by some unknown foe, his companions, fellow-soldiers, so exasperated they are ready to stone him to death; in such distress does his courage revive? Out of weakness does he become strong? (Heb. xi. 34.) How is this? It is the secret unknown by the world, but known and experienced by the people of God. The Lion of the tribe of Judah, the Root of David prevailed. Jesus, the Root of David (Rev. v. 5; xxii. 6) bare him up. (Rom. xi. 18.) Jesus, the Root of the matter, was found in him, and from his unfailing fullness, his rich supplies of spiritual sap, a well of living water springing up into everlasting life his fainting heart revived. The God of hope abounded toward him, and "lively hope" sprang up within him, and David could indeed say, "He restoreth my soul."—Psalms xxiii. 3. The Lord

his God was his strong refuge, the only place wherein he found the cup of consolation, that wine of the kingdom that maketh glad the heart of man. The Lord in times past had been his help, therefore under the shadow of his wings he would make his refuge. Was it not the Lord who was with him when he kept his father's flock and delivered him out of the paw of the lion and out of the paw of the bear? (1 Sam. xvii. 34-37.) Was it not the Lord who gave Goliath as the dust to his feet? "David inquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." Truly the God of Israel hears and answers the supplications of his suppliants, (Zeph. iii. 10). They ascend not in vain, for his ear is open to their cry. At the command and promise of the Lord his God David pursued after the Amalekites and overtook them. Through God he did valiantly. "David recovered all that the Amalekites carried away; and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all." What a gracious fulfillment of the promise which the Lord had made unto David! The six hundred men by this time had ceased to speak of stoning him, but they said of the flocks and the herds that they drave before them, "This is David's spoil." Comfort and gladness now filled David's heart, and honor and

gladness he ascribed to the Lord his God. Have there not, dear children of God, been times in our experience of the lovingkindness of the Lord when, as we journeyed along, our hearts were filled with sacred melody, our meditations of Jesus and his fullness, suitability and preciousness have been most sweet, and our pathway seemed to be in the land of Beulah? (Isaiah lxii. 4.) Every prospect was pleasing, and in the tender love of our Lord Jesus what a glory was spread over all! Our anticipations ran high in felt companionship with our precious Christ. But over against all these things there have been seasons of trial. In our pilgrimage we have encountered so many things that our courage has failed, and in our weakened and sad state of soul we have "been ready to halt," (Psalms xxxviii. 17), and to sink down in despair. We have met with so much sin, such opposition to the mind of Christ in us, and there have been seasons of heaviness through manifold temptations, and it might truly be said of us, as of Israel of old, "The soul of the people was much discouraged because of the way."—Num. xxi. 4, and we have been made to feel how unequal we are for the conflicts of the way. Oh our God in the abounding mercies of the everlasting covenant giveth power to the faint; and to them that have no might he increaseth strength."—Isaiah xl. 29. When first the Lord was pleased to open our understanding the Scriptures, and here a little and there a little we received, until at last we went forth, as we thought, clothed from

head to foot in "the whole armor of God" (well do I remember some little time after I first received a hope in the mercy of the Lord, with what pride I read the last chapter of Ephesians), as we reviewed our standing, did we become elated, and begin inwardly to boast of what we could do, how we should be able to overcome all our sins, to resist the devil, to come forth in every conflict. We thought we could see fight after fight, battle after battle, through which our Captain would lead us. We thought we could see how we should conquer, how all our sins were to be kept in subjection, how all attacks of the enemy were to be withstood, how Satan and every foe were to be repulsed, and ours would be the outward path to victory. (I read the account of all such matters in the Scriptures.) And thus putting on our armor and admiring our weapons, like inexperienced soldiers, we boasted. Our life henceforth, as good soldiers of Jesus Christ, seemed to be one of glory. But we have found the engagements with the enemy to be very distressing; we have suffered not a few wounds from the fiery darts of the enemy; we have found conflicts with lusts from within which war against the soul, and the temptations of the devil from without, to be at times so constant and changeable, his mode of attack ever varying, and he has assumed so many shapes, sometimes transformed as an angel of light, there seemed to be no cessation in our conflicts. We have scarcely emerged from one battle in which we have painfully suffered than we have

entered another just as trying, and it does not appear to be all victory. No, we meet with what we feel are humiliating defeats. Sometimes a foe which many would esteem but a trifling thing, a vile thought, a cross word, some small outward circumstance, has well-nigh slain us, has prostrated us in the very dust and laid our boasting low. We have become discouraged and faint, and have thought the life of a soldier to be a hard one, and have not always endured this hardness patiently. Have there not been muttered murmurings, that our lot was too hard? Ah, we looked forward and could see there could be no prospect of taking off our armor and laying aside our weapons while in the body of conflict we stay. The Lord knows how to stain the pride of all our glorying in the flesh, to frustrate all the schemes of our fleshly zeal, and to bring low every creature confidence. But though sorely perplexed and discouraged in soul, have we not, dear child of God, proved the unfailing fullness of our precious Christ? His righteousness and blood are our consolation and healing. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." When sunk exceeding low it has been our mercy to prove that we have not sunk beneath the lovingkindness of the Lord, but "underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. xxxiii. 27. Oh it is when we are found by God's gracious teachings to be looking unto Jesus, to have in our hearts, by divine power, the

persuasion that Christ Jesus, the crucified Lamb of God, has put away our sins, then we are triumphing over all our foes. In the midst of our trials, temptations, adversities, burdens, our conscious vileness, the precious Savior raises up in us hope and confidence in himself. The fountain that for a time seemed well-nigh spent, and sealed up, at the pleasure of the Holy Ghost, the Comforter, has given forth refreshing streams, and we have been made to experience the springing up within of the water of everlasting life, reviving our hope, so that we have lifted up our heads, and have, by his sufficient grace, been enabled to be looking unto our precious Christ from whom cometh our help.

We have inquired of the Lord (Gen. xxv. 22) amidst conflicts and discouragements; we have cried unto the Lord (1 Chron. v. 20) to fight our battles, to teach our hands to war, and our fingers to fight, and in his enduring mercy, his unfailing compassion, he has been entreated of us and there has fallen down many slain, for "the war was of God." The Lord has strengthened our hearts with his exceeding great and precious promises. We have held on our way, and in our hearts, and it may be also upon our tongues, there has been the voice of melody, "Thou, Lord, hast made me glad through thy work; I will triumph in the work of thy hands." Though often, like God, by a troop overcome, we shall overcome at last (Gen. xlix. 19). Oh what a soul reviving, encouraging word! Often we stagger at the promise; it appears

too great, too glorious; it cannot be for a poor, vile sinner like me. But when our precious Jesus, the author and finisher of our faith, increases our faith, then, like Abraham, we are strong, giving glory to God. (Rom. iv. 20.) "David recovered all." Precious type of Jesus, the Root and the Offspring of David. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." He came to seek and to save that which was lost, and by his precious blood he obtained eternal redemption for them, from sin and the curse, from death and the grave unto God. He gave himself a ransom for all, not one is lacking. Jesus recovered all; and where he is, there they shall be also. Oh how precious to have a good hope through grace in the Lord Jesus Christ!

FREDERICK W. KEENE.

RALBIGH, North Carolina.

RANGER, Texas.

DEAR BRETHREN:—I have for many years felt it my duty to write to the SIGNS, but a sense of ignorance and unworthiness has kept me silent.

I was out in the garden one day about eighteen years ago, and as I was gathering peas for dinner it seemed to me that it turned dark and I had much trouble of mind. I wondered if I were more sinful than any one else, when a voice seemed to speak to me, saying, It is because you do not write to the SIGNS. I thought it must have been the devil, because I am no writer and

have but little knowledge of the truth. I feared I would only deceive the dear people of God. I cannot get rid of the impression to write, and I hope the Lord will direct me in the effort, and that it will be used for the comfort of some dear little child of God who has been led along similar paths. Forgive me if I speak of self often, for I only use myself often to illustrate the dealings of the Lord with individuals in their travels from nature to grace. When I was a little girl I desired to be a truthful and obedient child, but I found myself often falling short of my intentions. I would go out alone and promise the Lord that I would do better, only to find my promises broken again. I attended Sunday Schools and other religious gatherings, but that did not seem to help me much. I then decided to join some denomination and be a real christian after I grew up, and when I was grown I wondered what one to join. I picked up a tract one day which said one should make a choice and join some "church," and there was a list of names of several "churches" and what they believed. I thought I would join the Methodists, because I could do so without any change, as I was already living the best I knew how. I joined and was satisfied with them for a time, but after I had been married about two years I became dissatisfied with myself. I felt that I was not working enough in the "church" and my conscience troubled me a great deal. The Methodists were holding a protracted meeting near our home in the latter part of August,

1913, and the pastor mentioned that we must be born again. I felt I had not been born again and became very much troubled about it, wondering how I might bring about that change. From that hour I had very little peace of mind. I had not read my Bible for some time and when I took it down I found a daub of dirt on each end of it completely sealing it, and I felt very much ashamed to think I had not read it for so long a time. I then read every spare moment when alone, but could not get relief; always it seemed to condemn me. Once I found that it said there was an elect people and I quickly closed the book, for I did not wish to believe that God made a choice of his people, instead of leaving it entirely up to man, as I had always been taught by man. I went on for about a week in distress, then decided that I did not know the truth and begged God to reveal it to me. I could not take enough interest in my household duties to do them justice. One evening I went out to get some kindling, and while singing "Nearer my God to thee" softly to myself as I stooped down it suddenly turned dark, and a voice said, Liar, liar, liar. I raised up, and looking around saw no one. I felt so badly I did not know what to do. I had always been considered truthful by my parents, so could not understand what the strange occurrence meant. I became so troubled I thought I was going to die, but felt I was not fit to die. I tried to think of some one to go to for forgiveness, for I thought that if I did not get forgiveness from man

God would not forgive me. I felt I had not a friend on earth, and that I was so sinful man could not forgive me, and that God would not. One night I became so miserable I could not stay in bed and I got out and down on my knees beside the bed and cried to God to have mercy upon me. That was all I could say. I thought I would sing some hymns in the Old Baptist hymn book belonging to my husband. Until then I cared nothing for them. I could not sing, so I said to myself, I know where I can get comfort, and picked up my Bible, feeling for the first time that I would be comforted. I read where the book opened and my eyes seemed to see clearer than ever before, the print seemed magnified to my eyes, and I suddenly felt peaceful and oh so happy, and my awful burden was gone. I got up and walked the floor, saying, God is very good. My poor heart seemed full of love for him, and then I thought of Jesus, and he, too, seemed the same to me. I was then happier than I had been miserable. I turned to my husband, and said, Oh I am so happy! He said, You have had an experience of grace; it has been the sincere desire of my heart for three months that you would see as I do. That was about three a. m. I said I cannot sleep; I want to talk to some one. He said, Who do you wish to see? I mentioned some of the members of the Primitive Baptist Church who lived near, and we started out about four a. m. I could not tell why I saw as I did, but the same doctrine they said they believed came to me faster

than I could tell it. I seemed to see God has all power and that salvation is of the Lord. I went among them feeling they could understand me, and we talked and sang at the homes of several of the members who lived nearest to us. That morning the sunshine was brighter and more beautiful than I had ever seen it, everything seemed to be filled with love and praise, and those people seemed to be as happy as I was. I told them I could see they belonged to the true church and that I wanted to offer myself for membership at their next meeting, which was their three days' meeting to be held at Shiloh, No. 2, Stephens County, Texas, the first Sunday in September, with meeting on Friday and Saturday before. I offered myself on Friday, relating what I hoped were the dealings of the Lord with me. They received me and I was baptized the next day by the pastor, Elder Martin Stone. When I came up out of the water those dear old people were the most beautiful sight I ever saw. (I was only twenty-six years of age.) They looked so happy I felt content and at home. The Lord answered my every prayer, it seemed, when I wanted to know anything concerning the truth as it is in Christ Jesus. He had used the little dirt daubs to show me that the Bible was a sealed book to me, but now I could seem to see and understand. I could see the purpose of God in so many things. One night as I was lying awake, but with my eyes closed, I saw a light brighter than the sunlight; when I opened my eyes it was gone. I told the church when talking to them about seeing this light, and afterwards decided I had been deceived, and had also deceived them. I was in trouble again, for I did not wish to deceive those dear people, so thought I would ask them to turn me out of the church. For some time I was greatly troubled about it, until one night I again saw the light. I said, I am deceived again. It came again, and I said, I am deceived. It came the third time, then I said, Surely it is of the Lord. I cared for nothing except to be with the church and talk and sing and hear preaching. My joy was unspeakable for some time, then again I began to see myself as God sees me, vile and unclean by nature. I am made to see that all my worthiness is in him. I had many visions and comforting dreams, which strengthened my precious little hope. We had meetings for about six years, then the members were removed by death or by going to make their homes elsewhere. When they had about all gone I felt alone and forsaken, just standing alone. A copy of the SIGNS came, and I said, I am not alone, there are many people believing the same doctrine that I do. I had thought I had been left alone because I was too little and unworthy to belong to the church, so I would never again offer myself for membership. I had a long and severe illness and felt it was because of my rebellion, so I said, Lord, if you will restore my health and strength I will again offer myself to the church if you will show me where the true church is now (as there are so many factions here

in Texas). I desire to be a true witness, not a false one, for without Him we are false. My recovery was slow, but to my delight and surprise my general health became better than it had been since I was a child. I then said, I see the footprints, as I was going back over old ground, but where, oh where have they gone? I have no real pleasure outside of the church, but must await with patience for the time to come to be again united with the dear ones. I do not know when that will be, it may be on the other shore, if indeed at all.

Dear editors, I have put off writing you, hoping we would get money to pay up our subscription to the SIGNS, but have failed to be able to pay debts. The two years' drought of 1929 and 1930, followed by the depression, has made it hard for stock farmers to feed and clothe their families and pay even the smallest debts. I find that we must look to the Lord. We work harder than before, but do not get money for what we produce sufficient to carry on business satisfactorily. We do not desire to be a burden to the SIGNS, and would rather you would discontinue the paper to us than add to your expense so as to help cause the publication to cease, for there are many little ones like ourselves who get no other preaching. One editorial is worth the price of the paper, if it could be valued that way. The paper is priceless. It is a precious gift to the true witnesses of our Lord and Savior Jesus Christ. We wish to thank you for sending the paper to us so long in arrears, and sin-

cerely hope it will be the Lord's will to enable us all to pay up this year.

Please correct all mistakes if you publish this letter. If there is anything good in it, it is of the Lord. All honor, praise and glory to his name.

Yours in Christ, I hope,

(MRS.) ALBA DEAN.

STEM, N. C., April 5, 1932.

ELDER R. LESTER DODSON—DEAR BROTHER:—I am just in receipt of the SIGNS OF THE TIMES for April. I want to say that I have been a reader of the SIGNS for nearly forty years and heartily indorse the doctrine it has contended for, so far as I have been able to understand the same. I heartily indorse your editorial in the April number. If same is not according to the teachings of the Bible and of my experience I am a deceived mortal. I am glad you wrote as you did, and trust that you were directed of the Lord. While not wishing to make such a test of fellowship, I do trust that our brethren will express their views in a brotherly way, and not cause confusion. I find good brethren whom I believe have an experience of grace express themselves differently on this subject, yet I believe they are nearly agreed if they fully understood each other. I really believe the main difference is in the manner of expressing themselves. If I am not mistaken, those of our brethren who see it differently are looking at it from a carnal or natural view, and if we adopt carnal reason as a standard by which we view the deep, hidden things of God who of us would dare stand before the infidels

and contend with them from a natural or carnal reason? We are taught that the world by wisdom knows not God. If we view the hidden things from a carnal view we will deny the divinity of Christ, we will deny the resurrection of the dead, and all other things which are contrary to our carnal nature. We know that God is not the author of sin or confusion, and that whatever he does is just, right and good, and when we are led by the right spirit we will not have any mind to cavil at God's doings. I am confident that it was for Jonah's disobedience that he was overthrown, nevertheless, regardless of his disobedience, I am fully satisfied that he landed in Ninevah on schedule time, and was much more ably prepared to preach the things that God bid him than he would have been had he gone direct. We are told in Holy Writ that God prepared a great fish to swallow him. Is it unreasonable to believe that he placed him at the right place, and at the right time, for the express purpose of preserving Jonah's life and landing him on dry land? which science tells us is impossible. But regardless of science, or the wisdom of the entire world, I shall believe the word of God. I know that the wisdom of the world can never see nor tell how Jonah could be thrown overboard on account of his own disobedience and still God had a purpose in it and in that purpose fully prepared him for the great work he had purposed he should do. "God moves in a mysterious way, his wonders to perform." If our belief in God is no more nor further than the natural eye

or mind can understand our belief in God would be no more than the world has to-day. God had assured Abraham that in Isaac all nations should be blessed, still he by a God-given faith refused not to slay him at God's command. I am fully satisfied that his faith in God was such that he felt, and was assured, that God would raise him from the dead. I am satisfied that through envy, and of a wicked spirit, Joseph's brethren sold him to the Egyptian merchants, thinking and feeling that by such they would do away with this dreamer. But they were just as guilty as if God had no purpose in it. We are assured by the mouth of Joseph himself that they thought evil, but God meant it for good. Old Jacob, his father, did not understand it, and looking at it from a natural view, did as all others would when viewing it from carnal reason, said all this was against him. But let us view Jacob later. Who will dare say that Jacob ever used such an expression after he saw the wagons and other evidences that were shown him? Later, when we hear him saying, "It is enough: Joseph my son is yet alive: I will go and see him before I die," brother Dodson, I believe Jacob's faith at that time was so strong that the entire world could not have made him believe he would not live to see his son Joseph. If I could, I would say to my brethren in the faith, whoever you are and wherever you be, Be careful, and very slow, to limit the Holy One of Israel. While God is not the author of sin, if not deceived, I do believe that all things work together for

good to those who love the Lord, for those who are called according to his (God's) purpose, and that the "all things" mentioned here are not only the good things, but all things, just as the apostle expressed, and if I am not a deceived mortal, I have rejoiced in it. Yet I will acknowledge that when viewing it in a carnal sense I do not understand it. I do not understand how God could make a world out of nothing, yet I believe that he did just as he said he did. Many things he does are hidden from my eyes, but my desire is that he may give me strength to say as did Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This I nor any one else can say of ourselves. On the morning of November 28th, 1908, just after dawn, God in his goodness saw fit to take from me by death my wife, leaving one darling child about three years old, but only a few months prior to that time she was given a sweet hope in Christ, which to me, or to those who knew of her former religious views, was as marvelous as that of Paul. In the month of November, 1915, God suffered the death of my only brother, at the hands of an assassin, while asleep (from the evidence given me by two physicians who saw him immediately after the fatal shot). If I know my heart, I had rather that I had died in his place at my home than for him to have died where he did and in the manner in which he did. This, too, I do not understand, nevertheless I have never had the least idea of questioning God's justice in allowing such. Some

time I will understand. So I will say to my brethren, Do not be too harsh with me for believing as I do, and throw the mantle of charity over my many imperfections. That God may some time direct you to come this way and enable you to preach his unsearchable wisdom is my prayer, if not deceived.

Brother Dodson, I am now an old man. I will soon be sixty-six years of age, and for fifty years I have known the Old Baptists and what they stand for, and have had a name among them for thirty-five years. From my earliest recollection of them there has been some difference among them over predestination, some seeing deeper in the subject than others, but none ever made such a test of fellowship, that I know of, until recent years. In the fall of 1900, three years after I united with the church, it was my privilege and pleasure to make my first visit to the Black Creek Association, over which our dearly beloved Elder P. D. Gold had presided as its Moderator, I presume ever since its organization. At brother Gold's special request Elder John C. Hall, of Cogginsville, Virginia, was present and preached twice at the association and once at the home where he was stopping, or spending the night. Elder Hall, as all who knew him know, was a very strong predestinarian, and his preaching at that time was on that subject, and it was the sweetest and most God-honoring and soul-cheering sermon I ever remember hearing. If there was a voice raised by a single member present in disapproval

of his preaching, I never heard it. I know his preaching was approved by the Moderator, Elder Gold, for I have heard him refer to his preaching at different times since that day. He spoke of looking at his wife and how she enjoyed it. He said her face shone as that of an angel. I only mention this to show that there was no confusion over this question when I first joined the Baptists, and to save my life I cannot help believing that Elders Gold, J. T. Coates, and many others who were there, were as zealous of the cause as some of our younger Elders are now.

I find I am writing much more than I intended, as I only wished to assure you I heartily enjoyed and approved your editorial in the SIGNS OF THE TIMES for April, 1932. The truths therein expressed will stand for all eternity. While believing in an unlimited predestination, I do not think it profitable for one to make a hobby of this, or any other special thing.

Please pardon such a lengthy letter.

With christian fellowship, I am, I trust, yours in hope of a better world,

J. H. GOOCH.

LA MESA, New Mexico

DEAR EDITORS:—Some few days ago I received a notice from you stating my subscription to the dear old SIGNS was in arrears, and that you desired all in arrears to kindly pay what they could on their account. Well, I am in no condition to settle for anything at present, and have but little idea when I will be, for two reasons, one is I am and have been for several years in very

poor health, not able to do any kind of work; the other reason is, those of my children who have been very good to me in looking after my needs are in very close quarters because of the depression which seems to block the world, making it extremely difficult for me to promise anything for some time. The SIGNS has been a source of great comfort to me, more since my affliction than ever before, for a few years ago I could go among my brethren and feast upon the sweetest comfort known to mortal man on earth, for we have been at peace with each other all these years. While writing the above a passage of Scripture came to me, which reads, "This is my comfort in my affliction: for thy word hath quickened me."—Psalms cxix. 50. The first sentence seems to suit my case in many ways, so I will relate some of the ways in which my comfort is derived. Often I get letters from my kindred in the Spirit that are very comforting to me, for they tell me, first, what good things the Lord has done for them in their journey in the way; then they tell what sinners they have been, and are, and how the Lord in his mercy hath come to their relief, and how in their distress he delivers them and renews within them a new heart, or renews his love and mercy to them, even in dire need and want. Many brethren and sisters in this our country, as well as in other countries, write me concerning my feeble attempts, indorsing my little writings to the papers, and it seems to me that they see more in them than I do, but because of my having to stay in

as much as I do it gives me great comfort to write. I hope to be corrected by my brethren in any unsound expressions I might make, for we are commanded to watch over each other in kindness and brotherly love, and for good. That is a comfort to me, for when I feel that any of the brethren have fellowship for me enough to watch over me for my good it revives my poor drooping spirit. It is much better for brethren to call attention (in the stand if necessary) to any wrong expression than it is to wait and speak of it to others later on. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." There is nothing in this world sweeter than to see brethren dwelling together perfectly united in doctrine and fellowship, but when there are isms and cross firing among the children it makes me feel badly and causes me to wonder if I am in any way the cause. When I visit the churches and see the brethren and sisters greet each other with a loving handshake it is as ointment running down to the skirts of the garments, for it serves to prove to me that they have been with Jesus and have been taught of his ways. This then is my comfort in my afflictions, both in body and in spirit, for His word hath quickened me (as I hope) and the love shown among the brethren bespeaks the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by

grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Eph. ii. 5, 6.)

I would love to write more upon the above text, but do not feel that it is expedient.

I will say, dear brethren, that as much as I would hate to be without the SIGNS, I feel it would be better for the publishers in this present strain to discontinue sending it to me until I get in a better condition to take care of the subscription price. All you who can, pay, even if it is only a part of what you owe on your subscription, and it will help out wonderfully. I know we are now going through one of the worst financial depression the world has known. Often droughts and famines come to different nations of the earth, but this is the most general of any we have account of, and I doubt if the world ever saw just the like before, with plenty of wheat, corn and other provisions in the world, and most nations having food in storage, still thousands are starving. The United States has a surplus stored, yet many people are hungry. In many places there are earthquakes, floods, storms and all kinds of pestilence, and it seems no one can give a correct solution, speaking literally, but I will say God has a glorious purpose in it and he will bring it out just right at the right time, and be glorified in it all, for this is one of the "all things" that work together (not separately) for good to them that love God and who are the called according to his purpose. (Rom. viii. 28.)

Now, brethren editors, I will not be offended if you discontinue sending the paper to me, for I realize it takes money to run the paper. Just as long as God has use for its circulation it will go forward, for it is not alone by the mouth of man he has in all ages made use of witnesses but with pen also, and he directs it to his glory. One of the greatest witnesses we have account of in the person of man is the precious blood of Abel, whom Cain slew, his blood crieth from the ground. (Gen. iv. 10; Heb. xii. 24.)

Your brother in bonds and afflictions,
J. B. BOWDEN.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the churches of the same Association, being convened in the meetinghouse at Black Rock, Baltimore County, Maryland, May 20th, 21st and 22nd, 1932, doth send greetings in the Lord Jesus Christ to our sister associations and meetings with which we correspond.

DEAR BRETHREN:—Again have we been blessed with the privilege of meeting your messengers and receiving your correspondence, and it has been a great pleasure to us to be able to dwell together in unity of the Spirit of Christ Jesus our Lord with you all, and so many expressions of love have been spoken it makes us feel to look forward to another meeting of the same kind, for where two or three are gathered together in my name there am I in the midst of them. We trust you will all remember and come and meet with us

again next year, which meeting is appointed to convene, the Lord willing, the usual time in May, 1933, and continue three days. Place of meeting to be announced later through the SIGNS OF THE TIMES.

J. T. ROWE, Moderator.
F. G. SCOTT, Clerk.
J. L. THOMPSON, Ass't Clerk.

The Warwick Old School Baptist Association, in joint session with the several churches composing it, convening at New Vernon, Sullivan County, New York, June 8th, 9th and 10th, 1932, sends christian greetings to our sister associations and meetings of our correspondence.

DEAR BRETHREN:—The Lord has again blessed us to meet in this solemn assembly with your messengers and to receive your correspondence, a privilege to us for which we desire to thank our heavenly Father. That heavenly manna that feeds the hungry soul has been meted out to us by your ministers and we have been strengthened and encouraged. May God bless and protect them as they journey here below. May we all be guided by his unerring hand and realize that without him we can do nothing, that he is our all in all.

Our next session is appointed to be held, the Lord willing, on Wednesday, Thursday and Friday before the second Sunday in June, 1933, 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.
CYRUS RISLER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1932.

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NUMBERS VI. 24-26.

"The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace."

Thus did the Lord speak unto Moses that he should instruct Aaron and his sons, the high priest and the lesser priests, to bless Israel of old.

"*The Lord bless thee.*" We need the Lord's blessing in all our undertakings. Without his blessing, we cannot go forward. All our works are dead and useless except they proceed from God's blessing. We need him to bless **OUR BODIES**, we need him in our temporal affairs. We may think boastingly that we are able physically and

mentally to perform this or that duty which devolves upon us, but all ability of whatever sort or nature proceeds from the Lord's blessing. In an instant we can be paralyzed and brought low, all our strength reduced to infant helplessness. Bodily health and strength, well-being of mind and senses, freedom from disease and sapping weakness are all the Lord's blessing. We need him to bless **OUR SPIRITS**. Without such blessing, our spirituality is but sensuality, our understanding darkened: faithlessness reigns. Reviving our spirits is the Lord's blessing. He restoreth our souls again and again, he revives the spirit of the humble: he blesses the meek to walk before him in thanksgiving and in that acceptable standing which we have in Christ Jesus. We need him to bless **OUR SOULS**. Our very personality as children of God is not seen except he blesses us with that inner light of himself to shine out of us so that men may see the good works which he has wrought in us to his own praise. How good when it can be said of us that we are patient, gentle, forbearing, loving, peaceable, courteous and kind toward one another. What fragrance flows from such a soul, or personality, through the Lord's blessing of our souls.

"*And keep thee.*" We cannot keep ourselves for one little moment. We need constantly the Savior's keeping power. Saints are kept by the keeping power of God-given faith which preserves them unto their reserved inheritance awaiting them in the world to

come. Whether at home or abroad, in the pulpit or in the pew, in our families or among our friends and brethren, we need the keeping power of the Lord. We need to be kept from evil; from the evil of the world that lies under the regimen of the prince of the power of the air, and from the evil resident in our depraved human nature. From the wrong thinking of our natural minds, from the errors and falsities of worldly religious systems, from the temptations that everywhere line our paths, we need his constant keeping care. The Lord has promised those who truly believe in him, the companionship of the Comforter or divine Stand-by. This One is with his people always, even unto the end of the world. God the Father through his Son Jesus Christ has committed those who believe, into the care and the keeping of the Holy Ghost, who will not fail to keep them and who will successfully deliver them at last out of this present life into the life eternal.

"The Lord make his face shine upon thee." The seeing of the glory of God is in the face of Jesus Christ. The face is the index of the person. Character may be read in the face. Jesus Christ reveals the glory of God, no other way can it be known. Whatsoever is known of God is shown us in the character and personality of the Savior. He is the faithful and true Witness. He was in the beginning with God, was equal with the Father. Nevertheless, he divested himself of heaven and of its glory and came down to earth that he might make known the way and truth of God unto

his people. Had not his face shined upon sinners, no one of Adam's fallen race could ever have known the power, love and mercy of God. God, who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face, that is, in the Person, of Jesus Christ.

"And be gracious unto thee." We are saved by his grace, not by our works. The unmerited favor of God is freely bestowed upon sinners because divine justice has met its full and complete satisfaction in Christ's offering himself our ransom. Grace and mercy do not come to sinners at the slightest letting down of the demands of God's justice. In order that grace free and unmerited might come to lost sinners, Christ died. He died to satisfy and to answer every demand of divine justice against his people. The death that we deserved to die, he did die. The price we, in justice should have paid, he paid himself. Because the people were given him before the world began, by his Father, it became him to die for them. He could not have died for them had they not been his to die for. Being his people because God had given them to him, divine justice could charge their sins to his account and could thus credit them with his blood and righteousness. Atonement comes by Jesus Christ. Atonement being made, nothing can hinder the flow of mercy and grace unto them because of his perfect, finished work.

"The Lord lift up his countenance upon thee." Our happiness and com-

fort depend upon this. When he is our Sun to shed his beneficent beams upon us, prisons become palaces, darkness is made light, the crooked is straight, the rough place is plain, the burden is lifted, winter is immediately over and the voice of love is heard in our land. You know how it is with us men sometimes. Because of something we should not have done, we may have to hang our heads in shame and fear to look our brother or our friend in the face. Sometimes the faces of those we love are turned from us because we have displeased them in something. Sometimes it seems our sins separate between us and the face of our beloved Lord. Then is it dark indeed with us, then do we mourn an absent God. The brethren of Joseph feared to look him in the face lest they see their judgment there. How surprised and happy did he make them when he assured them he was not displeased, but loved them as a brother, despite their rejection of him. Our Lord lifted up his countenance upon the weak, denying Peter. It was not a look of anger, or even of reproof, which the Lord turned upon Peter, but a look of tender compassion and of infinite and perfect understanding. It was such a look as melted the weak disciple's heart, such a look as quickly brought him to true repentance and to a right position of contriteness before his Lord. May the Lord indeed lift up his countenance upon us. If so, we shall prosper in his sight, we shall be as trees planted beside living waters which shall not know when heat cometh, our leaves shall not wither. Has the

Lord aught against us, that he has hidden his face from us? If so, may he make us to know our faults, may he bring us to the light that our deeds may be reprov'd and that we may receive forgiveness at his hands. May he cause us to sincerely confess our sins, then will he graciously forgive us our sins and cleanse us from all unrighteousness.

"And give thee peace." To be at peace with God, what a wonderful standing, what a blessed position for a poor sinner naturally deserving of hell, to be in. The peace of God passes finite comprehension. It is complete reconciliation with him who is of purer eyes than to behold iniquity. "How can a man be just with God?" The answer is: through the atonement made by Jesus Christ. No other way. Jesus promised peace to them he had chosen out of the world. He said he would leave it with them, would never take it from them. He does not give it as the world gives its gifts, expecting to be recompensed for it. The world's gifts are perishing, this gift of the peace of God through Jesus Christ is imperishable, everlasting. No matter what turmoil and strife the world may be in, those who are God's are at peace in the midst of it all. It is not being at peace with the world, but being at peace even while in the world, at peace with God. What a wonderful blessing to have this abiding place for one's self. There is no peace so comforting as peace of conscience. We do not want peace at any price, not peace with error. We want that peace which comes of a good con-

science, resulting from a good standing before God. There can be no peace with God save through the merits of Jesus Christ. Only his people know what true peace is: peace of mind and soul. We will not get it by works, no matter how hard we try. May the Lord be pleased to give us peace in our souls in the house of God, in the church of God, but always on a right basis. We must contend earnestly and faithfully for the right things, nothing else will profit us. We may get a sort of peace by lowering the standard of truth in order to please some one, but that kind of peace will not stand. There may be many things among men in which it is well to give way and not persist in having one's way, but with the things of God, such giving way will not do. May we ever stand firm against innovations both in practice, in order and in doctrine. "The Lord lift up his countenance upon thee, and give thee peace."

H. H. L.

TO OUR SUBSCRIBERS.

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. By referring to these dates you can tell to just what time your subscription is paid. Dec 31 means your subscription expired December, 1931; June 32 means your subscription expires June, 1932; Dec 32 that it expires December, 1932, etc.

CIRCULAR LETTERS.

(Written by Elder D. L. Topping.)

The Baltimore Primitive Baptist Association, in session with Black Rock Church, Butler, Baltimore County, Maryland, May 20th, 21st and 22nd, 1932, greetings in the Lord to all churches composing the same, and to all the associations and meetings with which we correspond.

DEAR BRETHREN:—By the abundance of the mercies of our God we have been permitted to continue as an association, for which we desire to be thankful, and pray that his blessings might ever follow us.

"Be ye followers of me, even as I also am of Christ." These words may be found in 1 Corinthians, eleventh chapter and first verse. Few there be in the world to-day who are following in the footsteps of the beloved apostle. This Association has felt it good to have done so for nearly one hundred years. The pathway that the fathers trod is that which is sought by them to-day. In order that one may follow another he must know something of the way, or else he must keep in close touch with the Leader. How useless it would be for one to start out to find a city that no mortal eye had seen, unto whom no instructions had been given. Such an attempt would most likely prove to their own destruction, which many have found in the past. But the apostle is not telling his followers to follow any uncertain leader, but One mightier than he has laid out the highway and has marked every turn in the

road: "This is the way, walk ye in it." But one says, The leader seems far in the distance and the way is so rugged I am fearful lest I be turned aside from the way of the flock. I should like much to overtake them and rest at noon. Yes, dear one, you may find the way quite rugged, but since your Leader has marked it out for you, you can but follow. He will not leave you stranded in an unfriendly world, for he has declared that he will never leave thee nor forsake thee. Then, my beloved brethren, does it not behoove us to follow Him who stands at every turn of the road and directs us in the way of peace for his name's sake? He is the One that changeth not and is able to uphold when all others fail. The world leaders to-day are trying to change our much undesirable conditions over which He alone has control, but they must await his appointed time, for "The earth is mine, and the fullness thereof," etc. The Lord has never removed his protecting care from his people. While they at all times are not able to realize his protecting hand, yet the wall of fire ever remains intact round about them. The servant of Elisha could not see this until his eyes were opened. Elisha's prayer did not make any change in conditions, but it was God's way of opening his eyes. And what a change it seemed to him. Despair had now been changed to great joy, mourning to victory. "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!" Elisha said, "Fear not; for they that be with us are more than they that be

with them." So thus was it proven that Elisha and his servant were delivered from the violence of the multitude, and prayer made the way, because it was God's way. And will He not to-day hear the prayer of them that diligently seek him? We have heard it said, I know it was not prayer that I tried to offer, for had it been he would have answered it. This is a mistake. Do you recall that his only begotten Son prayed, If it be possible, let this cup pass? Did it pass? It was not possible; the Father's answer was, No. Others have said, If all things were fixed from eternity, by your frequent attempts at prayer you cannot change God's plan, so what is the use of trying to pray? Did not Jesus know that all things had been declared from the beginning, and that nothing should fail of that which the Father had desired should be accomplished? yet he prayed as never had any man prayed. Did he sweat as it were great drops of blood all for himself? I am persuaded not, but for more, for them who should believe on his name, for he said, I do always those things which please Him. Did not the apostle desire to go into a certain place that he might preach the gospel? and do you not think that he prayed with all the earnestness of his soul? yet what was the answer? No. Did he never pray again? Yes, he tells us later that men should pray always, and again, that we ought to pray and faint not. Then let us not faint if he should say to us, No. At such times we have asked amiss, and it would not have been for his glory and

our good. Under all trials, it matters not of what kind, our first place to take them should be at the throne of grace, for there is but one mediator between God and man, and that man is Christ Jesus. It has seldom been proven that church troubles taken outside of their own immediate circle have been for the betterment of that trouble and it is far better that they be kept at home, and seek Him who alone can heal the members of his own body, for he who gave us his own Son shall he not with him freely forgive us all things?

May the Lord give us all the spirit of prayer, and to wait upon him, for he is not forgetful of our needs.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

J. L. THOMPSON, Ass't Clerk.

(Written by Elder R. Lester Dodson.)

The Warwick Old School Baptist Association, convened at New Vernon, New York, June 8th, 9th and 10th, 1932, sendeth greeting in the Lord to the several associations, meetings and churches with which she corresponds.

DEAR BRETHREN:—We have selected for our consideration at this time the word SHIB-BO-LETH. It was used by the men of Gilead as a test word with the Ephraimites when they came to pass over Jordan, apparently over three thousand years ago. It is, therefore, no new thing to require evidence of one's right to enter into the fellowship of the elect family of God. In the days of the apostles the brethren were admonished to "prove all things;

hold fast that which is good." In the orders and societies of men in all walks to-day, certain qualifications are necessary and, in many of them, a password is required by those who keep watch at the door of entrance, lest some come in who have no right to the privileges enjoyed. If such practices are followed by men in their relations one with another as pertaining to the things of this sinful world, is it not far more important that extreme care should be exercised by those watchmen who have been called of God to stand upon the sacred walls of Zion to see that none enter there except those whose names are engraved upon the posts of the gates to the Holy City? Our Savior taught the necessity of those in attendance at the wedding supper having on the wedding garment. This garment is not the weaving of the individual, so that he can assume a "holier than thou" attitude. It is exactly the opposite of this. Those who possess it speak not of their own but another's wealth, even the righteousness of Christ, and any and all who are not altogether certain that salvation, in time and eternity, is wholly and altogether of the Lord must be turned away and not admitted into the house. The true inhabitants of the city of Zion speak a pure language, one that is easily understood by genuine lovers of the truth. When an Ashdodite enters the camp of Israel, it is like the hiding of the golden wedge in the tent: trouble is certain to follow. We would invite particular attention to the fact that the Ephraimites of whom it was

required that they should pronounce the word SHIB-BO-LETH, were of an Israelitish tribe. They doubtless professed and did have many things in common with those of Gilead who "took the passages of Jordan" and stood guard at the crossings of this stream, but this only seemed to make them more careful and exacting in their demands that the correct pronunciation of the word should be given. The Ephraimites could say SIB-BO-LETH, which sounded almost all right, and we have no doubt but what there are thousands calling themselves Old School Baptists who would say, That's near enough, let them pass. But not so with the men of Gilead, for we are told they slew forty and two thousand at the passages of Jordan at that time, all because they could not frame to pronounce the word SHIB-BO-LETH right—the "sh" sound was lacking. We do not understand this to mean that we should make a brother an offender for a word. We have the thought in mind that the slaying was not an actual literal death, but a turning back, a refusal to give passage over Jordan. This presents to our mind what the order of the true militant church should be when those about whom there is some question in the minds of the brethren seek admittance. It is perfectly proper in our estimation that test words or questions should be used or asked to fully determine their fitness for baptism. If the answer is not convincing and satisfying, favorable action should not be taken. We are aware that there are many churches who are not as careful as they should

be with reference to both order and doctrine. A beloved brother and yoke-fellow in the ministry wrote us recently, saying, "Many are to-day claiming to be Old School Baptists who have no right to the name." This year marks the one hundredth anniversary of the separation between the genuine Old School Baptists and those who were adopting the inventions of men. The true church has always clung to Bible principles of doctrine and order, and so far as we know there is no reason why those desiring the "church fellowship" of the brethren should not be required to give convincing evidence of their deep-rooted belief in the fundamental doctrine of salvation by grace. Contrary to the command of Jesus, to his disciples, not to take with them two coats, there are those posing as Old Baptist preachers going through the country to-day who can accommodate themselves to almost any crowd: they will preach salvation, in time at least, by works, if they think too much opposition will not be aroused, but if they are among sound brethren they will emphasize that eternal salvation is by grace. Again, they can be either strong or limited predestinarians, as the occasion may require. We have heard such characters in the South likened unto a tree-frog which is capable of changing its color to that of whatever tree it may get on. We are persuaded that God's truly called and qualified servants are so thoroughly saturated and imbued with the principles of divine truth as verily to be a part of them, and all such can readily say SHIB-BO-LETH when

asked to give a reason of the hope that is within them. We once heard it said of an old colored preacher that he could not preach except he had on his long, ministerial coat. A truly gospel preacher, out of the abundance of his heart, proclaims in demonstration of the Spirit and with power sent down from above the unsearchable riches of Jesus Christ. Those who are blest to hear and feed upon the preached word have the witness within that all such are called and sent of God.

The churches comprising the Warwick Old School Baptist Association stand where they have always stood and see no reason for changing either their order or their doctrine. We rejoice in bidding Godspeed to those who give evidence of having been taught of the Lord, but we believe God's servants should be faithful and obedient to his command to, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isaiah lxii. 10.

In conclusion, we have many reasons to take courage and believe that the Lord who hath delivered, doth deliver, and we trust will yet deliver us. His lovingkindness he has not taken from us, nor has he left us destitute of his mercy. We would give all praise to him for his manifold blessings and confess that it is by the grace of God that we are what we are, if, indeed, we are children of the heavenly King.

In love and fellowship of the saints, we hope.

R. LESTER DODSON, Mod.
CYRUS RISLER, Clerk.

OBITUARY NOTICES.

ELDER J. E. SMITH was born December 9th, 1864, in Jasper County, Mississippi, and departed this life April 6th, 1932, making his stay on earth 67 years, 3 months and 27 days. He was an invalid for almost two years. He had chronic bronchitis, with many complications, and suffered much, but bore his afflictions with great patience, ever expressing his faith in the Lord. He joined the Old School Baptists in 1896, at old Union Church, in Newton County, Mississippi, and was baptized by Elder William Ferguson the fourth Sunday in May. He was ordained to the full work of the ministry in 1913, and ever after contended for the faith once delivered unto the saints. There was nothing he enjoyed more than to be with the brethren and sisters and talk on Bible subjects. He was the son of W. R. and Sarah Ann Smith, and was united in marriage to Frances Ishee in 1888, and we were blessed with nine children, four girls and five boys. Our five oldest children preceded him to the grave, leaving his lonely companion and four children, three boys and one girl, one sister, two brothers and many other relatives to mourn their dear departed one, though we have a sweet hope that our loss is his eternal gain, but oh it is so sad and lonely here without him to cheer and comfort us, though we have a sweet hope that he is basking in the sunshine of God's eternal love, where sorrow, sickness and pain are known no more. He would get very happy when talking of God's eternal love and long to be there with God, forever blest, safe in the arms of Jesus. Oh may it be God's holy will for us all to meet him in that sweet home above where all is peace and love.

Written by his bereaved companion at his request.

(MRS.) J. E. SMITH.

(Other papers please copy.)

TIMOTHY N. DEAL was born in Harrison County, Iowa, May 27th, 1855, and died at his home, near Deming, Washington, May 8th, 1932, making his stay on earth 76 years, 11 months and 11 days. In February, 1901, he with his family moved to Adams County, Washington, where he took up a homestead, selling out in 1915, and moving to Whatcom County, Washington, where he lived until his death. May 5th, 1876, he was married to Miss Samantha— (I did not get the sister's maiden name), and to this union were born two daughters, Mrs. Hugh House, of St. Paul, Minn., and Mrs. Daisy Olson, of Lind, Wash., one son, Clarence Deal, of near Deming, Wash. Brother Deal experienced a hope in Christ and joined the Primitive Baptist Church February 27th, 1921, and was baptized by the writer the same day. I also baptized his daughter, sister Olson, at the same time. The wife and mother had been a member a goodly number of years before. Brother Deal

had been ailing for some time with leakage of the heart, and on the fatal morning his son's house caught fire and the old brother went to his assistance and the excitement and worry were too much for him. Seeing him fall, his son went to his assistance, and as he raised his head the brother lifted his hand as if in prayer and peacefully fell asleep in Jesus without a struggle. Brother Deal leaves to mourn their loss, besides his wife, son and daughters, twenty-three grandchildren, twenty-one great-grandchildren, two brothers, Jacob Deal, of Council Bluffs, Iowa, and Eli Deal, of Oklahoma, three sisters, Mrs. Theodore Jones, of Oklahoma, Mrs. Hannah Woods, of Nebraska, and Mrs. Jane Jones, of Iowa, besides a host of other relatives and friends. We mourn not as others who have no hope, for if we believe that Jesus died and rose again, he that raised Christ from the dead shall also quicken our mortal bodies by his Spirit which dwelleth in us.

Funeral services were held in the Cathedral Chapel of the Hower Mark Mortuary Thursday afternoon, May 12th, conducted by Mr. W. S. Thorndyke, pastor of the Presbyterian denomination at Acme. Interment was in the family plot in the Independent Order of Odd Fellows' Cemetery at Deming, there to await the call of the Master.

Written by request.

S. B. MORFITT.

ELMA M. PIERSON, our sister in Christ, entered into rest May 30th, 1932, after a short illness. She was the daughter of Isaac and Martha Terry, and was born August 26th, 1857. March 21st, 1877, she was married to Edward H. Pierson, by Elder William J. Purrington, and to that union were born six daughters. Elizabeth, Sarah Ellen and Anna preceded their mother in death. Surviving are her husband, three daughters, Martha, Estelle and Ada, and five grandchildren. Sister Pierson was baptized in the fellowship of the Southampton Old School Baptist Church, at Southampton, Pa., June, 1876, together with several others, by Elder William J. Purrington, and lived a consistent life in the church, loved by her brethren. She loved the assembly of the saints and was always present at her meetings unless providentially hindered. Of a quiet and unassuming manner, she filled her place in the church with meekness and humility.

Elder H. C. Ker, her pastor, conducted the funeral, at her home in Huntingdon Valley, Pa., where she had been a lifelong resident, using as a text, Thy will, O Lord, be done. May God give peace to them that mourn.

Written by request.

ELIZABETH L. FETTER.

VIEWS WANTED.

WILL some of our gifted brethren please give their views through the columns of the SIGNS on the first six verses of the sixth chapter of Hebrews?

CHARLES R. DARLAND.

AUDUBON, Iowa.

CHANGE OF ADDRESS.

ELDER R. Lester Dodson having changed his place of residence from No. 12 to No. 41 Addison Avenue, Rutherford, N. J., requests his correspondents to address him at the latter place.

ELDER George L. Weaver having removed from Cincinnati, Ohio, to 824 Bland Avenue, Shelbyville, Kentucky, requests his friends to address him at the latter place.

BROTHER C. C. Smith having changed his address from Petal, Mississippi, to 515 Elizabeth Avenue, Hattiesburg, Mississippi, requests his correspondents to communicate with him at the latter place.

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

"A friend," N. Y., \$5; "A friend," N. Y., \$2; B. F. Hanover, Ohio, \$1; "A friend," Colo., \$1; Mrs. W. R. Conklin, N. Y., \$1; Mrs. May Derby Hoyt, N. Y., \$3; "A friend," N. Y., \$5; N. Grace Holloway, Md., \$3; Mrs. Attie F. Rutledge, Fla., 50 cents; Cal Loyd, Kan., \$2; D. L. Blackwell, N. J., \$5; Jesse C. Ellis, Ohio, \$10; Mrs. Laura R. Elgin, D. C., \$1; S. E. Corder, W. Va., \$1; R. C. Bumb, Cal., \$2; Mrs. Irene Stevens, N. Y., \$1; W. K. Baird, Ky., \$5; Mrs. Earl D. Stevens, N. Y., \$3.

BOOK NOTICES.

ANY one having the First and Second Volumes of the Editorials of the late Elder Gilbert Beebe who wish to sell them will please communicate with Mrs. P. Evans, R. R. 2, Pleasureville, Ky.

DEAR BRETHREN:—I have a book, Cruden's Complete Concordance to the Old and New Testaments and the Apocrypha, which is in very good condition that I would like to sell for three dollars as I need the money.

(MRS.) C. E. SMITH

LEBANON, Oregon.

MEETINGS.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, (the Lord willing) to be with and preach for them the fifth Sunday in July, 1932. 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 are 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 July (31st). All are welcome.

E. M. FORD,

The New Hope Association is appointed to be held with the Mt. Zion Church, nine miles south of Greenville, Texas, to begin on Friday before the third Sunday in August, 1932. All Baptists of our faith and order are invited to meet with us, especially ministers.

S. M. DICKENS, Moderator.

W. W. SIKES, 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, Sadleville, 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.

Cedar Creek Church meets every fourth Sunday at the home of sister N. J. Preston, 116 Center Street, Oregon City, Oregon, at 10:30 a. m. Those coming by stage, steam train or electric car get off at Seventh Street, take elevator to top of the hill, cross trestle over railway tracks, turn to the right, go two blocks on Sixth Street to Center Street, thence five and one-half blocks south on Center Street to 116, house number, between First and Second Streets. Lunch at noon.

S. B. MOFFITT, Moderator.

J. B. SALLEE, Clerk.

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 2807 Pearl Street, Santa Monica, 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. Spitler, 11332 South St. Louis Avenue, Chicago. By street car, 111th Street and Sacramento Avenue car to end of line. By auto, from 111th Street Highway south on Kedzie Avenue to 114th Street. 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.

**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.

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1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

A L L W E L C O M E

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

JOSHUA T. ROWE, Pastor.

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

S. B. MOFFITT, Pastor.

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

Little Flock 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.

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.

DROPSY REMEDY.

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ELDER C. W. ANDERSON,

St. PAUL, Arkansas.

"FEAST OF FAT THINGS."

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

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MIDDLETOWN, N. Y.

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.

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 100. MIDDLETOWN, N. Y., AUGUST, 1932. NO. 8.

CORRESPONDENCE.

CASTLEWOOD, Virginia.

DEAR EDITORS AND READERS:—A dear sister has written and requested my views as to whether I think the Scripture supports the belief that this earth, or world, will come to an end and a termination of all earthly things. Such views as I have upon the sacred written word of God I hold as a sort of common stock to be handed out when called for. I infer what my inquirer wants to know is whether I think this natural earth, or world, will abide for ever and ever, and whether there will be a judgment day and a termination of all things. I feel that some views, if given as the Scriptures teach, might at this time not be out of place, but know that true light and wisdom does not come by the natural man or by the will of man but by and through the Lord alone, and if the Lord does not direct all I or any other man might write is vain. It has been a long accepted belief of Old School or Primitive Baptists that this old earth, or world, would pass away and have a judgment and an end to all earthly things. This faith and doctrine I yet think is true and that which I think the Old and New Testament Scriptures teach. I will first call attention to 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.” It seems Peter was speaking of a day that was in the future, which was yet to come. Peter was writing this epistle in the gospel day, and it appears to me from the night here spoken of, the coming of the Lord is to be at a time when great wickedness and spiritual darkness is to be on the earth. As to the duration of this natural earth on which we live, I nor any man living knows anything about this matter only by the fulfilling of the Scripture. Therefore I do not want to use any speculation on these sacred matters, but I think it is safe to say when God made

this earth and the fullness thereof, with all its beautiful benefits for man, and gave the earth its vegetation for all kinds of food and flowers, and cold water, and timber of all kinds, with coal and minerals of all kinds: all these and many more were gifts to man. The Lord had a most great and wise purpose in doing so, and when this design and purpose in this world is completed then it will pass away according to his will and purpose, and not until then. Many worldly-wise men have prophesied the very day this world would come to an end, but their prophecy has proven to be false and at best a deception and speculation. But we are warned by a blessed Savior not to go out after them. We know that men by the wisdom of this world know not God. If it be God's will for this earth not to remain forever what is that to poor puny man? When God takes their breath they die. That is the end of time with that man. Job says, If a man die shall he live again? We understand the Scripture speaks of three earths and three heavens. If we are not careful we might get the one mixed up with the others. We have the natural, created earth; then, as I understand it, we have the legal first earth and heaven. "And I saw a new heaven and a new earth [the new covenant of grace]: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. xxi. 1. No more old covenant or Jewish ordinances under the law. The first words of the Bible, in Genesis i. 1, say, "In the beginning God created the heaven and

the earth." Then in the fifth chapter and first verse of Genesis, in speaking of this natural creation it says, "This is the book of the generations of Adam." Therefore must pass away with their natural head, and are quite different from the generation spoken of in Matthew i. 1, where it says, "The book of the generation of Jesus Christ." This is not a created generation and had no earthly beginning, therefore the Savior says, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he hath found one pearl of great price, went and sold all that he had, and bought it."—Matt. xiii. 44-46. As I see it, when God's people are all manifested in the flesh that the Father gave the Son, which is the purchased treasure that is hid in the field, and the pearl is gathered home, God will have no more use for this old natural world and it will pass away as God has purposed it should. It is in this gospel field "the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." "My dove, my undefiled is but one." Well then might this only dove sing, "For lo, the winter is past, the rain is over and gone." When the law that demanded this dove's, or bride's, life had been fully satisfied by her great eternal Head, and every demand of the law fully satisfied and settled, and the

law turned back to its Giver, then that new heaven and new earth that is prepared for this bride will never pass away. In speaking of the first heaven and the first earth, Paul says, "Then verily the first covenant had also ordinances of divine service, and worldly sanctuary." Again, Paul says, "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."—Heb. ix. 1, 9, 10. As I see it, this reformation is the bringing in the grace covenant. Then as much as this old covenant had its heaven for those ordinances until the reformation, or grace covenant, came in, Paul says, For if that first covenant had been faultless, then should no place have been sought for the second. But the new Jerusalem is free, which is the mother of us all. This new heaven and earth is never to pass away and, as Paul says, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Again, Paul says, "He that descended is the same also that ascended up far above all heavens."—Eph. iv. 10. This is the heaven that is not to pass away and is, as I see it, the third heaven Paul speaks of, and as there is a third there must be a first and second. Paul again says of this heaven that it shall not pass away, that "knowing in yourselves that ye have in heaven a better and an enduring substance." These eternal things will never pass away, but all earthly or created things, and all that had an earthly beginning, must pass away. The Savior says, "Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35. I think this is the same heaven and earth I have here before mentioned that was to pass away. Read the twenty-fourth chapter of Matthew from the fourth to the thirty-third verse. Then read the prophet Daniel, the twelfth chapter. Read all the chapter, which speaks of the signs and wonders that were to come before that great day. I am under the impression, from what I can read, that the prophecy is being fulfilled as the Scripture has said, and I believe the fullness of the Gentiles is about completed and it is now getting late in the evening of time, when time shall be no longer, though that day and hour no man is to know, but it is said, When ye see all these things come to pass ye may know the end is near, even at the door. I do not understand though Daniel was a Jewish prophet and speaking of what was to befall the Jews that this prophecy and these signs and wonders as spoken in the Scriptures are only spoken of the carrying away of the Jews to Babylon and abolishing the temple worship and dispersing of the Jews, but to the termination of this time world and all created things. In the Revelation of John the divine in the tenth chapter, fifth and sixth verses, he says, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to

heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Then, as Daniel says, "They that be wise shall shine as the brightness of the firmament," then God's people will be gathered home, not one little feeble one will be left behind. Yes, gathered home where Jesus is, he who loved them so well he gave his life for them and died on the rugged cross for them. Then they will sing that song of praise to Jesus that never grows old. I do not understand that these people that were given to Christ before the foundation of the world in a covenant of grace, and their names inscribed in the Lamb's book of life and made alive from the dead, and their sins pardoned, will be judged any more at the judgment day, in the sense or view of ascertaining as to what the destination of his people shall be, because, as I see it, their sins went on to judgment nearly nineteen hundred years ago before an all-wise and just Judge. "Shall not the judge of all the earth do right?" Yes, he is the sovereign, supreme Ruler of heaven and earth, and the fullness thereof, to whom all praise and adoration is due for his great love and mercy he has so abundantly bestowed upon poor undeserving worms of earth. Oh by what tongue or pen can that great love that has followed his people through all time and eternity be set forth? Multiplied millions of tongues could not

more than hint at this love. When Christ cried out on the rugged cross of Calvary the plan of redemption was then complete for all the Father gave him. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 12. But some men's sins follow after. These I understand are the nonelect who are left to their own just condemnation, who are to be judged at the judgment day. To say there never would be a judgment day I fear would be confusing.

Dear reader, this matter is very deep and more fitted to wiser heads and more gifted pens than I can ever expect to have, therefore I desire that what I have here written be received only so far as there is a thus saith the Lord for it. May he be exalted and praised and poor puny man abased. I hope I am one of that blessed number, and that grace has inscribed my unworthy name in the Lamb's book of life.

Your unworthy brother in gospel bonds,

W. L. EDWARDS.

ATLANTA, Georgia.

ELDER H. H. LEFFERTS—DEAR BROTHER:—Without any excuse for writing other than to pay for my subscription to the dear old SIGNS OF THE TIMES, which should have been paid before, but which I neglected to do because to pay all I owe and to buy all we want is more than our little business will do, so I put off the least persistent until some more favorable time. Following the course of least resistance is

the way true to nature, I believe, and I am a natural man. Of this truth I have evidence in abundance, but the thing I am chiefly concerned about is this: Am I anything other than a natural man? (I know that in my flesh there dwelleth nothing good.)

I have been trying for a month or more to compose a letter fit for the SIGNS OF THE TIMES, but it is like writing an essay in the old school days, I never could do it with any degree of success.

Saul of Tarsus was a scholar and in many ways superior to the average man in his day. I think of him as a supernatural man, for he seemed to have control over his body—his human nature. Oh that I might be able to govern my natural inclinations and divert them from the evil of this world and meditate upon the goodness of our God. I hate the life I live. Yes, I hate my best ways, for all the deeds are an abomination to my soul. I find no rest in them, only strife and turmoil and sharp prickings of conscience, for when I would do good I do evil every time, and I suppose it will be the same with me until death. I feel to say with Paul, "Who shall deliver me from the body of this death?" Death! What is death? and why death? Because of sin, for by the disobedience of one death was passed upon all. Likewise, by the obedience of One many were made alive. My mind of late has dwelt upon Adam, the first man, whom we must become acquainted with before we can realize what great things have been done for us poor, depraved, fallen mor-

tals. Adam was created a man, fashioned like unto God, his Creator, and an upright man, good, and very good, as everything God created was good. But he was created a man, therein is his greatest trouble. He was created a man and had to fill the office of a man, like a horse, an ox or an ass fulfills the place of its office whereunto it was created. As concerning the uprightness of Adam, he was made so by his Creator, even as everything he created was good, and very good. Why, then, all the unrest? Why, then, is death so terrifying to man? Because he is only man. For when we are in the Spirit of God we have no fear of death, but rather look with pleasure and gladness to the prospect of leaving this world of tears and sorrows, to the passing through this "rent in the veil" to dwell with Him in heaven. His people are (of grace) prepared to live, while the children of nature are preparing to die, knowing not that they abide in death already, for in Adam all die, and that in full accord with the purpose of God, the Creator and Father of us all. God made man to be a man and to fill man's place, which he did—that and nothing more nor less. Now, some will say, That is damnable doctrine and makes God the author of sin. But God forbid that man should be so presumptuous as to bring any charge against him, for it is written that God is neither the author nor approver of sin; nor has he fellowship with any therein. God created Adam an upright man and placed him in the garden of Eden in that condition. Now, old man, you are at home

in this beautiful garden. Oh it must have been beautiful, everything perfect, not a misshaped flower, nor an extra blade of grass out of place! Yes, everything needful, and a purpose for everything; not an extra insect, everything perfect; no troublesome neighbors to borrow from you, nor to talk about you, nor to point the finger of scorn at you. Everything is yours, Adam, even to the beasts in the field, and every other creature subject to you. What more could be asked for? Why could you not be happy and contented, Father Adam? I will say this much for the old gentleman, if he had continued in that condition he could not have been the father of us all (by nature). He could not have been the figure of Him that was to come. So I contend that he did no more, nor less, than was purposed in the beginning that he should do. Now, let us see if we have any Scripture to bear out this contention. Romans viii. 20: "For the creature was made subject to vanity, not willingly [that is, he, man, was not consulted], but by reason of him [for God's own reason or purpose] who hath [in the past tense] subjected [placed him there] the same in hope." All for the lifting of Jesus on high. Now, if Adam had continued in the garden in the first condition, then all the former plans of redemption would have failed. "So God created man in his own image, in the image of God created he him, male and female created he them."—Gen. i. 27. But he was made subject to vanity, or a desire to become great, as God, or equal with God, so now

comes the evil spirit to tempt our mother, Eve, which was not so hard to do, as she already had a desire to be as God, or equal with God. So Eve, being deceived, was in transgression, and Adam partook of the forbidden fruit, also violating the first commandment, breaking the only law until then given, giving up his goodly estate to be with his wife, who prefigures the Lamb's bride. Why could they not behave themselves? Paul says in Romans v. 13, "For until the law, sin was in the world: but sin is not imputed when there is no law." Also, in Romans v. 20: "Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound." Oh, there is much Scripture to show that God is a sovereign God and an independent Creator and Ruler. He rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand nor say, Jehovah, what doest thou? It is all in accordance with his will and purpose. Our Savior says, "Except a corn of wheat fall into the ground and die, it abideth alone." So, then, it is evident, if not positively stated, that the earth should be populated with us poor depraved creatures that he might be glorified in us. So, dear Lord, if it can be in full accord with thy will, let us drink of this cup in peace with thee and awake in thy likeness, where we can perfectly praise thee.

This letter is growing too long and will tire some who might read it, because I could not keep my imperfec-

tions out of it, so please deal charitably with it, and when it goes well with you please remember poor me.

Yours in hope of mercy,

RYAN JACKSON.

Poca, West Virginia.

DEAR BRETHREN:—We are creatures of time, passing from time to eternity, destitute of power to halt or hinder; neither have we the power to prepare ourselves for heaven and immortal glory, but the consoling thought is that the preparation of the heart in man, and the answer of the tongue, is of the Lord, so we are made willing to own that salvation is of the Lord. If we have ever loved the Lord Jesus Christ, it is because he first loved us. Many have been the times, if not wholly deceived, that I have felt the love of God in my heart confessing to him that I was poor and helpless and stood in need of his lovingkindness and tender mercy every day of my life. I have felt that I had some evidence of my acceptance in the Beloved by these words: "We know that we have passed from death unto life, because we love the brethren." There is a peculiar feeling of love for those who stand firm in the doctrine of Christ and his apostles that we do not have for those who can be satisfied with any kind of doctrine, who may claim to be Primitive Baptists, but are not. I believe it is right to treat all people with kindness, but to affiliate with disorderly factions is gross disorder in whosoever may be guilty of such a course and joining with them in worship. We are commanded not to

lay field to field, nor to join house to house with disorderly so-called churches, as they are those who eat their own bread and wear their own apparel, but call themselves Primitive Baptists to take away their reproach. They seem to know that they are under reproach. The church militant is composed of a people who have been quickened to life by God's holy Spirit and called with a holy calling to follow their blessed Redeemer, Lord Jesus Christ, in the ordinance of baptism. Truly they are a people called out. Jesus tells them they are not of the world, as he has chosen them out of the world. These are the Lord's portion, for the Lord's portion is his people, and his lovingkindness and tender mercy is continually upon them as the apple of his eye. He is our help in ages past, our hope for years to come, our shelter from the stormy blast and our eternal home. Ofttimes we are low down in feeling, and much shut up in darkness, with heavy clouds of fear and doubts hanging over us, and we are made to bow our heads in sorrow and solemnity of heart and beg our heavenly Father to restore unto us the joy of salvation, which is Jesus, the Savior of sinners and the joy of our poor aching hearts. We are aware of the fact that the Lord knoweth our downsittings and our uprisings. Sorrow lasts but for a night, joy cometh in the morning. There are two kinds of sorrow: one a godly, the other a worldly sorrow. Godly sorrow is that which is wrought in the soul by the Spirit of God, which arises from a sense of sin. The root of it is a love to

God, and the manner of it is such as is agreeable to the will of God. A godly sorrow worketh repentance to salvation, but the sorrow of the world worketh death. Those of a broken heart and contrite spirit when in trouble call upon the Lord for mercy. Help, Lord, or I perish. "Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit."—1 Sam. i. 15.

It remains in my mind to continue with some remarks in regard to what I think is good order and what I think is disorder. If a member of the Primitive Baptist Church is guilty of leaving a place of worship of the Primitive Baptists and going to any of the conditionalists' meetings he is in disorder and should be dealt with by the church, for if we love the cause for which the primitive church stood, we of the primitive faith are supposed to love her still. Love is a gracious principle wrought in the soul by God, which inclines us to delight in and esteem and earnestly desire to enjoy an interest in God's favor and commune with him as our chief good portion, and happiness, and the fountain of all perfection. I am inclined to think that no true member of the Primitive Baptist Church can afford to sidetrack to that extent, and when one is guilty of such a course as to leave his own place of worship to be found mixing with a people who deny the doctrine of inspiration as set forth by the Lord's prophets, and Jesus Christ and his apostles, which is the absolute sovereignty of God over all worlds, beings and events, such would

seem to be wanting to eat their own bread and wear their own apparel, only let us be called by thy name (Primitive Baptists) to take away our reproach. It seems to me that love is the golden chain that binds God's people together in love and fellowship. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people."—Deut. vii. 7. Those words were spoken by Moses to ancient Israel, who typified spiritual Israel. They were chosen to be a special people unto himself, above all people that are upon the face of the earth.

J. W. McCLANAHAN.

WILLIAMSON, West Virginia.

DEAR BROTHER McCLANAHAN:—In the first place, I want to confess to you my regret and shame that I have been so long away and have not written to you oftener, for unworthy as I feel myself to be I feel that if I am not deceived you are my father in Israel. I cannot help thinking of you in that respect, however you may criticise me for thinking about you in that way. I have thought of writing to you time and time again, but I have been cast down and in darkness, feeling a greater part of my time to be a castaway, so, dear brother, if God gives you a prayer pray for this unworthy sinner. It seems at this writing that my feet have nearly slipped, still I want to plead for mercy from the holy God. The reason I say what I do is because I have suffered in the last six weeks an awful stroke. My dear wife and family did all they could

for me, but it seemed there was nothing left for me but to die in horrible agony, for I could not sit down nor lie down. But one thing, dear brother, I could still see light in my hope, and could say as the man of old, If thou wilt thou canst make me clean, and straighten up my afflicted spine, and, blessed be his holy name, I can stand nearly straight at this time.

I read your good letter and my heart was made glad to read once again your sound and comforting writing. I hope it is God's will that you may continue many more years to cry aloud His glorious doctrine, salvation by grace, and grace alone, for I can truly say, dear brother, if my poor sinful heart is not deceived, that by the power of God you have fed my hungry soul. I would like to praise God if I knew how for the wonderful gift he has given you. Oh how I would like to see you and hear you talk of his mighty works with the children of men. While we grope along here in darkness he is our bright and shining light and is all in all to us unworthy and lonely sinners while traveling this road of grief and sorrow. One great thing that gives us comfort is that he has saved us, and that forever, and in that blessed hope we can abide, and our weary souls can rest in him who causeth us to cease from our labors and lie at his feet for evermore. Oh blessed God! How precious is his name to this fast decaying body. Our destiny is in his hand and all the satanic powers are not able to wrest one of the least of his lambs from his bosom. Be-

ing redeemed by his holy Son, he has promised to take care of them unto the end.

Now I want you to forgive me and excuse my rambling remarks. I would like for you to tell me in your next letter what are the meeting days of the Hopewell Church. I hope, if the Lord is willing, to meet with you there before long.

Your brother, I hope,
WILLARD L. PENNINGTON.

FLORENCE, Ala., March 24, 1932.

DEAR BROTHERS:—As my time was up January 1st, I hope you will pardon me for allowing my subscription to remain overdue for three months. I am inclosing post-office order for two dollars to pay to January, 1933. I feel that the genuine Old School Baptists should sing praises to our God for upholding and sustaining by his grace this, the ablest paper of its kind in the United States, and that he has enabled the editors from time to time to contend for the principles upon which it was founded. They have contended earnestly for the faith once delivered unto the saints, and I feel that our Joshua (Jesus) has led them and they have turned neither to the right nor to the left, but have walked in the strait and narrow way. "For it pleased the Father that in him should all fullness dwell."—Col. i. 19. Webster defines the word "fullness:" The state of being full, or filled; entireness; completeness; sufficiency; perfection. There cannot be anything added to that which is full

or that which is perfect. "How shall he not with him also freely give us all things?"—Rom. viii. 32. I will give Dr. John Gill's comments on the above text: "Christ is God's free gift to his elect; he is given to be a covenant to them, a head over them, a Savior of them, and a bread of life for them to live upon. He is freely given; God could never have been compelled to have given him; Christ could never have been merited by them, nothing that they could do or give would have laid him under obligation to have bestowed him on them. Yea, such were the persons, and such their characters for whom he delivered him up, that he might have justly stirred up all his wrath against them, and yet such was his grace that he has given his own Son unto them; and not him alone, but all things with him: all temporal good things, needful and convenient; all spiritual blessings, a justifying righteousness, pardon of sin, sanctifying grace, adoption and eternal life; and all freely in a sovereign way, according to his own good will and pleasure, without any obligation or compulsion; not grudgingly nor niggardly, but cheerfully and bountifully, absolutely, and without any conditions; for he is not moved thereunto by anything in them or performed by them." I believe the above with all my heart, and if I have ever done one thing that was pleasing to the Lord, it was a fruit of the divine nature. May the God of all grace abundantly bless his poor and afflicted.

In love to all the saints,

LYTLE BURNS.

SULPHUR, Ky., Feb. 4, 1932.

DEAR EDITORS:—I am sending two dollars to pay my subscription until May, and two dollars more to pay for the coming year. I am very sorry I had to keep you waiting so long for your pay, but I am glad, and I hope thankful, that I can pay up now. Times have been very hard and trying with us, and I had thought of asking you to stop my paper, for I could not see where the money was coming from, but, bless the Lord, O my soul, he knows all about us, and sometimes gives us things when they are least expected. He is better to me than I deserve, for I am not worthy of the least of his mercies. I have been taking the SIGNS since 1914, I think, and I had read and loved the paper before then, and many times I have been made to rejoice while reading its pages. It has lived to a good age, and the same power that has kept it alive through all these years of strife and hardships will still keep it as long as he has a use for it. When these dear soldiers of the cross have passed on he will raise up others to contend for these same blessed truths as long as there is a needs be. All praise to his dear name.

I have been sick for a few weeks, but for some reason known only to the Lord, he saw fit to leave me here a while longer, and I am up and about the house, but am very nervous, so that I can hardly write. An interest in your prayers I crave, that we may meet beyond the grave.

From a poor needy sinner,

(MRS.) ADDIE CHANDLER.

SAN DIEGO, California.

DEAR EDITORS:—I see that my subscription has expired, so I here inclose three dollars, two for another year's subscription and one to use as you see fit. I just wish I could inclose a check for \$100 or more. I would be willing to deny myself any comfort. It makes me feel sad when I hear how many are behind with their subscriptions. I surely pray that the dear Lord will enable you to continue to publish the dear SIGNS. How I look forward each month to the next issue. I have taken it for more than fifty years, and it proclaims to-day the same unadulterated truth as did the first numbers. I believe people who can hear the blessed gospel proclaimed each week do not realize what a blessing the dear SIGNS is to those who are denied that great blessing. I read them over and over, and each time they seem to be more precious. Often I feel that if I could write like the dear brethren and sisters who so willingly write the sweet messages of love I would gladly do so. I have Elder Silas Durand's book on Predestination, and the Life of dear Mary Parker, and my blessed Bible, the Book of all books, and I am blessed with good eyesight, so I can read and meditate on the blessed truths therein contained, and when I think that a poor worm like me is privileged to know the truth when I hear or read it, I long for some one to whom I can talk of spiritual things who knows what I am talking about. I have lived ten years in San Diego and have met but two people who knew anything about spiritual

truths, so you can realize what the dear SIGNS means to me.

Well, I fear I have wearied you in reading this missive, but I want to let you know what a noble work you are doing in feeding those who hunger and thirst after righteousness.

With love and best wishes in all your labors, from one of the least, if one at all,

MARGARET JAMIESON.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with the Rock Springs Church, May 25th, 26th and 27th, 1932, to the several churches and associations, sendeth greeting and love in the Lord.

DEAR BRETHREN:—Once more we have been blessed to assemble and receive your messages of love and correspondence as in the past, and of a truth we are made to rejoice at the manifested demonstration of the Spirit and power of the most high God in our midst, as the preaching has been as we feel becometh the gospel of Christ. We desire to realize the keeping power of our dear Savior, by which we may continue in the sweet fellowship and correspondence in the truth.

We expect to meet with our sister, Salem Church, in Philadelphia, Pa., at the regular time next year, when we hope to again receive you in our midst.

D. L. TOPPING, Moderator.

F. G. SCOTT, Clerk.

J. L. THOMPSON, Ass't Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1932.

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AN OPEN LETTER.

TO THE DELAWARE RIVER ASSOCIATION—DEAR BRETHREN:—In this issue of the SIGNS OF THE TIMES is published your Circular Letter, in which you differ from my article on Ecclesiastes, which appeared in the May number. I was not in a position to attend in person your session this year because the demand of business here at home kept me from it. Had I been there, I might have been able to talk to you face to face about the matter above mentioned and so save this present effort at correspondence. However, let us try to reason this matter over together and maybe we can come to an understanding, whereby we shall not be so dif-

ferent as your letter seems to indicate. The Delaware River Association was my original home association, there I was born and reared both in nature and grace, there I was baptized and there was I ordained to the ministry twenty-nine years ago. I cannot help but have a deep and abiding love for that Association. The first church I ever served, not as pastor but as supply, was in that Association.

Now as to the first part of your Circular I will say nothing, because when it comes to the truth of the sovereignty and omnipotence of God and of the absolute predestination of all things, there can be no argument. Neither is it worth while to take up space relative to the infallible inspiration of the Scriptures, for you understand me perfectly there I am sure. Let us come directly to the book of Ecclesiastes. If ever I myself received a hope of salvation through the blood of Christ and through God's free and unmerited grace, it was in the fall of 1896. Prior to my deliverance from the burden of sin, I had been under deep conviction on account of my sins. They reached to heaven and I thought would sink me down to hell. Not that I had been such a bad person outwardly, though I had not been good by any means; but the view I had of the corruption and depravity of my nature was terrible. While under conviction I knew God to be a just Judge and I knew there could be no escape for me from his righteous judgment. How to meet successfully that judgment I could not tell except that I felt I ought

to try to be good and to obey God's commands. At that time, I was shut up under the law and could not see at all the atonement for my sins wrought by Christ in his death, nor could I see at all that Christ is the end of the law for righteousness to them who believe. While I truly believed God to be the Creator of all things, and while I knew him to be a just and righteous Judge to whom I should have to give account, I had no view of the perfect and finished work of Christ. Right here is where I believe the book of Ecclesiastes fits in. It is the Holy Spirit through Solomon depicting the outlook of man under law, it is not a view of things under grace. It is not at all a question of the Holy Spirit being inconsistent with itself, it is not at all that there is the slightest contradiction in the teaching of the Holy Spirit. When the Spirit of God convicts us of sin, he shuts us up under the law until we learn that help and deliverance cannot come from within ourselves or by our own efforts, but must come alone by the power of God and his grace. Ecclesiastes preaches God the Creator and Judge; but God the Savior and Redeemer, the High Priest of our profession, is not revealed in the book of Ecclesiastes. It is not a matter of the Holy Spirit telling what is not so, for that could not be. It is a question of dispensations. The law is one, the gospel is another. Dispensations change, God does not change, neither does the truth change; but the truth revealed under law shows us our sins

and just condemnation while the truth under grace shows us our salvation from sin and death through the Lord Jesus Christ. Under law, God requires the thing that is past; because when convicted of sin by the Holy Spirit, all our past sins, whether secret or overt, come up before our tender conscience for judgment in the sight of God. When the sinner is brought to believe for salvation in the Lord Jesus Christ, then all these sins are seen to be put away by the sacrifice of the cross and the burden is lifted from the sinner's conscience and he is made to rejoice in saving grace and justifying faith. Then God does not require the things that are past but the debt is wiped out in Christ's blood, and sin and iniquity are remembered against the believer no more. Ecclesiastes says that which is crooked cannot be made straight; neither can it be made straight by the law. Job asked the question, "How can a man be just with God?" There is no way of justification by the deeds of the law. Job got the answer to his question when he was blessed to believe and to say, "I know that my Redeemer liveth." Grace answers questions that law asks, but the law itself cannot give the solution. Isaiah says, "The crooked shall be made straight, and the rough places plain." Here is a seeming contradiction between Isaiah and Solomon, but it is different dispensations that are being regarded and there is no error at all. Solomon by inspiration is not writing down gospel truth, but that which was

shown under the law. The law could not straighten the crooked, the grace of God in Christ can and does do so. Solomon says that which is wanting cannot be numbered. That is true in the sense in which the Spirit intends it in Ecclesiastes. Remember, the Spirit tells us plainly in Ecclesiastes that it is a survey of things under the sun and on the earth and is not intended to be a setting forth of things heavenly in the realm of grace. In Paul's letter to the Corinthians, he tells them to note their calling and to remember that God has not called many noble and great but has called the weak things to confound the mighty, and the base things and the things that are not has God called to set at naught the things that are. In other words, God does in grace make the nothings count something. Law cannot count that which is lacking, but grace can. Grace can take a man who is nothing and make him withstand all the fiery darts of the wicked. Grace took the disciples who naturally were regarded by their world as being no account, and made those same men mighty through faith to the pulling down of the strongholds of unbelief and error. We are mere zeroes in and of ourselves, but with Christ as our Head, these zeroes leap into significance. Nothing by itself is nothing, but put one at the head of the nothing and it amounts to ten. Law cannot make something out of nothing, but the grace of God in Christ can take non-entity and make it turn the world up-

side down. When the Holy Spirit through Solomon says that, at death, the body returns to the earth as it was and that the spirit returns to God who gave it, again it is not the resurrection that is being set forth. Law knows no resurrection. Moved by the Spirit to look at things as they are under the sun and not being given to look higher than the sun, Solomon sets forth no resurrection of the dead. The resurrection of the dead cannot be seen or believed until the sinner is translated from under the law into the reign of grace. It is perfectly true that the human body, at death, goes back to earth and returns to the dust as it was formerly. No farther than that can man under law see until Christ appears, then comes the revelation of the resurrection of the dead: not only that there is now an experimental resurrection from death in Adam to life in Christ, but that there is ahead of us a resurrection from the dead in the future, a resurrection which concerns our mortal bodies notwithstanding the fact that the bodies of the dead have returned to the earth as it was. To say that there is to be no future resurrection of the dead is to deny the power of God and overlooks the declaration in Holy Writ that there shall be a resurrection both of the just and the unjust. The future resurrection of the saints cannot apply to anything other than the believer's mortal body, from the simple fact that our bodies are the only part of us that shall die. The soul and spirit of the

believer do not die, but go to be with the Lord. Neither does the spirit of the believer when it leaves the body enter at once into the spiritual body. If it were so, then the resurrection would be an exchange and not a change. In the resurrection, one body is not exchanged for another, but the natural body is raised a spiritual body. It is not for me to tell you how it is done. I am blessed to believe it but it is not the part of any man to tell the "how" of it. This mortal shall put on immortality and this corruptible shall put on incorruption. This that is now subject to death (our bodies, not our souls) must put on immortality. Our souls, if so be we are God's children, are not mortal, they cannot die. It is the mortal part of us that must put on immortality, it is this part of us that is capable of being corrupted that must put on incorruption. Flesh and blood cannot inherit the kingdom of God, because our bodies must be changed and fashioned like unto Christ's glorious body. This wondrous change will take place when the Lord himself comes from heaven with the voice of the archangel and with the trump of God. It will take place in a moment, in the twinkling of an eye. The believing church which shall be living on the earth when that time comes shall not die, but will be changed from mortal to immortal without dying and be caught up in the clouds in company with the risen dead to meet the Lord in the air and so forever to be with him.

Now, brethren, I have given you the best I can as to just how I feel about these matters. This is my faith. When the SIGNS was started in 1832, one of the announced principles for which the paper was to contend was the resurrection of the dead and the eternal judgment. As to what Elder Beebe meant by the resurrection of the dead, he plainly wrote in the SIGNS from time to time so that none were left in doubt as to where he stood in that matter. For instance, I refer to his article written in 1846, which can be found on page 695 of the second volume of his editorials. I have no quarrel with his views given therein, but am in accord therewith. If Elder Beebe's views on this subject ever became other than they were at that time, there is not a vestige of his writings left to prove it. Understand, I do not believe the truth of the resurrection because Elder Beebe said so, but I believe what he said because I understand him to have been in accord with the teachings of the Scriptures. I have desired to write this letter to you clearly and plainly so that there might be no misunderstanding of my meaning. I have also sought to pen it in the love and fellowship of the truth. I hope you will receive it in the same spirit and that you will accord me fair and unprejudiced judgment in the light of the written word of God. Nothing from men in the way of truth is any account except it accord with the Scriptures.

H. H. L.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Delaware Old School Baptist Association, in session with the Rock Springs Church, Lancaster County, Pennsylvania, Wednesday, Thursday and Friday, May 25th, 26th and 27th, 1932, to the churches composing the same, and to the churches, associations and meetings with which we correspond, sends christian greeting.

DEAR BRETHREN:—We beseech you to suffer the word of exhortation. It is needful for all of us to be drawn out to love and good works, the effectual fruit of saving grace and justifying faith. As the basis of our exhortation, we desire to emulate the example of the apostles who unfailingly held before the churches the expectation of the coming of the Lord as an efficient incentive unto a godly walk and conversation. "For yet a little while, and he that shall come will come, and will not tarry." Therefore, "Let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." The nearer we get to the end of this present age and the nearer we come to the glorious appearing of our Lord, the more we have need to assemble ourselves together for worship, prayer and praise; the more necessity there is for us to speak often one to another of our hopes and fears, the more essential to our comfort and

edification are the fellowship and love of the brethren, and the communion of saints. We need to have as little to do with the world as possible, we need more the vision of that heaven where now dwells Christ and where our citizenship even now is although we, at present, dwell on the earth. The New Testament fairly teems with assurances of the soon coming of our Lord, the apostles are ever mindful to hold this glorious expectation before their brethren. Jesus, after assuring the little flock of his care that it is his Father's pleasure to give them the kingdom, goes on to instruct them to let their loins be girded about, and their lights burning; "And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." This is the right attitude to be maintained by all true believers and followers of the Lord: it the attitude of constant hope and expectation. If we are graciously enabled to so order our lives, we shall not have to be at all in doubt as to how we ought to live while in this earthly pilgrimage, nor will the churches of the saints need to question what is right for them in doctrine and in practice. Any manner of life, either as individuals or as churches, which should call for reproof from the Head of the church should he suddenly appear, is wrong for any of us at any time anywhere. Before proceeding upon a course which is of the slightest doubtful propriety, one should ask himself before doing so: How should I feel were Christ to come now and look

at me as he did at Simon Peter after the disciple's denial? If only we would apply such a test to ourselves, if only we would judge ourselves in such matters, we should not need to be judged. "Let a man examine himself," then he will not need to be judged by others, nor will he need to be ashamed before Christ's judgment-seat. "Watch ye therefore, * * * lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."—Mark xiii. 35-37. "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."—Luke xii. 45, 46. Here is the picture drawn by our Lord of a servant grown weary of waiting for the Lord because he thinks his Lord is indefinitely postponing his coming, and who begins to gratify his flesh and also to beat those other servants who are faithfully watching for the Lord. Jesus promises severe chastisement to such an one. This picture applies to these present days in which we are living. Many of the Lord's servants, instead of faithfully keeping watch as he bids them, are turning aside to worldly pleasures and amusements. Not only so, but they berate and criticise those who are faithfully watching and hoping and praying for the coming of their Lord. Those who, therefore, have cast aside

any hope of Christ's future coming and who add to this, criticism and denunciation of those who do believe and hope for it, should heed Christ's warning words. Paul thanked God for the grace given the Corinthian brethren through Jesus Christ by whom they were completely enriched in all utterances, in all knowledge, the testimony of Christ being confirmed in them, and he adds, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. i. 7, 8. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—1 Thess. ii. 19. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. iii. 12, 13. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."—2 Thess. iii. 5. The apostle tells the brethren at Thessalonica that one of the ends for which God has turned them from idols to serve the living and true God, is "to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. i. 10. Remember, too, that the same grace which has appeared unto all men bringing salvation, teaches those who

believe that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 11, 13. "And now, little children," says the apostle John, "abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John ii. 28.

We close this Circular with the following from James, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James v. 7, 8.

D. L. TOPPING, Moderator.

FRANK G. SCOTT, Clerk.

J. L. THOMPSON, Ass't Clerk.

(Written by Elder H. C. Ker.)

The Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, New Jersey, June 1st and 2nd, 1932, sendeth greeting to the several associations and meetings with which we correspond.

BELOVED BRETHREN:—Following our usual custom, we shall address you with what is called a Circular Letter, and as a foundation shall direct your attention to the second chapter of 1st Peter, the last two verses: "No prophecy of the scripture is of any private interpreta-

tion. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." We shall divide this text into three headings, viz., Why the Scriptures were written, by whom, and how they are understood.

First, they were written that God should have a record of himself in the earth and that man, to whom this record is given, should have a record of himself. The record of God is that he is omniscient, omnipotent and omnipresent. He is the Creator of all things on earth, in the earth, under the earth and of the sea. He is the same yesterday, to-day and forever. He decreed all things before time began, including the choice of his people in his Son, Christ Jesus the Lord. The chain of events, in time, has brought to pass the eternal purpose which he purposed in himself. not one event planned by him has ever miscarried, nor can such a thing be while the world stands. In bringing into manifestation this world he created everything for the well-being of man, as well as of all his creatures. All this fully demonstrates his sovereign power and Godhead. God, having chosen his people unto salvation in Christ before the world began, it was necessary that man be created and formed of the dust of the ground, to the end that the world be peopled. All this shows the glory of the three-one God: Father, Son and Holy Ghost. It is perfectly understood by his saints that all records fail to show clearly the perfection of Deity, but such is all man can have here below; such records,

however, are sufficient to establish the existence of the Supreme Being and that he is able to accomplish his purpose without the aid of men or angels. In his purpose of salvation the serpent was as necessary as the tree of the knowledge of good and evil; each filled its place. There must be of necessity something to be desired by man above all other things, hence the tree. There must of necessity be a tempter, hence the serpent. In order to salvation there must be the fall, for without sin there could have been no such thing as death, therefore no need of salvation--nothing to save.

Now that we have briefly mentioned some of the records of God as God supreme and of his eternal purpose, we take up the second part of the text: viz., By whom were the Scriptures written? Of this we are not left in doubt, for the apostle declares: Holy men of God did the work as they were moved by the Holy Ghost. Such men were prepared and called of God to both speak and write of the coming of Christ, his sufferings, death and the glory that should follow. Those men were the sons of Adam, with his nature, propensities and lusts, yet holy in the sense that they were operated upon by the Holy Ghost, their hearts filled with the love of God and their lips touched with a live coal from off the altar of the Most High. Not one of the prophets ran without being sent, nor one delivered or wrote a message according to his own volition, but being moved by the Holy Ghost delivered, whether by word of mouth or pen, the words given

him of God. Hence all they said or wrote was as true as the Spirit which moved them. Therefore it is not the right of puny man to select this or that as true and the other as false. If it be of God all is true, if it be of man all is false, absolutely so. The day of Moses and the prophets was a period, or dispensation, of law, God so dealt with his people in that age of the world. It not being a day of grace we need not expect dealings of grace nor the teachings of grace, except in shadows, types, etc. The law was given by Moses, but grace and truth came by Jesus Christ, and of his fullness have we all received, and grace for grace. The law was as free of grace as the grace of God is now free of law. For the legal dispensation, law was necessary, and in the law there was neither grace, mercy nor pity. The law and the prophets were until John, since then the kingdom of God is preached. What a wide difference. As God operates upon men in the gospel age to declare his word, so he operated upon the prophets and all they declared was true, hence when Solomon said men and beasts all have the same breath, he must have declared the truth. Man has "the breath of life," the beast also has "the breath of life," no difference in the air breathed. In this sense both men and beasts have natural life, or the same breath, and as the one dies so does the other. In other words, both man and beast die and "both turn to dust again." Further, when he said, God requireth that which is past, it must have been a true statement. We do not

believe God would move a holy man to write a lie, hence we would not dare say these statements are "false." If we cannot harmonize such sayings the fault is with us, not with the word. It really seems, to us, a presumptuous thing to deny a plain statement of God's word. When Solomon said, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it," he must have been moved by the Holy Ghost, hence the statement must be true. The three little words "as it was," are seldom taken into consideration. Let us see what they really mean, and why he used them. In the beginning we find this record, "The earth was without form and void." Who shall say Solomon's statement is false? The Bible does not say the spirit of man that goes to God who gave it, shall remain in heaven in the presence of God until the resurrection, then come back to earth to take up its abode in the body again, but it does say, "That if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Anything that becomes dissolved loses its visibility and its identity and can never again be what it was before. Why should we deny the word of God, then expect people to believe our statements contrary to the written word? It may be said by some one that Solomon was not a prophet. We do not remember that he is so spoken of, neither do we remember that Job is mentioned as a prophet, though some men put special stress upon one saying

of his: viz., I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, whom I shall see for myself and not another. We think that careful reading of the Song of Solomon will convince most any one that he was declaring future things regarding Christ and the bride, the Lamb's wife.

We now come to the third and last phase of the text: How the Scriptures are understood. They were written by holy men of God as they were moved by the Holy Ghost. The Scriptures do not belong to man in the sense that man is the author of them, but rather they belong to God; they are his records, he is the author of them. No Scripture is, therefore, of any private interpretation. Man must be acted upon by the Holy Ghost to interpret what was intended by the same Spirit. "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." Thousands of men, women and children use the Scriptures as they would use an almanac, verily thinking they understand them, whereas they are as blind to the spirit of the word as the man born blind was to the sunlight of this world. It is folly to try to convince them of their blindness, "they say, We see, hence are blind." There were intellectual men in olden times, and during the days of Jesus, but not one of them could enter into the spirit of the hidden word. Saul of Tarsus, the learned man knew nothing save the letter of the Old Testament, neither did he until the Spirit of God operated

upon his head and opened his eyes. It was after the resurrection of Christ that he opened the Scriptures to the understanding of the apostles. The writings of the apostles were by the inspiration of God, hence must be understood by the same Spirit that moved them to write them. Man by nature is dead to the things of God, therefore must be quickened into divine life and have direct revelation from God to enter into the things of God.

The churches of this Association stand firmly upon the principles of this Letter and absolutely refuse to be turned from them, either by men or angels. Amen.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

OBITUARY NOTICES.

ELDER MARTIN STONE was born in Grimes County, Texas, August 13th, 1888, and soon afterward his parents moved to Stephens County, Texas. At the age of fourteen he became very much concerned about the welfare of his soul in the hereafter. He realized there must be a change that he could never bring about of himself. After a short period of intense spiritual suffering he was shown how the blessed Lord Jesus came down to earth to give himself that poor sinners might have eternal abode in his Father's kingdom. In the time of rejoicing and rest after this suffering he was directed to the Shiloh Church, a faithful band of true Predestinarian Baptists, then meeting at Aker, Stephens County. He at once offered himself for membership and was joyfully received and baptized. The church soon discerned a wonderful gift in him and liberated him to preach. In the year 1911, at the age of twenty-three years, he was ordained to the full work of the ministry. From the beginning he was very active in the service of his beloved brethren, preaching for several churches in the surrounding counties. In the year 1916 he and Miss Odessa Jones, of May, Texas, were united in marriage. For several years he taught school in Brown County, serving churches and preaching every Sunday. In 1929 he removed to Lamb County, Texas, and taught the same school each year until

on February 1st, 1932, he was taken with influenza, afterwards contracted pneumonia and lived only three days. He was a man of tireless energy and possessed in a remarkable degree the attributes of the called minister. He was a most devoted husband and father, a man whom to know was to love and respect, who will be mourned and missed in each church and community where he was known. We humbly ask that the divine Father he worshipped be with sister Stone and the daughters in this sore trial.

LIZZIE KILGORE FOSTER.

NANCY JANE JONES, nee Hamilton, was born July 29th, 1851, and died April 4th, 1932, at her home in Sadieville, Kentucky. November, 1887, she was married to Canada Jones, who preceded her in death about ten years. She leaves to mourn one brother, Joseph Hamilton, of Sadieville, one sister, Mrs. Fannie Fields, of Portland, Oregon, and one half-brother, John C. Hamilton, of Indiana. September, 1907, she received a hope in her Savior and upon relation of her experience to the Elk Lick Church of Old School Predestinarian Baptists was received and baptized by the late Elder More, and all her life was faithful in the church. Her home was always open to the brethren and she attended the meetings as long as her health would permit. Her faith was strong and for several years she expressed a willingness to die and be at rest. As a sister in the church she will be missed, but we believe the Lord has called her home and we bow in humble submission to the will of God who doeth all things well. I was not in reach for the funeral, and all that was mortal was laid to rest in the cemetery nearby, to await the call of the Master in the resurrection. May the Lord bless those who mourn.

Written by request.

GEORGE L. WEAVER.

ELDER WILLIAM JASPER CASEY was born August 27th, 1849, and died at his home at Olvey, Arkansas, March 29th, 1932, making his stay on earth 82 years, 7 months and 2 days. He was married September 9th, 1869, to Caroline Beard, who preceded him in death about thirty years. To that union was born one daughter, who, after living to be grown and married, departed this life, leaving two small girls to the care of their grandparents, who reared them as carefully as any parents could have done. After his wife died, brother Casey was married, in 1904, to Rachel Lancaster, who was a faithful companion during his declining years, and who survives him. He united with the Enon Old School Baptist Church, in Marion County, Arkansas, and was baptized by his father, the late Elder E. S. Casey, the fourth Sunday in July, 1876, and was ordained to the full work of the ministry July 26th, 1885, and the writer never saw any one more faithful in the

performance of his work. He never allowed worldly affairs to hinder him from attending the churches of which he had the care and very seldom disappointed a congregation. In his younger days he often rode many miles on horseback and made many personal sacrifices to attend churches and associations. He helped to constitute the Little Zion Association of Old School Baptists in 1890, and attended every session until his death. As a citizen and neighbor he was loved and respected by all who knew him, his life being a continuous example of truth, honesty and uprightness. In his death his widow has lost a faithful and devoted husband, the church one of her most loyal and faithful members and the community an honored and upright citizen.

Funeral services were conducted by Elder T. A. Parsley, after which he was laid to rest in the little graveyard near his boyhood home. May the God of love and mercy comfort his bereaved companion, who is left behind, together with all who mourn his death.

W. F. JAMES.

DEACON CHARLES H. CORELL, our very dear brother, was born April 5th, 1866, in Montgomery, Virginia, the son of John B. and Ann Creighton Corell, and departed this life March 13th, 1932, making his stay on earth 65 years, 11 months and 8 days. He leaves to mourn their loss his companion, two daughters, Mrs. Walter Peregory, Pilot, Va., Mrs. Marion Williams, Bluefield, W. Va., and one son, Charles S. Corell, Jr., Pilot, Va. Brother Corell had a hope for more than twenty years, although he did not unite with the church until about seven years ago, when he united with the church at Princeton, W. Va., the fourth Sunday in June, 1925, together with his companion and sister, Miss Virginia Corell. He was baptized the second Sunday in August by the writer. He later moved his membership to Bluefield when the church was organized there, and was ordained to the office of Deacon, the presbytery consisting of Elders P. G. Lester, G. A. Reid and myself. There could not be too much said regarding his deaconship. If I understand the duties of a Deacon, it is my humble opinion that he filled the office well, yet he all the time complained that he did not and could not meet the requirements of a Deacon, when all the time it seemed to us that he was filling the place as near perfect as any one we ever knew. His dear companion labored faithfully with him in all church affairs, and they always seemed to be of one mind, which is indeed pleasant. Brother Corell was in failing health for about a year, but was confined to his home for only a few weeks, and bedfast only two days. He realized for some months that he could not get well and arranged all his financial affairs, also arranged for his funeral and the clothes he should wear. The day before he died he asked for Elder H. V. Snow (associate pastor with me at his

church) and said he wanted to hear him sing once more. We were both blessed to be with him when the end came. He had remarked at different times that he was not afraid to die. His funeral was conducted by Elder H. V. Snow and the writer in the meetinghouse of his church, at Bluefield. His body was laid to rest in the family plot at Christiansburg, Va., to await the resurrection morn.

Written by request of his companion.

J. S. PRIDDY.

G. FRANKLIN RUNNER, a friend of the cause of truth and a believer in the Lord and Savior Jesus Christ, died March 28th, 1932, at the home of his daughter, Mrs. Nesbit, Chester, Pa, after an illness which resulted in pneumonia. He was born October 25th, 1849, son of Alexander and Rebecca Jenkins Runner, of Little Britain, Lancaster County, Pennsylvania. He lived all his life in the vicinity of the Rock Springs Old School Baptist meeting-house and was a regular and faithful attendant of the meetings both at Rock Springs and Welsh Tract, Delaware. While he did not unite with the church, his life and walk were characterized by that patience and gentleness which becomes the children of God; and we cannot doubt but that he had an experience of saving grace and that he knew and loved the truth as it is in Jesus. He married Miss Laura Richardson, Liberty Grove, Md., December, 1873. She died November 4th, 1886. There are three daughters surviving their father: the one at whose home he passed away in Chester, Pa., Mrs. Nesbit, who lives near Rock Springs, and Mrs. John McCoy, near Newcastle, Delaware. There survives also one granddaughter and one great-grandson.

The funeral services were held in Rock Springs meetinghouse, conducted by the pastor, Elder D. L. Topping, of Baltimore, Md., together with the writer of this notice. The remains were laid to rest in the burying-ground at Little Britain, where his wife was buried forty-five years ago. May we rejoice that he is at rest with the Lord, though sad the parting here. As Elder Grafton wrote in Mrs. Runner's obituary in 1886, "There is a day approaching when they who know in part shall know even as they are known."

H. H. L.

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

Mrs. H. Smith, B. C., \$1; Mrs. J. E. Hicks, Texas, \$1; Edgar Ray West, N. Y., \$1; Miss E. Corwin, N. Y., \$1; Herbert McLeod, Ala., \$2; Mrs. Maria Rees, Ky., \$5; Elder C. W. Anderson, Ark., \$3; Mrs. Margaret Jamieson, Cal., \$1; Mrs. T. H. Young, Ohio, \$1; S. W. Shipway, N. Y., \$2; "A friend," Md., \$5.

MEETINGS.

Elder R. Lester Dodson, of Rutherford, N. J., expects to be with the church at North Berwick, Maine on the second Sunday in August, and Saturday afternoon before.

The New Hope Association is appointed to be held with the Mt. Zion Church, nine miles south of Greenville, Texas, to begin on Friday before the third Sunday in August, 1932. All Baptists of our faith and order are invited to meet with us, especially ministers.

S. M. DICKENS, Moderator.

W. W. SIKES, Clerk.

At the annual all-day meeting to be held at Slate Hill, N. Y., on Friday, August 26th, 1932, the following visiting Elders are expected to be present: H. C. Ker, of Delmar, Delaware, C. W. Vaughn, of Hopewell, N. J., and Arnold H. Bel-lows, of Roxbury, N. Y. A cordial welcome awaits all lovers of the truth.

R. LESTER DODSON.

The Maine Association is appointed to be held with the Bowdoinham Church, at Bowdoinham, Maine, September 7th, 8th and 9th, 1932. All who love the truth are welcome.

GEORGE R. TEDFORD.

Box 107, MEDFORD, MASS.

The Lexington-Roxbury Association is to convene with the Olive and Hurley Church, at Shokan, Ulster County, New York, Wednesday, Thursday and Friday, between the second and third Sundays in September (September 14th, 15th and 16th, 1932). Those coming by automobile Tuesday p. m. come direct to the church and there will be some one there to direct them to places of entertainment, also the trains will be met Tuesday p. m. and Wednesday a. m. All lovers of the truth are invited to meet with us.

ORVILLE WINCHELL, Deacon.

Because of the depressed condition of the brethren composing the San Marcos Association, we deem it necessary to discontinue, or call in the associational meeting for the present year, which was to be held with the Providence Church, near Blanco, Texas, September 23rd, 24th and 25th. We feel a delicacy in doing this, but it seems to be unavoidable at the present time, and we think best (if possible) to hold the meeting at Providence in 1933 at the regular time. Our churches being scattered so far apart makes it inconvenient.

J. B. BOWDEN, Moderator.

The Original South Arkansas Primitive Baptist Association will convene in her ninety-first session with Pilgrims' Rest Church, at Fordyce, Dallas County, Arkansas, Friday, Saturday and Sunday,

September 16th, 17th and 18th, 1932. Pilgrims' Rest Church is located one-half mile south of Cotton Belt Railroad station. Cotton Belt and Rock Island Railroads operate trains daily to this point, also Highway buses from all the highways arrive four times each day. This church is easily accessible from every direction, either by train, bus or auto, to all who desire to visit us. We invite all Regular Old School Baptists, especially ministers, to meet with us at this time and place.

V. R. HARRIS, Moderator,

FORDYCE, Arkansas.

J. L. WATSON, Association Clerk,

TINSMAN, Arkansas.

**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

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11:00 A. M.

2:00 P. M.

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

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Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

S. B. MOFFITT, Pastor.

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

Little Flock 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.

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.

DROPSY REMEDY.

Purely vegetable, removes from one to two gallons of water a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. Best and cheapest know remedy, only \$1.00 a package, six packages \$5.00 by mail post-paid, and free to very poor people who are really unable to pay.

ELDER C. W. ANDERSON,

ST. PAUL, Arkansas.

"FEAST OF FAT THINGS."

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

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MIDDLETOWN, N. Y.

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.

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 100. MIDDLETOWN, N. Y., SEPTEMBER, 1932. NO. 9.

CORRESPONDENCE.

GRAFTED INTO CHRIST.

“Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree.”—Rom. xi. 24.

The apostle Paul, speaking to the Gentile believers concerning their salvation in, and union to Jesus Christ, and partaking of his fullness, describes their blessedness by a figure in earthly husbandry. Here is the story of God's goodness toward these chosen Gentiles whom God took out of the nations a people for his name. (Acts xv. 14.) “Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree.” As I contemplated this picture I thought I could see in it the dealings of the Holy Ghost in bringing chosen Gentiles unto the knowledge of Jesus Christ, and the blessedness of our union to him. The whole subject embraced in this chapter I will not touch upon, but rather tell you some things that I see in this one verse.

“A wild olive tree.”—Rom. xi. 17.

The Gentiles were likened to this. There it grows, uncared for, bearing its wild fruit, undesired, despised, wild. What are we by nature? Sinners of the Gentiles, without God, without Christ, without hope in the world. (Eph. ii. 12.) We were alienated from the life of God through the ignorance that is in us because of the blindness of our hearts. Vile, base, transgressors, enemies of God by wicked works, by nature the children of wrath even as others, under the curse of the law, such is the Bible description of us, wild by nature, and bearing only wild fruit. Can any branch of this wild olive tree so cultivate itself as to bring forth desirable fruit unto God? If it could what boasting there would be. “For if Abraham were justified by works, he hath whereof to glory; but not before God.”—Rom. ii. 4. The branches of the wild olive tree can only bring forth wild fruit. “Do men gather grapes of thorns, or figs of thistles?”—Matt. vii. 16. “A wild olive tree.” Sinners! We were the serv-

ants of sin, free from righteousness, we were all unrighteousness. "A wild olive tree." Prune it, dress it, dung it, make it flourish and it is still nothing but a wild olive tree. Oh, it is in gratitude of heart and glorying in the Lord when believers join with the apostle, saying, "By the grace of God I am what I am," and the abounding riches of God's grace are more and more felt as we look unto the rock whence we were hewn, and to the hole of the pit whence we were digged. (Isaiah li. 1.) Look into the abyss of sin, of condemnation, of the curse of the law. But the Lord quarried us out, hewed us from the rock, and brought us up out of the hole of the pit. "You hath he quickened, who were dead in trespasses and sins." The "lively stones."—1 Peter ii. 5. God hews them, by the prophets, by the words of his mouth, cutting them, putting them in shape, bringing them by his divine teachings, by faith, of the operation of God unto Christ, the Living Foundation. (1 Peter ii. 4, 5.) Yes, child of God, he useth his iron tools upon thee, and all thy soul's affliction, all thy bitter humbling knowledge of thyself as a sinner, all thy sighs, contriteness of heart, thy weeping and supplications are in the pathway unto him who is the Rock of our salvation. The vessels of mercy are afore prepared unto glory, and when in the last day the Lord shall descend from heaven, and raise us up from the dead, immortal, incorruptible, and we shall be in spirit and soul and body blameless, in all things conformed to the image of God's dear Son, it will be in adoring

gratitude in our hearts to say, "By the grace of God I am what I am."

"Thou wert cut out of the olive tree which is wild by nature." God knows where all his elect are in all nations and kindreds, tongues and peoples, and in the fullness of time he takes them unto himself. He calls them by his grace, to bring them into living intimacy with Jesus Christ the Son of his love. God, who cannot lie, promised them in Christ, their covenant Head, and ordained them unto eternal life in him before the foundation of the world. (Titus i. 2; Acts xiii. 48.) So in the set time of his counsel, the Lord, the heavenly husbandman, comes, in everlasting love, and his almighty gracious hand takes hold of a branch of the wild olive tree, and with his sharp knife cuts out that branch he has taken hold of. Men may talk of laying hold of Christ, but what can they tell of being apprehended of Christ Jesus? (Phil. iii. 12.) No one ever was found to lay hold of the hope set before us, unless the Lord first laid hold of them. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Phil. iii. 12. The Lord takes hold of the branch and cuts it out of the wild olive tree. While thus held in the hand of God, and his sharp knife is cutting us out, we cannot then realize that we are in the gracious hands of our God, and that all the sharp cuttings are in all graciousness, according to his purpose and grace given us in Christ Jesus before the world began. "Thou wert cut out." Other branches were left. O my soul, what distinguishing

mercy! How sovereign the grace of God! Had not Jehovah's electing love taken hold of thee, poor sinner, and cut thee out, thou hadst still been without God, without Christ and without hope in the world. In contemplation of this my spirit is humbled before the Lord; self-esteem and self-pity and fleshly vanities are suppressed, and my heart in its fervent gratitude is saying, "Even so, Father, for so it seemed good in thy sight."

"Thou were cut out." That sharp knife is the word of God, which is quick and powerful, sharper than any two-edged sword. (Heb. iv. 12.) It is the word that God speaks in the soul that cuts us out, takes us out of the Gentiles, a people for his name. His word, his truth, takes hold of and cuts its way into the heart and conscience of the wild olive sinner. The doctrine of the Lord cuts, sharp convictions of sin are felt, and all the sharp cuttings of God's truth are to put quickened sinners into shape to be grafted into Christ. Watch the husbandman cutting and shaping the wild olive branch that he holds in his hand. I will say, He eyes it tenderly, his thoughts are gracious, for the Lord, the heavenly, all-wise, almighty Husbandman, saith, "I will plant them in this land assuredly with my whole heart, and with my whole soul."—Jer. xxxii. 41. I have known trees to be grafted, but though the scions were well selected, and the wisdom and skill of the husbandman were brought into requisition, yet sometimes some of the grafted scions did not live, the work of man was a failure. But when God, the

Holy Ghost, takes hold and cuts out of the wild olive tree a branch, and engrafts it into Christ, the Good Olive Tree, there is no failure. Every one so engrafted into Christ lives to the everlasting praise of the Lord, and not all the powers of earth and hell shall be able to undue the work of our covenant God.

When the wild olive branch has been so shaped to fit the place prepared for it, the gracious wise Husbandman puts it into its place, and the cleft in the Good Olive Tree takes a firm hold of it. The Good Olive Tree was cleft for those who were cut out of the wild olive tree. This cleft good olive tree is our precious, wounded, bleeding, crucified Savior. Moses was put into the cleft of the Rock. (Exod. xxxiii. 32.) and the dove has her sanctuary there. (Solomon's Song ii. 14.)

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Look at that cleft in the good olive tree held open to receive the branch of the wild olive tree, or rather Christ crucified, the cleft, smitten, wounded, bleeding, crucified for thee. Crucified for me? Can it be?

Many give their assent unto and profess to have knowledge of points of doctrine, but what intimacy have they with Christ and him crucified? Oh, I have felt for many years that it is all-essential to me, a poor vile sinner, to have experimental intimacy with crucified Jesus Christ. The called of God are made alive to their sinnership, and to their perishing condition as transgressors of the law. In the hand of the

Lord their hearts become wounded, smitten and contrite over their woes, and under the sharp cuttings of the word of God they sigh and cry unto God, and we are brought with weeping and supplications for mercy unto Christ the Redeemer. Oh, when a broken hearted sinner and the crucified Savior come together there is such a uniting as must be experienced to be understood. It is only poor and wounded, sick and perishing sinners who have need of or are ever joined in faith and love to Christ Crucified. Oh, the Cleft Olive Tree, the sufferings and wounds of Emmanuel speak to us the love and mercy, the grace of our God, our hearts are taken hold of by the transactions of the cross of Christ, there only we feel there can be forgiveness, healing, life, salvation for a poor perishing sinner. How precious the truth, "For the transgression of my people was he stricken." Oh, it is in covenant graciousness that the Holy Ghost moves our hearts in faith in the crucified One. He teaches us, takes the things of Jesus and shows them unto us, and we are so wrought of the Comforter that we look up to, flee for refuge to Jesus, the dear Lamb of God. Oh, he poured out his soul unto death, he was numbered with transgressors, and he bare the sins of many, and made intercession for transgressions. O thy heart, O Christ, was rent, and cleft with sufferings for the atonement of our sins, thou was wounded, bruised, smitten and afflicted for our iniquities. Here, at thy cross, are "Mercy's streams in streams of blood." The

wild olive branch does not graft itself into the good olive tree, neither does the sinner, of a humble and contrite heart engraft itself into Christ crucified. For those motions of his exercised heart toward the Savior, his sighs and desires for forgiveness, his faith, his believing by which he enters into the things of Christ, are all the fruits of the operations of the Spirit of truth in his heart. The Good Olive Tree takes hold of the wild olive branch. Oh, the smitten, bleeding Savior takes hold unto himself those he suffered and died for upon Calvary's tree.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

We are put into the cleft of the Good Olive Tree, and there held in love and to our comfort, health and salvation, life and growth, "rooted and grounded in him."—Eph. iii. 17.

This is no fiction I am declaring. Though it be but an idle tale to some, it is not so to perishing, humble, contrite sinners who have been brought and joined to Christ crucified. Life is springing up from the cleft good olive tree into the wild olive branch, so forgiveness, healing and salvation flow up into everlasting life from our precious Savior. Thus we experience that Christ crucified is the power and wisdom of God. Oh, sacred, refreshing, saving power. Thou art the fountain of the water of life, precious Jesus. After the tiny wild olive branch is put into the cleft of the good olive tree, what then? The wise and gracious husbandman seals it with a mantle of wax, or some other substance. This kind covering, protecting the graft

from the storms, from the scorching heat of the sun, is all to insure, is all saying that the engrafted branch shall live by the upflowing sap, the life of the good olive tree. Here is something of the signification of this in Christ's gospel. Saith the apostle, "In whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. The exceeding great and precious promises, which are yea and amen in Christ Jesus, are the assurances of life to the believer, they are the words of eternal life, which only the lips of Jesus can speak. (John vi. 68.) This mantle of wax, so kindly wrapping up the little branch and the big good tree, is also significant of the imputed righteousness of Christ, which is unto and upon all that believe. The Hebrew word *Kiphar* translated atonement has the simple, gracious meaning "to cover." So the little, in itself, worthless wild olive branch grafted into the good olive tree is covered with the atonement. "It is the blood that maketh an atonement for the soul."—Lev. xvii. 11. So the wrapped up covered wild olive branch can sing,

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

This mantle is taking the wild olive into wedlock with the good olive tree. Oh, how wonderful to be in eternal wedlock with the Lamb of God, Christ crucified. "Now when I passed by thee, and looked upon thee, behold, thy time was

the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, saith the Lord God, and thou becamest mine."—Ezek. xvi. 8. "He hath covered me with the robe of righteousness."—Isaiah lxi. 10. Ruth said to Boaz, "Spread therefore thy skirt over thine handmaid; for thou art a near kinsman."—Ruth iii. 9. This is love's sealing, love's espousal, the time of love. The Holy Ghost, by such wonderful, comforting teachings, wraps up the believer joined to Jesus Christ in the promises of the gospel, by the oath and covenant of God, by the robe of Emmanuel's obedience, by the atonement covering, by the love of his espousal, by Christ's words of eternal life. How assuring and comforting this is to the poor sinner. It is all teaching, convincing, sealing home to our bleeding, wounded, contrite hearts that we are one with Christ, joined, wedded to the Savior. Is Jesus Christ our hope? Are you bound in the bundle of life with the Lord thy God? (1 Sam. xxv. 29.) The called of God are sealed unto Christ until the day of redemption, and thus joined unto him, our wedded name is, "The Lord our righteousness."—Jer. xxiii. 6; xxxiii. 16. Oh, it is wonderful, so blessed! "Our life is hid with Christ in God."—Col. iii. 2. When the sinner is brought unto and grafted into the crucified Savior the winter is past, the gentle spring is come, the warm genial sun, and the dews of the night, and the upspringing of the life of Christ, the good olive tree, all say, "Live" (Ezek. xvi. 6), unto the engrafted wild olive branch, and it

bears fruit unto the glory of God. The apostle Paul in using this figure has been careful to tell us that all this spiritual, heavenly husbandry and the fruits thereof are beyond, yea, "contrary to nature." O ye Gentile sinners, one with Christ Jesus, ye are miracles of Jehovah's grace! Thou wert cut out of the wild olive tree, yet viewed in Christ, grafted into him, "The Lord called thy name, A green olive tree, fair, and of goodly fruit."—Jer. xi. 16. Though grafting the wild olive branch into the good olive tree is contrary to the practice of earthly husbandry, yet as a figure of the union of Gentile sinners with Christ it sets forth one of the sacred mysterious miracles of the gospel of the Son of God. Nothing is more dreadfully true in the life of a believer in Christ than that he is still a poor sinful creature. Thou wert cut out of the wild olive tree. Yes, and the believer in Jesus will say, I feel in my flesh, that I am a wild olive branch yet, a wretched, vile sinner, who often sighs, mourns unto the Lord over my wild olive baseness, my Adamic nature. But how can a wild olive branch, even though grafted into the good olive tree, bear goodly fruit? This is so "contrary to nature." Yes, but it is a miracle of grace, wrought of God, verily declared in the life of faith of that sinner born of God who is joined to Christ. Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me."—Luke viii. 46. So also in all the life and growth of the believer in the Savior it is the virtue of the Spirit of Christ in the soul that animates, and is the fountain of our life unto God. Jesus Christ is our Root that beareth us; from him is derived our sap, our food; he "nourishes and cherishes the church." Saith the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. We thrive upon him, for the Holy Spirit takes of the things of Christ and shows them unto us. We are favored thus to live upon Christ's fullness, Christ is glorified in our hearts. Oh, the immeasurable sweet thoughts, glimpses, refreshings, encouragements that are ours in Jesus Christ by the ministrations of the Comforter, the Holy Ghost. "He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John xvi. 14. "Your life is hid with Christ in God." This is more than a theory, it is a vital reality with true believers in the Lamb of God, and the grace of the life of Christ in the soul is love to God and to Christ our dear Redeemer; it is sweet gratitude, trust and prayer and praise; it is righteousness and peace and joy in the Holy Ghost; it is meekness, gentleness, goodness and hope, that maketh not ashamed. Thus we are exercised toward God our Savior, and we are moved in love and graciousness toward the saints in our thoughts and words and deeds. Did not our Savior say, "By their fruits ye shall know them"? And, "Herein is my Father glorified, that ye bear much fruit; so shall ye be

my disciples." If then by a miracle of sovereign grace we have been cut out of the olive tree that is wild by nature, and contrary to nature grafted into the Good Olive Tree, so the working of this same miracle will be life, growth, beauty and goodly fruit put forth in us. That person who is destitute of longings after righteousness and God, that one who has no thirstings after Jesus Christ, no prayer for forgiveness, no trembling at God's word, no adoring gratitude for God's salvation, surely such a professor of Christ's name has no vital union with Christ. Look also at the outward life, and inquire, Who are our bosom friends, our sought for associates? Do we love the world, the things of the world? Have there been any moments in our lives when our hearts in truth were saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world?"—Gal. vi. 14. Again the Scriptures speak, "They that are Christ's have crucified the flesh with the affections and lusts."—Gal. v. 24. And, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ Jesus is in you, except ye be reprobates?"—2 Cor. xiii. 5. How solemn and searching is the word of God. I hope I can say, I live with the dear Savior; oh I cannot live apart from him. Some give their assent to a few points of doctrine, and are contented, but they have no heartfelt knowledge of Jesus. But, I confess I am a poor tried sinner; so often

I am so sick, so plagued with my sinfulness, and temptations and the devil that I feel I must have some moments of heartfelt communion with Jesus. I must seek him, I must find him, I must cast myself at his feet, I will tell him how wearied, how grieved I am, that I implore his forgiveness, cleansing, healing, yes, victory and comfort through his precious atoning blood and justifying righteousness. Without Christ I feel I am undone, as a very castaway. The day to day and year to year union of sinners, called by grace, to the Savior is all fruitful in this that we learn that "the root beareth us," (Rom. xi. 18), that if there is anything in us of Christ, any true worship of the Lord, and God glorifying fruits in our conversation, the source of all is in our union with Christ crucified. "Christ liveth in me."—Gal. ii. 20. Truly our hearts are all acquiescence to that voice that saith, "From me is thy fruit found."—Hosea xiv. 8. Severed from him we can bear no fruit, he is our sap, our life, our all. (Col. iii. 11.)

Let me continue to tell the mystery which no figures or types can ever fully tell. While love and adoration are springing up, while prayer and praise exercise the heart unto the Lord, what is this that intrudes, that mars my blessedness in Jesus, that grieves my soul, and makes me sigh and moan and blush and cry. Oh, it is the dreadful consciousness that I am a sinful being. The most sacred moments are not exempt from vain thoughts, vile emotions. Ah! I loathe myself, I am base, a sinner!

"My wild olive nature discloses to view
More vileness than I can endure,
And were not the promises true,
I'm sure I should sink in despair.

Fresh succor from Christ I receive,
Who did all my conflicts foresee,
And through his rich grace I believe
He saved a sinner like me."

Over our wild olive nature we have to bemoan ourselves. Israel knows the plague of the heart (1 Kings viii. 38), and after the inward man the cry, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24. This bitter heartfelt cry is known only by believers in Jesus. If we see the beauty of the church of God we must behold them joined to and one with Christ Jesus, the Head of the church.

"Would you the church of God survey—
Its beauty, strength and harmony?

Then Christ Emmanuel see.

Where all perfections in him meet,
There is the church of God complete;
The sum of all is he."

It is not in the first man, Adam, that we are fair and comely, but in Christ Jesus, the second man, the Lord from heaven. Here the Lord commands the blessing, even life for evermore, and joined to Christ, the Lord our God saith, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—Hosea xiv. 5-7.

FREDERICK W. KEENE.

501 CLEVELAND St., RALEIGH, N. C.

COLUMBUS, Ga., March 12, 1932.

DEAR KINDRED IN CHRIST:—I wish you every mercy that it shall please our heavenly Father to bestow upon you. Paul tells us, "We know not what to pray for as we ought," so imperfect is our understanding, so limited is our knowledge of what is for our good and for the glory of God. It is common for us to seek after that which we feel will yield us happiness. We are waiting to be carried to the skies on flowery beds of ease; and if we know in some measure we must suffer tribulations, but we want to make choice of our afflictions and the duration of our troubles. But there are times when the Holy Spirit enables us to cast our burdens on the Lord and to resign ourselves and our all to his keeping and are willing that our God shall dispose of all things pertaining to us according to his sovereign will. Oh, it is only by the abounding grace of God in our hearts that we can say, "Thy will be done." I have to write of infirmities, weaknesses and discouragements felt in myself, yet with sacred pleasure I can tell of the wondrous faithfulness and tender compassion of the Lord. At times I am harrassed with fears that I am an object of Jehovah's displeasure. I seem to be besieged with temptations from every side, and with fiery darts hurled at me from the evil one, and the vileness I feel within causes me to feel faint and disheartened; that all pertaining to me is a failure. Tell me, loved ones, do these sorrowful times come to you? But we have ever found the Lord full of tender compassion, his

mercy endureth forever. He always hears our cries of distress at such wretched times, when we feel so lost and needy, so cast down, on the brink of despair. He sends the Comforter with words of encouragement and cheer, saying, "Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." Then we feel the sweetness and comfort of David's words: "Cast down, but not destroyed." We read on and the many precious promises we find and words of consolation far exceed our power to tell; unspeakable and full of glory. "Ye have forgotten." Yes, I have been very forgetful of the numerous mercies of God. Proof upon proof the Lord our God has given us of his love and grace, and we are unmindful. We feel to chide ourselves for our sinful distrust. Oh, what a plague is an evil heart of unbelief. Oh, that the Lord would increase our faith. "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." O Lord, thy wisdom is infinite, and thou performeth the thing that is appointed for me. (Job.) Our smallest circumstance is subject to thy providence. As the sparrow does not fall to the ground without thee, shall not I believe (and believing find rest) that thou regardest and taketh account of a poor sparrow like me? The love of the Son of God to us is unexampled,

and more and more I am thinking how wonderful it is God loves poor sinners. We look to the cross of Christ and then oh what love and mercy flows forth while we are enabled to say, He loved us and gave himself for us. Then, dear kindred, we envy no one's estate; none could be more happy, more favored than we. He who sitteth upon the circle of the earth, to whom the inhabitants of the earth are as grasshoppers, has taken account of us. Men, cities and nations pass away, but we receive a kingdom that cannot be moved. Its glory can never be tarnished and shall never end. All its pleasures and provisions are fixed and eternal. Thus while we feel everything belonging to ourselves, and all things here, are unsatisfying, all come short, yet in the Savior, Jesus Christ the Lord, we find rest and comfort, sweet satisfaction for our needy souls. When we by faith explore the unsearchable riches of Christ our souls exclaim, It is enough.

Dear kindred, have charity for these weak reflections of a poor sinner saved by grace if saved. May the Lord abundantly bless you all as it seemeth good in his sight.

Yours in love and hope,

(MRS.) F. J. NORRIS.

NEWTON, Ala., June 24, 1932.

DEAR EDITORS:—I want to write the SIGNS OF THE TIMES a short account of our annual meeting at Mt. Gillead Church, in the Western Primitive Baptist Association, but first I would like to give a brief sketch of the church. According to the best record available,

it was constituted in 1839, when there were but few settlers indeed in this section of Alabama. Among the early ministers coming here in pioneer times were Elders Jesse Tomblin, E. D. Ivey, J. N. Purvis and J. W. Collins. The last named served as pastor of the church for thirty-five years, until his death, when he was succeeded by his grandnephew, Elder F. A. Collins, who still serves as pastor. During the past winter we had some church trouble, but through the kind forbearance of the all-wise Creator the storm clouds have vanished and all is calm and serene in our God-fearing little band. At our April meeting two members were restored and another was received by letter at our May meeting. The third Sunday in June has been our annual communion day for many years. We had a large correspondence this year from sister churches and all seemed inspired with love divine to render praise unto Him who doeth all things well. The text used by the writer on Saturday was, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." At the conclusion of services it was announced that there would be services at the home of James W. Stewart, an invalid, at 4 p. m. Elder F. A. Collins and the writer spoke there with such light as was given by the Giver of every good and perfect gift. When the services were ended brother Stewart was received into membership by experience, after he had related his

travels in tribulation and his hope in Christ. He was baptized by Elder F. A. Collins and the writer June 23rd, while sitting in a chair in the stream near his home. It was a beautiful ceremony indeed to see one taken from an invalid's bed for the purpose of baptism, thereby showing a divine faith in One who rules in the army of heaven and among the inhabitants of the earth. He expressed himself as feeling much better after baptism. Elder H. A. Smith, of Slocomb, Ala., delivered an able sermon on Sunday at Mt. Gilead on "Who will have all men to be saved, and to come unto the knowledge of the truth." Well indeed did he show who were meant by the "all" under consideration. He stated at the beginning of his sermon that he had missed only two third Sundays in June since 1889 at Mt. Gilead, while W. J. Watson, who is not a member, and who lives at Jay, Florida, more than one hundred miles away, said he had only missed one in sixty-nine years. Such is the faith of many of the sheep who linger on the outside of the fold. That meeting will be long remembered by many who were present.

The Western Primitive Baptist Association is to be held at our church on the third Sunday in October, Saturday before and Monday after, where we hope to meet many who believe in predestination, stand upon the ancient landmarks and trust the all-wise God for salvation in time and eternity.

Yours in hope of eternal life,

J. J. COLLINS.

**CELEBRATES ONE HUNDREDTH
BIRTHDAY ANNIVERSARY.**

(Written by request.)

OF noteworthy significance in the history of the SIGNS OF THE TIMES is the fact that thirteen days before the first number of this paper came from the press, over a century ago, there was born in Hopewell, New Jersey, a child named David Lafayette Blackwell, who on the twenty-eighth day of July, 1932, attained the unusual age of one hundred years and greeted over three hundred and fifty people who came to congratulate him at the home of his daughter, Mrs. J. B. Hill, in the village of Hopewell, where he resides. It was an auspicious day in the life of the grand old man of Hopewell, who is widely known and deeply loved. Relatives, friends and members of the Old School Baptist Church, of which Mr. Blackwell is a member, came from different States to pay him a tribute of loving esteem on the occasion of his being a century old. Telegrams and hundreds of congratulatory messages from various parts of the United States made the day a notable one. A letter from Governor A. Harry Moore, of New Jersey, a cablegram from a relative in France, a basket of beautiful roses, one hundred in number, a rose for each birthday, from the village president and council, besides other baskets and boquets of flowers, two church organizations of Hopewell sending baskets of flowers as tokens of their respect for the aged man, besides other gifts too numerous to mention, each had a part in contributing to the

happiness and tributes of the day. Mr. Blackwell received each guest who came, personally, and surprised all by his wonderful endurance, his ready wit, his charming conversational powers, and his ability to discuss the topics of the present time in which he is immensely interested. He walked to the lawn and posed for his photograph with an alacrity that was remarkable. Mr. and Mrs. J. B. Hill, with whom he resides, gave a luncheon in his honor to his relatives and friends from out of town, which also included the pastor of the Hopewell Old School Baptist Church and his wife, Elder and Mrs. Charles W. Vaughn, a visiting minister and two deacons from churches of the same faith who came to pay their tribute of respect from another State. David L. Blackwell has been a member of the Hopewell Old School Baptist Church for sixty-five years, and for upwards of half a century, perhaps, one of the deacons of that church, and is a very regular attendant at its meetings. His absence from worship for two Sundays last winter, because of a cold, was the only time he had missed a service for years. When practically one hundred years old during the temporary absence of his pastor he assisted as deacon in conducting religious services in the church of his membership, his spiritual gifts and abilities often contributing to the edification of his brethren. He has been almost all his life a reader of the SIGNS OF THE TIMES, and is its oldest living subscriber. Mr. Blackwell married Miss Helen Stout, one of whose ancestors founded Hope-

well, and since her death, twenty years ago, has resided with one of his children. The changes in history, politics, science and ways of living that Mr. Blackwell has witnessed during the past century of his life are too numerous even for passing mention. When he came upon the stage of life there were several men living who had fought with General Washington in the Revolutionary War for American independence. Less than thirty States comprised the Union, and most of that vast region west of the Mississippi River slumbered in solitude disturbed only by wild beasts and the untutored savages that roamed amid its native wilds. The first railroads for cars propelled by steam had just been begun about two years before, and people lived in the simple ways that were the custom during that period following the birth of the Republic. The use of anesthetics in surgical operations, the telegraph, telephone, radio, automobile, aeroplane, improved farm machinery, the modern printing press, the gasoline engine, the electric light, electrical devices to save labor, State roads to facilitate transportation, are but a few of the wonderful inventions that this remarkable man has seen come into the world during the time that he has lived. The abolition of slavery, the passing away of the doctrine of the divine rights of kings and the almost universal establishment of republics are some of the political changes witnessed in this time, during which period the United States has become a world power of mighty importance as a factor

to affect the welfare of mankind. Mr. Blackwell has seen the flint lock gun become the repeating rifle of to-day, the candle developed only to give way to the modern electric light, the old fireplace to be followed by the up-to-date furnace, but with the mutations of things natural he rejoices in a living hope, through the grace of God, of a blessed immortality, knowing that the truth of God is eternal, that justice shall prevail, that the blood of Jesus Christ is efficacious for all the election of grace of whatever time, and that through the merit of the atonement of the Son of God the flower of mercy will shed its perfume forever.

ARNOLD H. BELLOWS.

INDEPENDENCE, Mo, March 14, 1932.

DEAR EDITORS:—I have just been reading the SIGNS, which is very comforting to me. I feel sad and lonely this morning, thinking of my dear loved ones that have gone from me to their home beyond this vale of tears, though the good Lord tells us not to let our hearts be troubled, and, If ye believe in God ye also believe in me. The letters appeal to me, and are very comforting. Sister Alice A. Bailey's letter is a dear letter, telling how much she has always loved the Baptists, and about her going with her father to the Baptist meetings. That takes me back to my childhood days. I always loved the Baptists and going with my dear father to their meetings was the joy of my heart.

I was born in Clark County, Kentucky, near Winchester. My father's

and mother's memberships were with the Cain Spring Church, in Madison County, Kentucky. Brother William Rupert was the pastor there in those days. Oh, his voice always sounded sweet to me, though I was just a child. I can look back now and see how the dear members seemed to love each other. I well remember when I was a little girl, not more than nine or ten years old, I was at a Methodist meeting which was called a protracted meeting. The dear old members were shouting. I was sitting back in the congregation and my father was sitting a little ahead of me, and as I looked toward him I wished to myself that I was as good a christian as he was. All at once a bright light shone around me, an oblong bowl came down on my lap and birds sat on the edge with their mouths open singing. I was made happy and felt like shouting, but kept my seat, thinking the dear old people would think I was too young and did not know what I was doing. I told my mother about it when I got home, and she said, Honey, that was God's work. I have had others tell me it was only my imagination. If I can only have that happy feeling when God calls me it will be a peaceful parting from this earth. The love of God shed abroad in our hearts causes love and harmony in the church. Oh, it is humiliating and heart-rending to see our churches out of harmony. The dear sweet songs of Zion do me good. I want to be found trying to do the things that are pleasing in God's sight. I feel that God has wonderfully blessed me all through

life. I have received more than I deserve, for God is merciful. It gives me delight to speak of that glorious happiness that I was blessed with when I was a little girl. Hope makes me not ashamed. It does no good to cast our pearls before the swine, for they will turn and rend us, not being enlightened by the Holy Spirit of God. It does me much good to be in company with the dear people of God, but many of our loved ones have gone to their eternal home. May God be with us in meeting them in glory.

I do hope you can find space in the dear SIGNS for these few lines, not that I think they will be of much interest, but I do love the dear ones who write such consoling, precious letters. I have been reading the SIGNS for many years. Brother Thomas Records advised me to take it. The Lord has called him from this world and I hope he will be blessed in singing his praises for evermore.

I will close, hoping this will be in harmony with each and every one. May God bless us all and save us in glory, is the prayer of your unworthy sister,

(MRS.) TEMPIE C. GAINES.

INDIANOLA, MISS., May 6, 1932.

DEAR EDITORS:—Inclosed find one dollar to pay for the SIGNS up to December. I wish I could send more to help along the cause I hope I love for Christ's sake. I am very poor in this world's goods, but if I ever am able to help you I will do so. This grand and glorious doctrine the SIGNS and *Lone*

Pilgrim advocate has been coming into my unworthy home ever since 1925, when I was picked up and thrown headlong into the church, as it seems to me, for when I left home I had no thought of joining. I had not heard an Old Baptist sermon since I was thirteen years old until I joined them at the age of forty-three years. This proves to me that God works in a mysterious way and that his ways are past finding out. I want to relate a few things I remember since I was a little child that are sweet and sacred to me until this day. I was at a Primitive Baptist meeting, and the pastor, old brother Wilkerson, a one-armed preacher, spoke of some denominations electing delegates to go about over the country collecting for the Lord. Some did not have money to give, so would give meat, corn, molasses or potatoes, and he said he did not know God Almighty ever wanted any of those things. That sank deep into this old benighted sinner's heart, and I hope just such joys will keep on ringing in my soul until time here in this old sin-cursed world will be no more. I used to stay at my grandfather's home when I was a child and go to school. I would get his SIGNS OF THE TIMES and read the experiences, and say to myself, I hope when I get old I will be an Old Baptist. I seemed to think one had to be old before he could join them. While I was burdened and cast down, almost ready to die, a voice kept ringing in my ears to do something to set a good example before my little children. I heard no preaching but Missionary Baptists, so

thought that if I joined any denomination I would get relief. I lived with them for twenty-two years, but was not satisfied. I am satisfied with it all now, for I feel God let me live with those dear "live and do good" people until I ran the whole length of the law. As I look back over my past life and see how it takes the law as a school-master to bring us to Christ, it is no wonder we have to bow our heads in shame and smite upon our breasts, and cry, Lord, have mercy upon us sinners. The doctrine of election is sweet and of much concern to me. I know that if I am not one of the elect I am bound to be a vessel of wrath fitted to destruction, but I have a faint little ray of hope that I am a vessel of mercy which God has afore prepared unto glory. If I am not deceived, election goes all the way to salvation. It is meat and drink to this poor sinner, the least in God's kingdom, if one at all.

Your little sister,

OLIVE E. ROBERTS.

GREENVILLE, ILL., July 19, 1932.

DEAR EDITORS:—My father, Elder John Willeford, passed away April 21st, 1932, and he had numerous Minutes, books and publications of the Primitive Baptists that he had collected during the last seventy years, and I expect some of them would be valuable to some people, if we knew who wanted them. Among them are Hassell's Church History and Dr. Gill's works. Most of them are in good condition.

Sincerely yours,

POLLY W. MOLLET.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1932.

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

A DEAR sister in New York State whom we esteem very highly requested quite a long time ago that we give our views on the above words. They are a portion of the twenty-third verse of the fourth chapter of the gospel according to Luke. At the time the request was received we did not see anything at all in these three words. They were just words, and that was all. While we cannot lay claim at this time to having any special light upon them, we have been asked by the Publisher to prepare something for the SIGNS, and having nothing else in mind, we will draw the bow at a venture, hoping that God will direct the arrow and cause it to fall where it will mean something to some

one. We are persuaded that only such characters as David and Jonathan will understand the significance of the matter. Reference is made by the Savior in this verse to his fame in Capernaum, where he had wrought many wonderful miracles. He had healed others of the palsy; had cured a poor woman with an issue of blood of twelve years standing, after she had spent all that she had among the physicians of the land, proving them to be utter failures, and she had only grown worse. He had also cured Peter's wife's mother of a fever, restored the withered hand of a man, and had raised Jairus' daughter from the dead. We might add, with John, Many other things did Jesus, the which if they were written in a book the world itself could not contain them. Doubtless there were all manner of sickness and disease prevalent among those of his own country, to say nothing of his personal sufferings as a man, having gone forty days without food and been exceedingly tempted of the devil. Jesus, who was discerning their thoughts and knew what was in their minds as they meditated upon his wonderful works abroad, was aware that they could not reconcile his seeming indifference to his own and their afflictions, and said unto them, "Ye will surely say unto me this proverb, Physician, heal thyself." They had just been held spellbound under the sound of his voice while he expounded that marvelous text: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." They were so enraptured, we are told, that the eyes of all them that were in the synagogue were *fastened* on him as he told them that "This day is this scripture fulfilled in your ears." We have some slight understanding, we hope, of what it means for one to fasten their eyes upon those who preach the gospel in its purity. We have been convinced in our own soul on different occasions that the earthen vessels upon which our natural eyes gazed were chosen of God to bear his name unto the Gentiles. Continuing the testimony, we are told they "all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Yet, they said, "Is not this Joseph's son?" Truly, they were mystified. Having witnessed that the Spirit of the Lord was upon him, that he had been anointed to preach the gospel, which is the power of God unto salvation, to the poor; that he had been sent of the Father to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that were bruised; to preach the acceptable year of the Lord, it seemed absolutely a contradiction to all of this to observe that he was yet a man of sorrows and acquainted with grief, and that as pertaining to the things of the world, even though it was made by him, yet he was less fortunate than either the beasts of the field or the birds of the air, for he had been heard to say, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. The ways of God are entirely too deep for human reasoning to fathom; they are past finding out. The life of every child of God is a paradox. They are continually inquiring with Rebecca, of old, If it be so with me, why am I thus? Earthly wisdom cannot comprehend why Jesus was "*led by the Spirit*" into the wilderness, being forty days tempted of the devil," as we read in the beginning of this chapter, nevertheless such is the record. Why our Lord should have gone without food and in his extreme hunger have suffered at the hands of Satan such awful temptation is something natural mind will never understand. The devil said to him on the occasion in question, "If thou be the Son of God, command this stone that it be made bread." Jesus replied, "It is written, That man shall not live by bread alone, but by every word of God." We would understand from this that not a single word hath God spoken in vain, but that there is a purpose to everything under the sun—a time to hunger as well as a time to eat, and so on, *ad infinitum*. How all-comprehensive are such words from the mouth of our Lord. On another occasion he asked, The cup which my Father hath given me, shall I not drink it? Did it not contain all of the gall of bitterness that was heaped upon him as the sinbearer of his people? Again, we hear him asking, Ought not Christ to have suffered these things, and to enter

into his glory? The two disciples with whom he talked after he, beginning at Moses, and all the prophets, expounded unto them in all the Scriptures the things concerning himself, began to understand, but as soon as their eyes were opened and they were enabled to know him, he vanished out of their sight. His words had had a telling effect, however, for their heart had been made to burn within them while he talked with them by the way. It was the purpose of God that his Son should suffer ignomy and shame and be tempted in every conceivable way by Satan, but the great red dragon was not to prevail over the Lamb of God; rather was he to destroy him to whom had been given the power of death. How wonderful that he should come forth from the temptations of the devil and "return in the power of the Spirit into Galilee" to his brethren. Without this, how could he have succored his people whom Satan is continually wallowing, as it were, in the mire, and overcoming them with all of his deceivableness of unrighteousness. Is it not by reason of his having been tempted in all points, like unto his brethren, that he is able to appear as their Elder Brother, or their High Priest whose feelings can be touched with their infirmities? Sometimes we are made to hope that the seemingly full measure which is wrung out to us, when we can apparently stand no more, is for the testimony of Jesus and the fellowship of his sufferings. Faith is in exercise when such is the case, and it is declared the just shall live by faith. We can then take courage in the

thought that he who has been called to feed the flock of God which he hath purchased with his own blood must himself first be a partaker of the things which he declares to others, whereby they are comforted by the mutual faith of each. Notwithstanding the fame of Jesus in Capernaum, in Nazareth, his own country to which he had returned, he was just the son of the carpenter, Joseph. There was probably some selfish pride in their desiring that he should do similiar works in their midst, but Jesus said, No prophet is accepted in his own country. That was not the time and place for him to make his glory known. He must hang upon Calvary's cross between two thieves, and have those that passed by to rail on him, wagging their heads, and saying, "Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross." Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. These were but some of the jots and tittles of his word which had to be fulfilled, as declared in the Scriptures, and nothing could fail. All that had been written concerning him must come to pass, but the bounds which had been fixed by God's eternal decrees could not be passed, hence not a bone of his body could be broken. As for himself, no trace of a single selfish act can be found. He came not to be ministered unto, but to minister. His life was spent for others; he laid it down of his own accord, according to the will of God, but when his hour was come to

take it up again, he came forth conqueror over death and hell, as King of kings and Lord of lords, in great power and glory. It is because of this belief and the hope which we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec, that we are persuaded that nothing shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord. Oh that the cause of Christ might be dearer to us all, and that we might give ourselves more freely, more unselfishly and more devotedly to his worship and praise! The times and experiences through which we are passing are teaching nations and individuals, we believe, that the greed for gold has been the greatest curse that has ever been visited upon the human race, and we earnestly hope that the lesson shall not be in vain, but that there shall be a turning unto the Lord and a diligent seeking after righteousness. The things of the greatest worth, of priceless value, to the human race and to the people of God, have been born as it were of a woman in great travail, and if it be the will of God to favor Zion and prosper her before him, we are certain that nothing can hinder it. May he give unto us that knowledge of himself which shall cause us to abhor ourselves and repent in dust and ashes, that he may become all and in all to us, and may we seek to emulate him to whom it was said, "Physician, heal thyself."

R. L. D.

THE "SIGNS OF THE TIMES" ONE HUNDRED YEARS OLD.

WITH the August issue of the SIGNS OF THE TIMES it rounded out one hundred years of its existence. The first number of this publication made its appearance August 8th, 1832, according to the date line on its first page, and on August 8th, 1932 (one hundred years later), the *Middletown Times Herald*, a daily publication of Middletown, N. Y., contained an article giving the history of the SIGNS for the one hundred years, and as we feel it will be of interest to our readers we give it space in our columns, omitting only a few facts of purely local interest.

Late in the summer of 1832 Elder Gilbert Beebe of Middletown realized his ambition to set forth in a form more enduring than the spoken word matters which he deemed it proper to bring to the attention of Baptists and sentiments intended to protect the church against modern and liberal encroachments. To him there appeared to be opportunity for another Baptist publication, and apparently there was. His SIGNS OF THE TIMES, first issued August 8th, 1832, is still a sturdy publication changed only in that it is devoted now, according to its cover notation, "to the Old School Baptist cause" rather than "exclusively to the Baptist cause," as was that first issue. The Beebe family has been its publisher throughout its history, and a Beebe has been its editor much of the time. Something of the constant and conservative character of the denomination seems

embodied also in the fact that for nearly three-quarters of its history the freshly printed SIGNS have rolled from the same press, a veteran now with few competitors in the matter of longevity. First published in the interim between that dissention-riven meeting at Baltimore, Md., in May, 1832, and the famous Black Rock, Md., meeting in September of that year, when the Old School Baptists definitely set themselves apart as a distinct group within the Baptist denomination, the SIGNS is in the anomalous position of being both child and foster-parent of the Old School sect. It probably never would have been published had not fiery and determined Elder Beebe felt the need of getting before a larger Baptist public than he could command with his voice the truths and principles which he contended made up the true religion and which the new school of thought seemed to be ignoring and crowding out of the church altogether. And, once started, the SIGNS fostered the conservative cause as no other force outside of the Elder himself fostered it. Never an official publication of the church, it nevertheless has been the printed embodiment of the Old School Baptist cause, the mouthpiece for the writings of its Elders and laymen for a hundred years; and through all those decades of changing manners and morals and styles in religion, as well as in clothes and the printed page, the SIGNS OF THE TIMES has changed as little as the denomination itself. Indeed, its greatest change—the announcement that it was devoted to the

Old School Baptist cause rather than simply to the Baptist cause—was really more a change in form than fact. In fact, the SIGNS always was devoted to the Old School cause. There undoubtedly would have been no SIGNS had there been no Old School cause to foster. The first number was made up of denunciations of the new doctrines, or lack of doctrine, and of exhortations to the faithful to resist the formation of “Bible, tract and missionary societies, theological seminaries, Sabbath School Unions,” and so on, as modern mistakes not approved by the true church. It was militant against those who would tamper with the true religion as Elder Beebe saw it.

The second issue, published nearly four months later, was even more militant. That was after the Black Rock meeting, and Baptists then were either Old School or New. The SIGNS was frankly Old in a thoroughly up-to-date manner. Profusely ridiculed by recognized publications of the church from which it had seceded, the SIGNS became known far beyond the limitations of its original circulation, and Elder Beebe was quick to recognize the value of mention, regardless of its tone, in rival publications. The SIGNS of to-day is less militant, but fully as conservative as that of 1832. The August number, just published, is composed chiefly of correspondence regarding the church and its beliefs between brethren and sisters of the faith, couched in phrases that would seem far more fitting under a 1832 than a 1932 date line. Like the first SIGNS, the newest number is

arranged in two wide columns to the page and entirely unadorned by any of the frills of modern printing, though the size of its type is very much kinder to the eye than that of the first number. It seems that in the opinion of its elder-editor the SIGNS had a second birth. So long a period elapsed from the time of publication of the first issue to the second, and such changes had taken place in the church that he designated the November issue, as he had the August issue, Vol. 1 No. 1. Lineal connection between the two was acknowledged, however, in profuse editorial apology and explanation for the lapse. Founded as a weekly, the SIGNS has gone through various mutations to settle down now as a monthly publication. For exactly a century the Beebes, father, sons and grandson, have assumed or accepted its publication as a trust, and for much more than half its career it has been printed on the same press, though at different Middletown addresses. Elder Gilbert Beebe was the main factor in the publication of the paper until his death. Elder Benton Jenkins took up the editorial responsibility then, but a few years later the Beebe name appeared again at the head of the staff as Elder William L. Beebe followed in his father's footsteps. Since him there have been Elder F. A. Chick, Elder H. C. Ker and Elder H. H. Lefferts of Leesburg, Va., as editors.

Elder Gilbert Beebe came to New Vernon, N. Y., from New England a short time before 1832 at the invitation of the Baptists in this region to take

charge of the New Vernon and neighboring churches. According to one historian, the first SIGNS, prepared at New Vernon, was printed at the *Independent-Republican* office, in Goshen, N. Y. That continued for a year, until the Elder managed to assemble a printing plant at New Vernon. In 1836 Elder Beebe changed his place of publication to Alexandria, Va., but stayed there only about four years. He moved back to New Vernon, and then came to Middletown to take over the plant of the *Orange County News*, at 17 Orchard Street, where the present Gilbert Beebe got his first whiff of printers' ink.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Kingwood Church, of Locktown, Hunterdon County, New Jersey, to her sister associations with which we correspond, sends greeting.

DEAR BRETHREN:—Once again we have been made glad to receive your messengers and ministering brethren. They have come to us preaching the gospel of peace and love in Christ Jesus our Lord, and harmony and good fellowship have abounded.

Our next session is appointed to be held with the First Hopewell Church, of Hopewell, Mercer County, New Jersey, beginning on Wednesday before the first Sunday in June, 1933, when we hope to again meet and greet your messengers.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, at home, Leesburg, Va., August 18th, 1932, William G. Lefferts and Miss Alice Virgin, daughter of F. M. and Alvina Virgin, of West Allis, Wisconsin.

By Elder J. J. Collins, at his residence, R. 2, Newton, Alabama, Mr. James M. Tindell, of Hartford, Alabama, and Miss Hildred Matthews, of Slocomb, Alabama.

By Elder H. C. Ker, at his residence, in Delmar, Md., May 21st, 1932, Ira Lee West and Miss Sarah Elizabeth McGee, both of Laurel, Delaware.

By the same, July 6th, 1932, in the Old Baptist meetinghouse at Locktown, N. J., Samuel Louis Bodine and Miss Ida Rittenhouse Styker, both of Flemington, N. J.

By Elder G. E. Coulbourn, at the home of the bride, June 11th, 1932, Mr. Thomas Scott McElrath and Miss Dorothy Virginia Mellott, both of Salisbury, Md. Miss Dorothy Virginia Mellott is the daughter of the late Elder J. C. Mellott. They are making their home with the bride's mother, Mrs. Alice Mellott, Salisbury, Md.

OBITUARY NOTICES.

MRS. MARY WALKER OAKLEY was born December 27th, 1840, in the State of Tennessee, moved to Arkansas when a small child, and died at her home, near Fordyce, Ark., September 18th, 1931, being at that time over 91 years of age. Sister Oakley was married to Ruffin Oakley November 4th, 1860, and to that union were born six children, four of whom survive her: Thomas R., George, Sue and Mattie Oakley, the others having preceded her in death. Her husband died August 29th, 1886, leaving her in the home where he brought her as his bride, and there is where she spent the remaining portion of her life with her son George and the two girls. She was the last of a family of six girls and two boys. Besides the four children, there are nineteen grandchildren, twenty-five great-grandchildren and a great number of friends who mourn her death. She joined the Primitive Baptist Church at Pilgrims' Rest nearly forty years ago and has ever lived true and unwavering to the faith, and a more devoted or better christian I do not suppose has ever been found since the days of the apostles. She was well and fully grounded in the doctrine of predestination of all things, and God's perfection, and during all the confusion among the Baptists nothing ever moved her. Her presence at our meetings was always inspiring as she had such a wonderful and cheering manner to those of like faith. In fact, few were her equal and none her superior in that mother-like spirit by which she was so deeply led. Ever one loved "Aunt Mary,"

as she was called, and oh how we have missed her since her death, especially the writer, as she was most of the time present at our meetings. The church and the South Arkansas Association have lost a great and faithful friend and member, but we feel assured that our loss is her gain eternally.

The writer was sixty-five miles from home attending our Association at the time of her death, as she died the morning the meeting began, and runners were sent for me to return and conduct her funeral, which I did, leaving my office of Moderator in the hands of our beloved Elder John T. Everitt. The funeral was held at Princeton, Dallas County, Arkansas, Saturday evening, September 19th, 1932, where we laid her dear old body to rest until the time when God shall call all the sleeping dust of those who die in him, whom he will bring with him, and in that morning all who hear his voice shall come forth, and shall be changed in a moment of time, in the twinkling of an eye, and shall be caught up and be like him and be forever with him.

ALSO,

MRS. MARTHA ELLEN (ADAMS) EASTERLING died at the home of her son, James A. Easterling, near Fordyce, Ark., November 1st 1931. She was born near Bolivar, Tenn., November 1st, 1840, moved to Dallas County, Arkansas, December 24th, 1848, was married to Jones Easterling July 16th, 1865, joined the Primitive Baptist Church at Liberty Church November 17th, 1874, and was baptized by Elder T. B. Little. Sister Easterling was one of the mothers in Israel among our people. She was one who loved the cause, and, if possible, was found at her meetings. She knew the truth and from whom she had received it, and nothing gave her greater pleasure than to hear of the wonderful works of God, and the full and complete salvation finished in the death of the Son of God, and she never failed to contend for and defend that doctrine against all encroaching enemies of the truth. We miss her more than I can express, but we have to bow in humble submission to the will of him who doeth all things well, for he it is who giveth and who taketh away. Sister Easterling and sister Oakley came into the South Arkansas Association soon after the Civil War and were among the people who were in the organization of this Association, and when the division came the doctrine of conditional salvation had no charms for either of them, and they stood with the writer and gave him strong courage to battle on for the grand old doctrine of salvation by grace and grace alone. As a woman and citizen, sister Easterling was one of the best and all who knew her respected her in the highest degree, and every one had a good word for "Aunt Matt," as she was called, even if they did not like her religious views. She and her husband had two children, who still survive. Her good husband died a few years ago, since which time she made her home with her two boys, Howel and James,

but spent most of her time at James' home, where she passed away in peace and trusting in that faith she had so long lived and trusted in for her hope beyond death.

Her funeral was largely attended and was conducted by Elder John T. Everitt and the writer, at Bethesda Cemetery, at what is called Old Chambersville, Calhoun County, Arkansas. May God's richest blessing rest upon all who mourn.

Written by her pastor,

V. R. HARRIS.

Our dear sister in Christ, **MRS. RACHEL CAROLINE HASTINGS MITCHELL**, departed this life April 3rd, 1932, at her home, near Salisbury, Md., aged 68 years, 6 months and 19 days. She was born September 14th, 1863, the daughter of the late Mr and Mrs. Eli Hastings, of near Delmar, Delaware. She was the oldest granddaughter of the late Mr. and Mrs. Winder Hastings, of Delmar, Del., who were standard-bearers of the Old School Baptist denomination in this part of the country. As a child, sister Mitchell spent much of her time with them and was dearly beloved by them. In 1885 she was married to William C. Mitchell, to which union were born the following children, who, with our friend, Mr. Mitchell, survive her: Olive, Thurman, Victor and Horace. Olive is now Mrs. Wilber Carey, of Philadelphia, Thurman and Horace of Salisbury, Md., and Victor, of New York. She is also survived by two sisters: Mrs. G. H. Bradley and Mrs. Laura E. Knowles. The immediate cause of sister Mitchell's death was apoplexy, having suffered two strokes previously: on June 14th, 1931, and December 21st. On July 30th, 1898, she united with the Old School Baptist Church of Salisbury, Md., and was baptized by the late Elder S. H. Durand. Although she made no great display of her devotion to the church, it was deep and abiding. She loved the doctrine of God and all those who love the same truth. Her home was always open to the members and friends of the church. The writer, having known her from her childhood, also her father, mother and grandparents on both sides of the family, was requested to write her obituary. She was a modest, refined girl, possessing noble traits of character, all of which were more and more manifest as years increased.

The funeral services were conducted by her pastor, Elder G. E. Coulbourn, of Cape Charles, Va., at her late home, assisted by the writer. Interment was in the family plot in Parsons' Cemetery, Salisbury, Md. A very large concourse of people attended the funeral, manifesting their high regard and esteem for her. We shall miss her, but by her household more than words can express. We all love and sympathize with them, but this neither reaches the spot nor fills the vacancy.

Her lifelong friend,

H. C. KER.

THE sad news of the death of **ELDER S. S. PICKETT**, of Armond, Florida, has come to me, and also a letter written by one of Elder Pickett's daughters to a friend, Dr. L. W. Warren, better describing it than could the writer, so I inclose the letter to be published with these remarks. It was the writer's pleasure to meet Elder Pickett on a visit to the Salisbury Association several years ago, and to hear him preach the gospel, as he was gifted in doing. Later it was my pleasure to visit him in his churches and to see how wonderfully they loved and esteemed him, their pastor. Elder Pickett made the second visit to the Salisbury Association and was well received and his preaching was to the edification and comfort of those present, and they will regret to learn of the death of this brother, not that they feel he is not better off, but those left behind, his family, brethren and friends, will miss him. May the Lord reconcile us to his will in this, as in all other things.

G. E. COULBOURN.

BARTOW, Florida, June 20, 1932.

Dear Dr. Warren:—I am writing this to you, as I thought it might be best you break the news to Mrs. Warren. My father, Elder S. S. Pickett, died Thursday a. m. at 1 o'clock, June 16th, 1932, was buried at Ormand Church cemetery at 3:30 p. m. of the same day. The doctors say it was complications, but an abscessed kidney breaking was the cause of death. He was sick ten days, and in a coma for the last eight hours. Just before his last breath, though, he smiled as pretty a smile as ever was on his face. After he was dressed and laid out he looked as if he was ready to speak and a smile was on his face. I would appreciate your letting the folks up there know, and write the Baptist papers there that Dad liked so well, and should they put an obituary notice in them I would thank you to have a copy sent to me. Tell the folks not to grieve for him for he wanted to go, and he went smiling, but to remember me in their prayers, for I am so lonely without him.

ELLOUISE PICKETT GEIGER.

CHANGE OF ADDRESS.

I am expecting to leave New Mexico in a few days, so you may change my address from La Mesa to 604 Pasadena Street, San Antonio, Texas, and insert a notice in the SIGNS so my correspondents may address me there. My health is not improving in New Mexico, but gradually declining, and the letters I receive from the dear brethren are of great comfort to me, even though I cannot answer all personally.

As ever, your brother in bonds,

J. B. BOWDEN.

MEETINGS.

The Maine Association is appointed to be held with the Bowdoinham Church, at Bowdoinham, Maine, September 7th, 8th and 9th, 1932. All who love the truth are welcome.

GEORGE R. TEDFORD.

Box 107, MEDFIELD, Mass.

The Lexington-Roxbury Association is to convene with the Olive and Hurley Church, at Shokan, Ulster County, New York, Wednesday, Thursday and Friday, between the second and third Sundays in September (September 14th, 15th and 16th, 1932). Those coming by automobile Tuesday p. m. come direct to the church and there will be some one there to direct them to places of entertainment, also the trains will be met Tuesday p. m. and Wednesday a. m. All lovers of the truth are invited to meet with us.

ORVILLE WINCHELL, Deacon.

Because of the depressed condition of the brethren composing the San Marcos Association, we deem it necessary to discontinue, or call in the associational meeting for the present year, which was to be held with the Providence Church, near Blanco, Texas, September 23rd, 24th and 25th. We feel a delicacy in doing this, but it seems to be unavoidable at the present time, and we think best (if possible) to hold the meeting at Providence in 1933 at the regular time. Our churches being scattered so far apart makes it inconvenient.

J. B. BOWDEN, Moderator.

The Original South Arkansas Primitive Baptist Association will convene in her ninety-first session with Pilgrims' Rest Church, at Fordyce, Dallas County, Arkansas, Friday, Saturday and Sunday, September 16th, 17th and 18th, 1932. Pilgrims' Rest Church is located one-half mile south of Cotton Belt Railroad station. Cotton Belt and Rock Island Railroads operate trains daily to this point, also Highway buses from all the highways arrive four times each day. This church is easily accessible from every direction, either by train, bus or auto, to all who desire to visit us. We invite all Regular Old School Baptists, especially ministers, to meet with us at this time and place.

V. R. HARRIS, Moderator,

FORDYCE, Arkansas.

J. L. WATSON, Association Clerk,

TINSMAN, Arkansas.

The Original Mount Zion Association of Regular Predestinarian Baptists will meet in its ninety-first annual session at Oak Grove, Jackson County, Missouri, on Friday, Saturday and Sunday, September 30th, October 1st and 2nd, 1932, beginning at 10:30 a. m. The meetinghouse is one mile south of Oak Grove, on Highway 24 E. Oak Grove is on the C. & A. R. R., and on U. S. Highway

No. 40. We gladly welcome all lovers of the truth.

DANIEL A. J. ADAMS, Moderator.

(Mrs.) J. W. TAYLOR, Clerk.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1932. We especially invite ministers and brethren of our correspondence to meet with us, but also all others who love the truth and who desire to meet with us. Do not wait for any special personal invitation, but come: all you who can and will. The place of meeting can be reached by bus and by private auto, but not by train. All who come by way of Washington, D C., and wish to be conveyed to the meeting, take Winchester busses, via Lee Highway, and get off at Lenah, Va., if they come Tuesday. Those who come Wednesday morning will get off at the meetinghouse. Those coming in private auto will come out of Washington over Lee Highway to beyond Fairfax Courthouse, where they will take State Route 50 to the meetinghouse. Please watch the October SIGNS for further information as to bus schedule.

C. M. TURMAN, 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 (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.

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1315 Columbia Avenue

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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

**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 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 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.

Cedar Creek Church meets every fourth Sunday at the home of sister N. J. Preston, 116 Center Street, Oregon City, Oregon, at 10:30 a. m. Those coming by stage, steam train or electric car get off at Seventh Street, take elevator to top of the hill, cross trestle over railway tracks, turn to the right, go two blocks on Sixth Street to Center Street, thence five and one-half blocks south on Center Street to 116, house number, between First and Second Streets. Lunch at noon.

S. B. MOFFITT, Moderator.

J. B. SALLIE, 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.

"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 123 pages, in handsomely colored paper covers, and cloth binding.

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MIDDLETOWN, N. Y.

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.

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 100. MIDDLETOWN, N. Y., OCTOBER, 1932. NO. 10.

POETRY.

TRENTON, New Jersey.

DEAR EDITORS:—Not having bothered you with anything from my pen for a long time, I would like to have the following verses reprinted in the SIGNS, as they express my feelings at this time better than anything I now could write. They were printed in the SIGNS in 1869.

CASPER G. FETTER.

IN A TIME OF AFFLICTION.

Dear Lord, in trouble's gloomy day,
I'll humbly seek thy face, and pray.
To all my mournful cry attend,
And help, and peace, and comfort send.

Prostrate before thee in the dust,
I'll own thou'rt holy, wise and just;
Thy strokes I can, with truth, assert
Are lighter far than my desert.

Yet, Lord, permit my soul to plead
For help, in this my time of need;
O make, and O preserve me still
Submissive to thy holy will.

Give me a meek, a lowly mind,
Believing, patient, and resigned;
And make me learn, my gracious God,
Obedience, by thy smarting rod.

Let not my heart with proud disdain
Against thee murmur or complain;
Nor let a hard or stupid frame
Dishonor thy most holy name.

Though the fierce tempest now is strong,
And though 'tis dark, it won't be long;
I humbly hope for better days,
To speak, and sing, and live thy praise.

But oh my brightest times will be
When I thy face in glory see:
Released from every painful care,
Nor sin, nor trouble enter there,

THE MAN OF GALILEE.

It comes to me,
The sweetest story ever told;
'Tis found recorded
In the everlasting Word,
How God in Jesus Christ,
To vanquish every foe,
Went forth from Galilean lands
Of long ago.

The Man of Galilee,
The Man of Galilee,
This man went forth to die,
To die for you and me;
And never was there known,
In all the world above,
Nor yet upon the earth below,
Such love—such love.

He died, and rose again,
This Man of Galilee
Oh glory to his name,
He died for you and me;
He rose a conqueror,
Who died for sinful men;
He lives, this Man of Galilee,
He lives again.

We'll see him by and by,
Some day "in Galilee,"
In that "New Earth," our home,
Our home that is to be.
Our Lord is coming back,
Awake, my soul, and sing,
Watch for the Man of Galilee,
Watch for the King.

The Man of Galilee,
The Man of Galilee
What joy and bliss divine,
Since I have come to be
In touch of heart with God,
The man of Galilee.

Written by

ANDREW SHERWOOD.

CORRESPONDENCE.

PSALMS XLVI. 4.

"THERE is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High."

First in my mind is the river which has its source in eternity, in the Trinity: Father, Son and Holy Ghost. It is a pure river, flowing from Alpha, the beginning, to Omega, the end, from eternity to eternity, into that place of broad rivers and streams wherein goes no galley with oars, nor gallant ships pass thereby. It is the river of salvation, and on either side of the river was there the tree of life. This river flowed for the rejoicing of the city of God. It is the Lord's seal that they are his and is for the gladness of the church. The elect while in time must have evidence, assurance of salvation, so the streams are given for gladness and are the testimonies through the inspired men of old written for our comfort. First, we have predestination, the foreordained plan of God, and as "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein," he has the absolute right to carry out his plan to the uttermost. The first commandment was given to Adam, that he was not to eat of the tree of the knowledge of good and evil. God is the law-giver, and being holy, without sin, above the law, he can do no evil. He created the wicked for the day of evil, he raised up Pharaoh for the persecution of the Israelites and gave Satan leave to afflict Job, and every act, both good and evil, ever performed on the earth was in the foreordained plan of

God, else how could his power be complete? Every heaven-born child of God trusts in an all-powerful Being, and believes in a Lord over all; if they do not, there is no hope for them. He can do no sin, for sin is no part of him. He is not, never was and never shall be a partaker of or the author of sin. Sin came by the fall of man, and God was before man. To use an inadequate expression, I will say that sin in God's hand is the means to manifest his power over sin and proves the sovereignty of the Most High.

Now we come to election, which for the purpose of showing forth the reason of his plan, the fulfillment of which and the application of its power, we find that God over all purposed that out of all creation a people should be called by his name to testify of his omnipotence. After Adam we have Abel, who was the first to manifest that by the shedding of blood there is remission of sin. His sacrifice of the lamb was acceptable to God. Abel himself did not escape death, even though his sacrifice was pleasing to the Lord, for as he was the seed of Adam, the truth of God's words to Adam, "Ye shall surely die," must be fulfilled; but the heritage of the Lord did not die, for with Seth came the assurance: For God hath appointed me another seed instead of Abel, whom Cain slew. So we can trace the elect, called of God, through all the holy Scripture, and the seal is, "The Lord knoweth them that are his." God has given to his elect from among all nations a hope in the eternal habitation of God, a rest from the presence of sin.

Having been shown the plan of salvation, and the ones for whom it was ordained, we come to the sweet, though bloody, stream of atonement which flows from the wounds of the Redeemer, who was pierced by wicked hands that the elect should have salvation. These wicked were created for that purpose, and yet God cannot be the author of sin. That act was the most cruel of all acts ever committed, for innocent blood was shed for sinners. "We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." These three, predestination, election, atonement, are the first three streams of the river of salvation, and because of these the called of God may fully enjoy the fourth: the vital unity of Christ and his people. They shall be mine, saith the Lord of hosts. After tasting of the joys of these streams, can we not come to the wonderful theme of the resurrection? Christ's words are, I am the resurrection and the life. Paul writes, speaking of the body, "It is sown in corruption; it is raised in incorruption." Not grows into, or swallowed up into incorruption, but raised, lifted up. There is no obstacle, no hindrance in the way of its being raised. Death is necessary in order that the body should be raised. Some have said flesh and blood cannot inherit the kingdom. If that means the flesh and blood that we know (and I think it does) which has inherent in it the germs of decay, then those words are true; but in the likeness of Christ's own body, which could in no way become corrupt, could

not decay, every heaven-born child of God shall be raised in that likeness. As we have been created in Christ, so also shall we be raised in Christ. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Not the seed, but the ripened sheaves, the seed of which was planted in this earth, and which shall be raised up in the perfect image of Christ, and they shall be satisfied when they awaken in his likeness. This raising of the body is no new thing in our belief, our fathers for generations past believed it. John says, "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. If God has so decreed who can set it at naught? "He that raised up Christ from the dead shall also quicken your mortal bodies."—Rom. viii. 11. Now, if by the power of God our mortal bodies were quickened, and given natural life, as we read that he "breathed into his nostrils the breath of life; and man became a living soul," then there must follow death. The body is the only part of man that can die and go to corruption, for the spirit is life and goes to him who gave it.

There are many streams which make glad the city of God, but time cannot be long enough to tell about all of them, the half can never be told. Having so much given us for joy, poor creatures we are that we cannot give the glory to

our Creator, Redeemer and Comforter without strife. Sad it is that we so often make our brother an offender for a word.

Many of the above thoughts were impressed upon me while I was listening to the reading of the fifteenth chapter of first Corinthians at the funeral of a dear sister in Christ. Unbelief is the thing that muddies the streams: unbelief in our brethren, unbelief in our calling, unbelief in the unlimited power of God. Since God predestinated the salvation of man, called him by grace, gave his Son for atonement, planted love so strongly that there can be no eternal separation between Christ and his bride, sanctified the elect, preserving them through time and calling them unto the power of the resurrection, how then can we doubt that the dead are raised up? The Bible is written for our comfort in the spiritual life, also for instruction and reproof in our natural life. It is not all prophecies or allegories, but plain truth easily read. God made man of the dust, he will also call him from the dust, but no dust will cling to him. As we lay aside our clothes at night to rest, so also shall we lay aside sin, the evils of the flesh, and come forth in the likeness of Him who died to make this certain. This is the truth, for the Scripture teaches it, and each must be shown it for himself, so why set ourselves against each other in these things? God will not be mocked, neither will he allow one iota to be taken from the glory of the Godhead; the plan, the fulfillment and the appli-

cation are all in his hands. We all are not in need of the same manner of the application of the Spirit, some may have leprosy, some sore boils, some temptations of the flesh, some lameness, but whatever is needful is so applied. How often we forget that Christ died for us, and through that death made us heirs of God. Then we find that pride, conceit, arrogance, uncharitableness, hurt our brother. When flesh is in evidence, then Christ is hidden and it is easy to forget his mercy.

I hope God will correct and chastise me if I have said anything amiss, anything that fails to ascribe power to him. If I have written the truth, may some poor soul have comfort as God sees fit to give it. I want always to feel passive in his hands and know no will but his. If I am one of the sheep of God's fold, he will continue to chastise me, love me and cause me to grow in the knowledge of the truth, and God be praised.

E. L. FETTER.

TRENTON, New Jersey.

KINGSTON, New York.

DEAR EDITORS:—Inclosed find a good letter written to my daughter Lillian by Elder Arnold H. Bellows, which was greatly enjoyed by her, also by the rest of us, and I thought we would pass it on to the household of faith that they, too, may enjoy it.

I feel to write a little of God's goodness in restoring our daughter to us when medical skill could do nothing and the doctors said she could not live. She has been in bed twenty weeks and had two operations, but thanks be to

almighty God, she is slowly improving. It has been a wonderful demonstration of God's power and mercy to poor sinners. He has not only restored her, but there is also great evidence of the work of grace in her heart. She has been given wonderful faith in her God.

Yours in hope,

ORVILLE WINCHELL.

ROXBURY, New York.

DEAR LILLIAN:—It has been on my mind for a few days to write you, but I have not found the time before. You do not know how many times thoughts of you come creeping into my heart and I find something flowing out to you in that loving interest and tender regard one feels for one whom the Lord has singularly afflicted and yet so wonderfully blessed. You are a sermon to me, my dear and precious friend, as I realize that the Lord has brought you down into a very low place that his glory might be manifested in his lifting up your very being in both a natural way and also in a spiritual sense. He wounds and he makes glad the heart by his healing. He bruises but he binds up again, always in love and always in mercy. I believe he has heard your prayer and the answer is registered in heaven and confirmed by your recovering so nicely, slowly but surely. In your patience, possess your souls, is a Scripture that may well apply to you, and you are one of those blessed characters that is spoken of in Revelation in these words: These are they which have come through great tribulation and washed their robes and made them

white in the blood of the Lamb. Those characters have a desire in regard to holy things, they inquire in the Lord's temple, and have faith given them to seek, and that God-given faith is always rewarded. No dead person naturally has any desire of a natural sense, and so if spiritually dead, the one in that condition has no spiritual desire or interest, and the things of the kingdom of heaven are of no concern. Life must precede activity, and so the life which is hid with God in Christ causes you to seek knowledge of God, to desire that the revealed things that belong unto his children shall be yours to enjoy. They already are, as I have witnessed, yours to possess now in an ever increasing measure. Satan had the world under his dominion as the prince of this world because of sin, and the bride, the church, was in bondage, subject to death. Jesus took upon himself the obligation because of his love and electing choice to redeem those that by faith believe, and his death on the cross for those that comprise the church redeemed his people. When he arose from the dead Christ was able to successfully dispute with Satan the possession of those for whom he died, and when Jesus ascended to heaven, before the great Judge of all his title to his bride was confirmed by God, and through the merit of that blood all true believers are presented holy and without blame in love before the Father. Suppose I cannot pay a debt, and my creditor takes a judgment against me and I can own no property until that judgment is satisfied. But if I have

a piece of property, I cannot possess it until that judgment or claim is satisfied. But if that judgment is satisfied, I have a receipt or statement to that effect. Presenting that before the judge or magistrate, I have a title confirmed to any property I may claim by right of possession. So the death of Jesus satisfied the judgment of God against guilty sinners his blood redeemed. The resurrection of Christ was the receipt of that satisfaction, and the presence in heaven of the ascended Jesus was the confirmation of the title of our Lord to his own people. The first man Adam, that is the natural man, has no eternal life in him by virtue of birth naturally and so cannot rise from the dead by and of himself. The first Adam was made from earth only, but Jesus Christ, being born of the Holy Ghost, was God from heaven in the person of the man Jesus, so being God in man, that is, in the flesh, Christ could rise from the dead, for God is a Spirit and cannot die. So you see that when you are born again of the Spirit you have the operation of the power of Christ in your soul, and so you live by faith, because you cannot see his Spirit, and when you pass from this world in death, that same Spirit of God is able, and will raise you from the dead, and as Jesus is with the Father in glory, so will you be. Your trials have been for one reason, that you might be led to think upon his holy name, that when you are restored to health you may testify as a witness unto Jesus of the great things he has done for you, how he has helped you when the power of

man failed, how low down you were and yet he gave you faith and the victory; and in these very things you will comfort others who are afflicted. You will minister to them. So be very patient and you will win out.

I hope when I come to Kingston to come in and visit with you. Love to your parents and kindest regards to Verna and Lelah.

Your faithful friend, and your brother in spirit,

ARNOLD H. BELLOWS.

P R A Y E R .

WHAT does it consist of, or what does a child of God mean when he tries to pray? We find recorded in Luke xi. 1-4, "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil." Now any one that can read and talk can repeat the above Scripture, but unless we have been quickened and made alive, and faith given us, it would not be prayer. We find in Luke xi. 9, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Tenth verse: "For every one that asketh receiveth; and he

that seeketh findeth; and to him that knocketh it shall be opened." This all sounds simple and easy enough, but I want to ask the children of God, Can we when in trouble, and feel to be afar off, smite upon our breasts and acknowledge we are vile sinners, always get relief, or what we ask for? Do we not read in the Scriptures, which we are commanded to search, of famines, sore afflictions of the children of men, and do we not believe those who suffered tried to pray for relief? Now what about it? It seems there is friction or something about it we do not understand. Come, let us reason together and see if we have any light on the subject. Let us take the natural kind and intelligent father, will he at all times give to his children all they ask for, especially when they are of a young and tender age, not capable of knowing what is for their good. No, he will in love give what is best for them to have, when able to do so. If a child ask of his parent a fish he will not give a serpent, or if he ask an egg he will not give him a scorpion, looking over the child for good. But the natural father makes mistakes, but our heavenly Father is perfect, does all things right, makes no mistakes in reference to the time to give and what to give. One might say, Will he not do his will without our petitions or prayers? But, my brother, what is your experience? Do you desire to pray to God when in trouble or sore afflicted? I believe you do, and do we not feel, in the language of the poet, What a privilege to carry everything to God in prayer? We remember we

are commanded always to pray. We notice our Elders in public worship, they will often say, Let us try to pray, and I think well to do so, for at times it is simply a form of words, no praying at all. So, after all, my brethren, I know of no safe way to travel. Abraham did not know his way in a strange land, but if God lead us and guide us we will ere long reach the promised land, and he has promised not to leave nor forsake us. If any lack wisdom let him ask of God, who giveth to all liberally and upbraideth not. Did not God in his own time heed the cries and prayers of Israel when oppressed in Egypt, although they waited long and suffered much? Now God did great things for them, in and through instructions of Moses and Joshua, but it had to be done according to God's will, and at his appointed time. So, after all, we believe still in the same God that changes not, therefore ye sons of Jacob are not consumed, and that he will give grace and glory to them that walk uprightly.

Brethren, I feel to be a great sinner, so I ask you to pray for me when permitted to do so.

Your brother in hope of eternal life,
R. L. DODSON.

DANVILLE, Virginia.

BENTON, Kentucky.

DEAR EDITORS AND READERS OF THE SIGNS:—Knowing that God works all things for the good of them that love him and who are the called according to his purpose, I will try to pen a few words, the Lord willing, for the

readers of this paper, and if it is worth anything to any one give me no praise, for if I in any way know the Lord it is all of him who maketh himself known and teacheth his own, even the least unto the greatest, and most surely if I am one at all I am the least, not worthy in my natural first born state to call upon his name. On waking this a. m. at one o'clock this thought came to me: God yet rules, he has ever ruled his people, and his Son yet lives to make intercession for us, who are so poor and needy that we know not how to pray as we ought, but would with our personal selfishness ask, and if it were granted would consume it on our own-selves the pride of life and the lust of the flesh. But we who hope in Jesus, who feel that God's great love has been bestowed upon us and we are called sons of his, want God's will to be done in us and through us, we want to crown him Lord of all for awaking us out of death and causing us to see by faith the promised land, seeing, as we hope, the kingdom, which we could not see had we not been born of the incorruptible seed that lives forever. In Isaac all the seed was blessed, the covenant made, so he (Isaac) was the child of promise, and in God's time he was given to his parents. So in God's time we are regenerated and made to see and live. Abraham had sons after the lust of the flesh, but only one after the promise. I often think of the Arminian churches working so hard to add to their numbers, and I think of Abraham's family, all after the flesh but Isaac. We might add others to our church by working

on their sympathy, but would they be children of the promise? It is very sweet and soul-comforting to think that God adds daily such as should be saved. He knows them and he gave them to his Son, and all that he gave him will come to him. Where could we mothers rest, what vine could we rest under if it depended upon our works, and we could not get our sons to listen to us, or the evangelist, or the Sunday School teacher? How we would be tossed about. But when we awake with the thought that God yet rules, and is going to rule on and on through time here and through eternity, and that means for ever and ever, so there is where we can rest, when our hope is in a finished salvation complete in Jesus, who was made everything for us and stood as a Lamb slain from the foundation of the world for the sheep who were to hear his voice and follow him. He says another they will not follow. He calls each one by name and they go after him. They are God's children, his brethren, and he laid down his natural life for them, took up his abode in the flesh for them, suffered and died, arose victorious over death and the grave, that whosoever believeth in him should have everlasting life, and, thanks be to God, we poor weaklings cannot even make believers, but as many as were ordained unto eternal life believed. How can they sink with such a prop as our eternal God? He holds it all up and secures it with his loving-kindness, oh how great! and we who are poor and needy, cast down, often slow of speech, and not eloquent

at all, in our low estate desire to thank him, for if we know anything aright we would yet be down in the Egyptian land serving under the hard task-masters there, and the great king of sin, Pharaoh, over us. But we hope the blood has been applied and we are indeed and in truth of the ones that the Lord said pass over. He caused to die the first born one, and the younger was then brought forth, when the death blow was dealt to the first born one, the Egyptian child. For Esau was first, but he sold out to Jacob. Jacob received the blessing, he was the younger, and the elder should serve the younger. Sometimes it is hard to keep under our bodies. Paul says, I keep under my body and bring it into subjection. Sometimes the flesh is so alive that we doubt over hope even, but he soon begins to entreat Pharaoh to let us go into the wilderness to make a feast unto the Lord our God. Then our fleshly body, wherein dwells the spirit, the new man, goes sometimes a long journey to church to worship, feeling hardly able physically to go, yet it being the elder serves the younger, and the inner man that is renewed day by day brings it into subjection.

I must close, but there is still a great deal to be said about the rulings of God. No mortal tongue can ever tell it all, for the heavens cannot contain him. He is everywhere, ever present. With me it is just one long drawn out affair, asking always for grace and mercy when I hope I am led by the Spirit, and at other times I am afar off, and

no thought of God, the Son or the Holy Ghost, a stranger to myself I seem to be. Oh is there any one like me?

I desire to thank the publishers for continuing my paper. It is a very welcome guest in my humble home, but it took financial depression, it seems, to make me know its worth. When we have plenty of the unrighteous mammon we do not praise the "true riches" as we should. But that, too, is in God's hands.

Please do not let this crowd out other things more worthy of note. Perhaps I should not have written this, but my mind seemed burdened with things I wanted to write. If it is not the truth, or is of no consequence, do not publish it, and all will be well with me. I thank you for past favors.

Farewell in the Lord.

EFFIE BLOGG.

GOD IS LOVE.

God is love, and "he hath set his love upon me," (Psalms xci. 14,) so wrote the sweet singer, David, of our beloved Jesus, the Lord, long before "he stood in the latter day upon the earth," and many times has this song resounded in the hearts of those who love God, and they, too, have said, "He hath set his love upon me," even me. The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. Also, That he shall give his angels charge over thee, to bear thee up in all thy ways. Thus was declared the love of God for his only begotten Son, whose ways and truth and

life the Father said his angels should bear up and support and manifest in this gospel day, the one prophesied of by David and all the other prophets. All the elect children of God are embraced in the love and life of God's dear Son. David also said, Love is strong as death. Christ in his love for the church hath conquered death, hell and the grave. When his work in his flesh was finished our Lord sat down on the right hand of the Father to rule and overrule until all things were put under his feet, or, in other words, under his righteous rule or government, for it was written that the government of this kingdom of righteousness shall be upon his shoulder. It may often seem to us poor finite mortal creatures that God has forsaken the world, of which John said, God so loved that he sent his only begotten Son, that whosoever believed on him should not perish, but have everlasting life. Is this not love indeed? There are no conditions in the possession of this life and love, for it is as sure as the truth that Christ is risen. Greater love hath no man than this, that he lay down his life for his friends. His friends are those who follow after him in whatsoever way he leadeth them. I have loved them as thou hast loved me. Behold, what manner of love is this the Father hath bestowed upon us, that we should be called the sons of God. He that loveth not knoweth not God, for God is love. Then none followeth him without that love and charity which faileth not. We love God because he first loved us,

and taught us to know him, whom to know is life eternal. Beloved, if God so loved us, we should bear toward each other the same love and mercy. God is love, and he that dwelleth in love dwelleth in God and God in him. The fruit of the Spirit is love, joy, peace, goodness, longsuffering, faith, etc., against which there is no law, and therein is no fear. But these things are from God, and no natural flesh or spirit. The love of Christ constraineth us, keeping us from evil. It appears that God at times is pleased to leave his people to themselves, so to speak, and then calamity will assert itself and they will act unseemly in the sight of the brethren, who can then judge their wrong doings or wicked acts, but not themselves unto destruction, for whom Christ died. In God's time there will be a returning into the fold of love, which never faileth. This cord of love drawing us from above makes us to love the Lord our God with all our strength of mind and heart, and to love our neighbor as ourselves. This strength of mind and heart may seem to be very weak and small to us, but it is all-sufficient in the day of God's power, or time in which he requires at our heart and hand. This love, charity, teaches us to deal gently and mercifully with all men. Indeed what a millennium it will be when the enemies of Christ's righteous reign shall be subdued in full and brought under him and his rule of love and righteousness, which shall conquer all things. Every one that loveth is born of God. There is no fear in love, for perfect love

(God) casteth out fear. Love covereth all sins. (Prov. x. 12.) Love your enemies and those who despitefully use you. Now this seems hard and impossible to the mind of man, but all things are possible with God, and such love is of God. If love covereth all sins, the sins of our enemies are covered and forgiven by the love of God in us. Jesus said of those who put him to death, Father, forgive them, for they know not what they do. We know that he spoke not a word in vain. Then if the Father, for the Son's sake, forgiveth ignorance and weakness, who are we that we should not forgive all? The love of God in us moves us to forgive our enemies, yea, even to seventy times seventy. Such love and forgiveness is altogether beyond the carnal nature of man. We are not to love the sins and wickedness of any. We hate sin and are dead to it. But that love that covereth all sins is that mantle of charity which is cast over them in their ignorance and weakness. Our Beloved is the chiefest among ten thousand, and he said to his beloved, If you love me, keep my commandments. Which are all embodied in the one word love. This is the message we heard from the beginning, that we should love one another. And by this we shall know that we are born of God, for God is love. Many waters cannot quench love, neither can floods drown it. The waters and floods are the trials, troubles and cares of this life, and can never extinguish this love. Nay, but are rather fuel for its growth and enlargement, in that trials and afflictions bring us

nearer to Jesus and his sufferings, which were in the love of God for us. If a man should give all the substance of his house for this love, such substance would utterly be contemned, no comparison. The substance of our earthly house is not to be compared to our building not made with hands, eternal in the heavens. Pure love and undefiled is that from above, which is of God.

A few thoughts, but far short of the glory of God. I hope all can see more in this wonderful text than I have been able to bring out.

In hope of this love,

(MRS.) C. M. THETFORD.

COLUMBUS, Georgia.

LA MESA, New Mexico, Dec. 18, 1931.

DEAR BRETHREN EDITORS:—A dear brother in California asked me to write an article on the doctrine of absolute predestination of all things and send it to the SIGNS. In writing on this most sublime subject I feel I am too unlearned to attempt to write upon this, the most wonderful point of the doctrine of the Bible, and besides the weakness and inability of my mind, it seems that the dear brethren for the last several years have ably written on this point of doctrine, and at this time I do not think it could be more forcibly defined than has been done, but I will try in my weak way to contribute a few words for the consideration of the editors and the many readers.

First, I will say I know nothing about any predestination which is not *absolute*. I have heard by the hearing

of the ear that there is more than one kind of predestination: one is conditional, one is limited to that of man, one is limited to all good things; that is, all good things are and were predestinated, and of course that leaves me to wonder what rules the evil things, and what are the evil things. My mind has for the last twenty-five years been led to speak of the great and wonderful mercy, love and providence of God to his little ones here in time, and the final perseverance of his little ones to glory by his unchangeable and divine grace, and how that God did by his everlasting love, according to his immutable purpose, redeem us by the appearing of the great God in the form of man, the man Christ Jesus, who was made in the likeness of sinful flesh, and 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. (Rom. viii. 4.) The law was just, holy and good, but the flesh was weak, frail and depraved. He sent his Son into the world to save his people from their sins, and, by the determinate counsel and foreknowledge of God, it by wicked hands crucified and slew him. By what? By wicked hands, not by good hands, but by wicked hands, and that according to his determinate counsel. You good fellows, who were afraid to pick up sticks on the Sabbath day, you who would condemn the righteous for plucking the ears of corn on the Sabbath day, yea, you did it, and how? Him, being delivered by the determinate counsel and foreknowledge of God, God's eternal

purpose must be fulfilled, and they did it in condemning the Just, and it was for benefit, and was one of the "all things" that work together for good to them who are the called according to his purpose. It must needs be some one whom he foreknew, some great multitude embraced in his foreknowledge and counsel prior to the execution, hence the apostle said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [his Son] might be the firstborn among many brethren."—Rom viii. 29. The image of the Son of God, which these brethren must be conformed to. Jesus was made in the likeness of sinful flesh, was that the image under consideration? I think not, but the divine image he assumed in his mighty resurrection, that is the blessed image every one embraced in the counsel of God shall awake with, and they are the ones who shall appear with that image spotless, and here is where the poor little trembling child's hope is concerned; this is the predestinated image to which the called according to his purpose attain. They are the ones of whom it is said, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Paul said again, Called with an holy calling, not according to our works, but according to his own purpose and grace. He adopted us into the perfect image of his Son, which adoption is that one taken from the Adam family and adopted into another family. The adopted heir is by

the law of adoption a legal heir with the family, and has a perfect right to the promise, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." He has predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, and the forgiveness of sins according to the riches of his grace, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh ALL things after the counsel of his will; that we should be to the praise of his glory, who first trusted in Christ. (Eph. i. 5, 6; ii. 12.)

The above has been my meat and drink for more than thirty years, and in all that time I have never had time to look for a limited God, never had time to try and see just what a carnal mind could find in the form of a conditional predestination, but all I have in my weak mind ever found was that which pertained to the perfection of God, and in all my poor attempts to speak in his name I have never found anything satisfactory to me but the unlimited sovereignty of God. While I have traveled along the King's highway (1 Sam. vi. 12,) I have feared to turn to the right or to the left, and have been satisfied with the thought that God in his infinite wisdom and purpose would be glorified in all his attributes. Often when I hear brethren or friends

arguing on predestination, and seem to want to arrange it to suit the carnal mind, or the general idea of the world, it makes me think that surely they have not been taught of God the truth of his perfect sovereignty, for they seem to want to cull out some of the most sublime things on record, such as the selling of Joseph by his brethren to the Ishmaelites, the raising up of Pharaoh, David's sin in numbering Israel, David having Uriah slain in battle in order to get his wife, Samson killing the thirty Philistines, Gideon in the slaughter of the Midianites, the woman killing the man Sisera with a nail and hammer, Peter's denial of his Lord, when he cursed and swore he did not know the man, the adultery of Lot with his two daughters, the nations which were destroyed by David's army, and the most cruel and heinous crime that we have any account of in history, the slaying of the Just, the man Christ Jesus, a man in whom no guile was found in his mouth. Thousands of things have come to pass which we look at as black sin, which God in his purpose and counsel determined to be done, and all work together for good to them that love God, to them who are the called according to his purpose. What right have we to set bounds for the Almighty, seeing he is Ruler, and works all things after the counsel of his will? It is sufficient for me, and I feel for all the true Israel of God, to stand still and know that he is God, and that he will do as it is his infinite mind and purpose to do. He in his mercy hath given us a gracious hope in the final resurrection

at the last day that we shall awake with his likeness, and then be satisfied. Oh what a glorious thought! that when the last trumpet shall sound the dead in Christ shall arise in that glorious image of him, and shall see him as he is, and be like him. (1 John iii. 2.) We shall bear his image, for we were chosen to that end. For, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. Not according to that which we have or can do, not for any foreseen good in us, but according to his own free will and purpose. I cannot for the life of me see why any sensible, unbiased person can have the audacity to stand up in the face of the undeniable record and advocate anything contrary to the doctrine of predestination of all things, for in the the quotations above is pictured our eternal and everlasting salvation prefixed on the certainty of God's design, freely and unchangeably. The certainty of his decree is fixed to the everlasting salvation of his elect who were predestinated to be conformed to the image of Jesus, in which all the imps of hell can never destroy one little one, for they were secured by the promise of God in the beginning, or ever the earth was, because they were chosen in him (Jesus) before the foundation of the world. Dear brethren, this is our hope,

this is our refuge, and a present help in time of trouble, for our daily experience is that we can only look to him who is the author of our faith. Yea, when we read of the beauty of him, and the love he manifested for us on the cross, who has said to us, Be of good courage, for I have overcome the world, then when we reflect back to our days of sin we can but wonder how such an one could be so gloriously housed in that paradise, there to forever bear the perfect image of Jesus. If left to ourselves and to the goodness of our hands and to the righteousness of our own we would of all men be most miserable, for Paul said, If in this life only we have hope, we are of all men most miserable. In our experience we have learned that in us (that is, in our flesh,) there dwelleth no good thing, for that which we can produce in life is of short duration and perishable, as the fig-leaf apron Adam made in the Garden. The doctrine of a certainty is prefixed by every attribute of God. When we preach the gospel of God we fail to declare unto you all the counsel of God if we try to cull out some of the things we in our carnal minds think to be evil, and which seem evil to us, for it is taught that God works *all things* after the counsel of his will. The apostles never did such things, but fearlessly stood firmly upon the decrees of God, and on down the line to the present men have been called to defend the doctrine of the sovereignty of God. I can well remember back fifty years and listening

to the old servants of God declaring the predestination of God over all worlds, creatures and things, such men as old Elders W. A. Bowden, J. M. Perkins, R. H. Boaz, and a host of others, who in their last days were put to the test on the doctrine against the introduction of a softening down of the decrees, and how they did preach the certainty of God in the salvation of poor needy creatures, and that by the love, mercy, and according to his everlasting choice in Jesus Christ before the world was, and that the poor little ones would persevere triumphantly to glory, through grace, unto a perfect image of him who died that we might live, for as he was delivered for our offenses, just that surely was he raised again for our justification. Therefore, brethren, our justification, our sanctification, our calling and our final resurrection from the dead will be accomplished in fullness by the same power that raised our Lord Jesus Christ. Then might we exclaim as did the apostle, "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 of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Rom. xi. 33, 36.

I will leave these scattered thoughts to the better judgment of the editors. I have only hinted at the subject, for the end cannot be reached in this short life on earth.

Pray for me, a poor sinner.

J. B. BOWDEN.

LONDON, Ontario.

DEAR BROTHER DODSON:—While sitting this lovely morning under the shade of this tree sewing, my mind was taken back to my early girlhood days, when very active and full of life, how in the midst of all this cheer of life I was stricken down and made to cry out feelingly to him whom my soul loveth. O, dear brother, the anguish of my soul was beyond mentioning. I had no desire to see any of my associates, and used to hide from them, for I felt as a stricken deer; their company I did not desire, for I was seeking my dear Savior and there was no room for the giddiness of this world left in my heart. Mine seemed an outside case, the pleasures of the world were a great burden to me, and, dear brother, as I sat here this morning all this came back to me as a book placed before me in memory's garden and I wept much and my heart was made to see the work of the Spirit of God in my young heart, cut down to the pleasures of this world, so that I could not go with my young companions with any joy as I used to do, for I was toiling hard to overcome my bitter complaint that was taking all the life out of me, so to speak. My parents took me to a doctor, but he could find no sickness. O, dear brother, no earthly doctor could cure my malady, the great Physician for sin-sick souls had to come leaping upon the mountains of joy and speak to my troubled soul, and let me feel that this sickness I had no earthly doctor could heal, but that One by the name of Jesus could say, Peace, be still. While sitting under this shade

I believe Jesus drew near and sat with me in spirit and with this wonderful wrought work of his. I laid my work away and you, my dear brother, came to my mind, to pen you these few lines, for of late I seem to be hunting for new evidence that I am a child of God. This week I had a letter from my pastor. He complained of his cast down condition, because he was mourning an absent God, and said, "This is not much of a letter," but the joy of his words "mourning an absent God," was the richest joy I have had for some time, and did me much good. Heart speaks to heart, and I surely know what it is to mourn an absent God. Is it not lovely that the bitter is made sweet along the journey of life when we can see eye to eye?

In the June SIGNS Elder McClanahan had a sweet letter, telling how he watched for the postman to see if he would bring him a letter from some brother or sister, for he does not preach now. He said this was his joy, so I had to write him. I do not know him in this life, but feel I know him spiritually. He wrote me a sweet letter in reply and I now feel I am knit to him as if I had known him for years, even from eternity, from before the world was spoken into existence. I was there, says Jesus, and, dear brother, all his children were with him.

Now, my dear brother, I do not know that this letter will be of any comfort to you, or if I have said things that you can claim me as your sister in Christ. I remember my first visit with you, how I talked very freely with you

of some of my travel from darkness to light. That visit will remain in memory as long as life lasts. We sit together in heavenly places in Christ, yet we complain at times. I do, and then am ashamed of myself.

I have written as it came to me, in full fellowship of the gospel of Christ. I am your poor sister, and wondering if I should send this letter.

Lovingly yours,

FLORA J. SINCLAIR.

SALEM DEPOT, N. H., Aug. 17, 1932.

DEAR ELDER DODSON:—One of old after being fed is said to have gone in the strength of that meat many days. I venture to hope many who were at North Berwick last Sunday will have that happy privilege. Mrs. Dunkley and myself were indeed glad to be mingling with the Lord's people. Less than the least must ever be my standing, yet to listen to the songs of Zion, and hear what I believe to be the great doctrine of the Bible set forth faithfully, is worth going a long way for. May many who were there, nay, may all of them feel it a privilege to have had such an opportunity of hearing. Really Maine people are royally good to strangers. That was the second time I have been to North Berwick; the kindness of the people is wonderful. I would love to meet with them often if it were only possible. Oh how true a miracle to hear the gospel as well as a miracle to preach it. There was much brought out that seemed to come very close and searching, both morning and afternoon, as you endeavored to set forth these wonderful truths of the

everlasting gospel. May the Holy Spirit bedew your own soul richly, as he only can, and may many Ruths be in the gleaning field.

I am writing this at the mill, late at night. I felt I must let you know how thankful we were to get to North Berwick this year. I was also glad to hear that dear old lady's testimony. Religion wears long and well if it is the right kind. I feel I could write much about the day's services, but must forbear, for you are a busy man and have not much leisure for reading such writing as mine, so I will close for now. May God's rich blessing rest upon your labors both by pen and pulpit, is the prayer of yours in hope,

JOHN H. DUNKLEY.

DODSLAND, Sask, Canada, Sept. 1, 1932.

DEAR EDITORS:—I now find it possible to send ten dollars to aid the SIGNS, as I promised to do earlier in the year. I hope I may be able to send more later on. Conditions are very poor in a strictly farming community like this, commodity prices being so low, but I feel I have much to be thankful for. While many others have had sickness, loss of position and financial reverses to contend with, my family have all been well and my business has provided us with everything we needed, although of course it is terribly reduced in the turnover. And the good old SIGNS continues to come. I hope you are finding things better with your subscription list. May all who can help be shown that it is their duty to do so. God forbid that it ever may be found

necessary to suspend publication.

Please find a bank money order inclosed.

Yours sincerely,

D. R. BLACK.

[WE sincerely thank brother Black for both his liberal contribution and his encouraging words. They came at a time when they were much appreciated, for we had just taken the names of about three hundred of our subscribers from our list because they were so far in arrears with their subscriptions, and most of them had not even taken the trouble to reply to the notices sent them, which was very discouraging to us.—J. E. B. & Co.]

GRAND SALINE, TEXAS, June 11, 1932.

DEAR EDITORS:—My time expired with the June number of our dear family paper, the SIGNS OF THE TIMES. I do not feel that I can do without it, although I began to think I would have to try and do so, but the dear Lord has blessed me with one more dollar to send for it for six months longer. I would be very glad to send the price for a full year, and some extra to aid the SIGNS in its struggle, for it is all the preaching I get. I have little to spare, but I do feel that all who love the doctrine of the absolute predestination of God in all things should do their best to support it. Sometimes I get enough spiritual food from one letter to encourage me to press on a while longer. May the dear Lord ever bless and support the SIGNS, and us all, with spiritual blessings in Christ.

(MRS.) FRANK LODEN.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1932.

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Middletown, Orange Co., N. Y.

J U D E 3 .

"BELOVED, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Dear brethren, we feel it our duty to write you relative to the above expression of divine truth. We often have repeated the latter part, to "earnestly contend for the faith which was once delivered unto the saints," but the diligence relative to the common salvation is very seldom expressed. We desire to trace the relations in the child of God to salvation, which is of one faith, one Lord, one baptism, even as we are called with one hope of our calling. Jude, in the first verse, tells us

who it is that has this common salvation, which declares, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." We have the gospel address of those embraced in this common salvation. Jude called them "Beloved," and as we are writing to you, dear reader, we feel you are beloved. We know we have passed from death unto life, because we love the brethren. If we love the brethren we will have a great desire to edify them in the truth that is so precious to us, and strive to prove our love and fellowship for them, and our conversations, writings and general deportment to bear witness of the things we have professed, as the Spirit teaches us that denying of ungodliness and worldly lusts we should live soberly, righteously and godly in this present evil world. So all who are sanctified by God the Father, and preserved in Jesus Christ, and called, have these virtues in them, and all have the same Father and mother and are one household, and have all things in common spiritually, and when distresses arise the whole household has a feeling of sorrow for the occurrence of such disorder. What we call disorder is that which draws away from the line we have written above, and distress comes. We know, beloved, when we do things that would cause us to feel we had defeated our opponent, all these feelings are in our flesh, and all our doings that are to these relations are sowing to the flesh, and the harvest is corruption. All that is to the honor and praise of God, and to the edification of one another, is of

the Spirit. The harvest is life and peace. All my people shall be taught of the Lord, and great shall be their peace. We believe there is but one true and living God, and all that are born of God have one salvator, one Lord, one faith, one baptism. We must contend earnestly for the faith which was once delivered unto the saints. We ask you, What fellowship has light and darkness? One is contrary to the other, and when light shineth darkness is swept away, hence no fellowship. If we should write unto you in such way as to satisfy personal feelings and lust we would disturb you in this common salvation, and would profit nothing, but sow seed of confusion in our Father's house. We do not believe that any mortal creature can work righteousness, but the Spirit that teaches the virtues thereof is God working both to will and do, and that of his good pleasure. That fleshly nature brings so many stumbling-blocks in our way, and when Paul was viewing these things he said, "It is no more I that do it, but sin that dwelleth in me." So he could not do the things he would, and when he would do good evil was present. We often note that when a brother has prominence among the brethren he often is ready to retaliate and turn to railing for railing, and those admirers of his will come to his refuge, and others to the banner of the other, so comes war in Israel. If we could have that spirit that teaches us all our infirmities we could see those

that are our enemies and bear with them for the truth's sake, and at the same time examine ourselves for just reasons to condemn us.

Beloved, we believe in predestination, foreordination, sanctification by God the Father, and preservation in Jesus Christ, and called. These are all of God, and what can mortality add to it or detract from it? If mortality could work to hinder, God would not be sovereign, but He works and none can hinder, hinders and none can work. The salvation of the people of God is everlasting, and all have the same Savior, and all rejoice in his sovereignty over death, hell and the grave.

Resurrection. Jesus declared that he was the resurrection and the life, so all alike, raised from death in sin to life in Christ, and the life in Christ is eternal. Jesus declared those given eternal life should never perish. All the creature that was dead in the first Adam is delivered from death by the second Adam, and all our triumph is in Him. We have not whereof to boast only in the blood and righteousness of Jesus Christ, which cleanseth from all sin, and pays our vows, salvation is of the Lord. The faith we have in the Lord Jesus Christ constraineth us to believe that he is mighty to save and will save to the uttermost all the Father hath given him.

We often hear of differences arising among brethren relative to our common salvation, and try to speak as though they had two salvations, and mix the

things wrought in the child of God by the Spirit as though the ability rested in mortal flesh to perform acceptable righteousness unto God, by which they would not feel condemnation. We do feel it is impossible with men, but with God all things are possible. According to the word of God, every child of God shall have equal inheritance, as there are no small nor great, but all are like Him. That incorruptible seed by the word of God which liveth and abideth forever shall swallow up all that is corruptible. Paul described it in the fifteenth chapter of first Corinthians and it is wonderful in its mysteries. All virtues that are pertaining to the ordinances of the church of God are of the Spirit, and when we are drawn of our lust and enticed it is of the flesh. Having realized in our mortal flesh the sting of death to sin, and feeling we are continually being encumbered, we cry to the Lord to be merciful to us, and then we esteem our brethren greater than ourselves, and our walk is so crooked we cry out

Oh that the Lord would guide our ways
To keep his statutes still!
Oh that the Lord would grant us grace
To know and do his will!

In this life we have the quickening power of the Spirit, by which we live by faith of joys to come, when faith shall be turned into sight and hope into possession, mortality put on immortality, corruption put on incorruption, then death is swallowed up in victory, and all this shall be fully consummated at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,

not exchanged. All who feel they are now enjoying the fullness of the resurrection have no greater joys to hope for than they are passing through in the tribulations in this life, but my hope is in Jesus Christ, or Christ in me, and by it I am saved. I trust that I feel my Savior near and God's presence fills immensity. How brethren can express when the spirit returns to God who gave it, that it would pass into a far distance from the body, I ask, Why do they thus express themselves, when the word declares heaven is his throne and earth his footstool, and he upholds all things by the word of his power? We believe by the power of him that is able to subdue all things he will bring the sinner off more than conqueror, soul, body and spirit, and how we shall appear shall be according to God's purpose in grace.

C. W. V.

NOTICE.

I would like very much to have some copies of the SIGNS for the years from 1860 to 1870. I think that if I could get three or four copies running through each of the years I have indicated it would cover the period in which I am particularly interested.

If and one has any of these copies they are willing to part with, please communicate with
CHARLES G. HARDING,
P. O. Box 1584, Burlington Station, Omaha, Nebr.

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

J. C. Purdy, Ohio, \$1; Mrs. J. W. Cain, Ark., \$2; Elder V. R. Harris, Ark., \$1; Mrs. Walter Bogart, N. Y., \$1; Melissa C. Sparks, Cal., \$3; J. W. Black, Manitoba, \$1; "H," Md., \$2; D. R. Black, Canada, \$10; Mrs. Julia M. Clark, N. Y., 50 cents; Mrs. Mary A. Drew, N. Y., \$1; Mrs. George Smith, Ont., \$1.50; Cherrie J. Benjamin, La., 50 cents; Mrs. Martha J. Disheroon, Del., \$1; "A friend," Ont., \$2.

OBITUARY NOTICES.

JOHN T. BARNETT, son of Benjamin A. and Lucy (Ransdell) Barnett, was born March 24th, 1859, and died July 31st, 1932, in his seventy-fourth year. He leaves to mourn his departure one son, Prince Barnett, residing near New Castle, Ky., two sisters, Birdie Chilton, of Turners Station, Ky., and Ethel Owen, of Cincinnati, Ohio, three brothers, J. Franklin, Major A. and George Barnett. About forty-seven years ago he was married to Miss Calcha Singleton, and to this union were born two children, Prince and Ora. The wife and Ora preceded him in death. In the year 1910 he received a hope in the Savior, and upon relation of his experience to the Cane Creek Church he was received, and was baptized by Elder P. W. Sawin, then pastor of the church. Our brother John was one of the faithful ones, a wise counsellor, of a quiet disposition, always at the meetings unless prevented by sickness, and often visited sister churches. He loved the doctrine of the Bible, and required a thus sayeth the Lord for the proof of his argument. We, as a church, will miss him, his seat is vacant, but we feel our loss is his gain; for him to live was Christ and to die was gain. May the Lord reconcile us and enable us to bear our loss with patience, and praise the great Giver of all things, and may he bind us closer together and strengthen us, that we may say, Thy will, O Lord, be done.

I tried to comfort the many brethren and friends that assembled at the meetinghouse, using as a text John xiv. 1, "Let not your heart be troubled: ye believe in God, believe also in me," and part of the second verse, "If it were not so, I would have told you." After which all that was mortal was laid to rest in the cemetery near by to await the call of the Master in the resurrection.

ALSO,

ERNEST F. RANSDALL, son of William and Sarah Ransdell, was born January 10th, 1854, and died July 14th, 1932, in his seventy-ninth year. He was married to Miss Mary Montgomery, and to this union were added three daughters, Mrs. Esther May Rowland, Mrs. W. O. Tanner and Miss Rosa Ransdell. Miss Rosa preceded the father in death. The mother and two daughters reside in Louisville, Ky., where they have lived for several years. Our brother and sister Ransdell spent most of their lives on a farm near New Castle, Ky., and were very successful. Later in life they gave up the farm and moved to the city of Louisville. In the spring of 1881 he received a hope in the finished work of Christ, and upon a relation of his experience to the Sulphur Fork Predestinarian Baptist Church was received, the fourth Saturday in June, 1881. He was baptized by Elder Humptston, and to that church he remained faithful to the end. Shortly after joining the church he was chosen Clerk, which office he held as long as his health would permit. He was also

ordained a Deacon, and in both of these offices he served well, and by his godly walk and conversation he endeared himself to the brethren. He was a good singer and understood the rudiments of music, and outside of the church he was often called upon to lead the singing. How we all will miss him! Especially do our hearts go out to the widow, our sister in the church, and the two daughters. May the Lord enable us all to say, Thy will, O Lord, be done.

Short services were held at the home in Louisville. The next day the body was brought to the old Sulphur Fork Church, the place he loved so well and where he spent his life under the pastoral care of Elders Humptston, John G. Eubanks, and the writer, where I spoke briefly to the many friends and neighbors from the words of Paul, "As in Adam all die, even so in Christ shall all be made alive," after which he was laid to rest in the New Castle Cemetery. May the Lord bless them that mourn.

GEORGE L. WEAVER.

BROTHER ARCHIE THOMPSON departed this life January 23rd, 1932. He was the son of Archibald and Mary Thompson, and was born April 12th, 1868. In the year 1899 he married Miss Minnie Rosa Burr, to which union were born three daughters: Mrs. Walter Cadogan, Miss Gladys Irene Thompson and Mrs. Norman Walker, all of West Lorne, Ontario. These, with one brother and one sister, mourn their loss. Brother Archie united with the Covenanted Baptist Church some years ago, and was baptized by the late Elder J. B. Slauson. He was a deeply experienced man, but owing to sickness he was not favored to attend many meetings with his brethren, but he loved them for the truth's sake and retained a lively interest in the affairs of his church until his death. He was a humble, God-fearing brother, a good husband and father, and in his home, where he was for a long time confined, he is greatly missed by his dear wife and daughters, yet their loss is his eternal gain. The night before the end came brother Archie did not seem any worse when he retired, but did not wake as usual in the morning, and his dear companion to her consternation found that he had passed away.

The writer spoke at the funeral from the words, "Unto you that believe he is precious," to a very large company of relatives and friends, after which his remains were laid to rest in the Gillis Cemetery, West Lorne. May God enable this dear family to say, Thy will be done.

ALSO,

MRS. JANE GILLIS, wife of Deacon Angus D. Gillis, departed this life April 9th, 1932, in her seventieth year. She was the youngest daughter of the late Alexander and Janet Campbell, of Dunwich, Ontario. Mrs. Gillis had been in failing health for about seven years, but much of the time able to be around and attend to the cares of

her home. She bore her afflictions with great patience, seldom complaining, and was always anxious to get to the meetings when possible. Though she felt she was unworthy of a name with the church of Christ, yet her love of the brethren, her kind hospitality and her desire to do better things, endeared her to a host of brethren and friends, who feel that she has passed from death unto life. She is greatly missed from the assembly of the brethren, but especially is she missed and mourned by her dear husband and family. She leaves to mourn their loss her husband, Angus D. Gillis, also two daughters: Mrs. Warren Campbell, of Chatham, Ontario, and Miss Margaret Gillis, who is at home with her father in Muirkirk. There was also a little boy, who preceded her to the grave in infancy, and there are four grandchildren. Her remains were laid in the Duart Cemetery, the writer officiating at the funeral, speaking from the Scripture, "Destroy this temple, and in three days I will raise it up."—John ii. 19. The funeral services were largely attended by her many relatives and friends. Her remains were borne to the grave by six of her nephews. She was a kind and affectionate wife and mother and a true friend to the Old School Baptist cause. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

G. R.

DEACON GEORGE WASHING MATHES, son of Thomas and Nancy Mathes, was born November 22nd, 1858, and died May 29th, 1932, aged 73 years, 6 months and 7 days. He professed a hope in Christ and joined the Primitive Baptist Church at Providence, and lived a devoted christian life, and was a Deacon of his church until his death. At the age of twenty-one years he was married to Mrs. Nancy Pogue, and to their union was born one child, a daughter, Mrs. Ella Keys. His dear companion having been called to her eternal home several years ago, in later years he married Mrs. Tibitha Bridges, who also preceded him to the grave. "Uncle George," as he was called, was a devoted husband, a kind and loving father, a faithful brother, a kind and helpful neighbor and a devoted and faithful member of his church, where he will be greatly missed. He leaves one daughter, Mrs. Ella Keys, one sister, Mrs. Etta Cockron, who for the past thirty-two years made her home with him, two grandchildren, three great-grandchildren and a host of other relatives and friends to mourn his going. He often spoke of his willingness to go at his Lord's command. Brother George was a noble man, one whom every one seemed to love, an evidence of which was the large congregation that assembled when he was laid away to rest until the resurrection morn, when our Lord Jesus will come again, without sin unto salvation to receive his bride unto himself, never to die any more, but to be like him and with him in that peaceful world without end. I will

say to his daughter and sister, and to his church that he loved so well, Weep not, for your loss is surely his eternal gain.

The writer was called to attend his funeral, and tried in his weakness to speak words of comfort to the large congregation present. May God bless all who mourn, is my prayer.

O. W. PERKINS.

BROTHER LEVI POLLARD died May 18th, 1932, at the Memorial Hospital in St. Thomas, Ontario. He was a son of the late Elder William and Mary Pollard, and was born March 18th, 1854, near Dundas, Ontario. When a lad about ten years old he moved with his parents to Michigan, where they lived four years, and then moved back to Canada in 1868. He was married to Miss Margaret Campbell in 1880, and to them were born eight children, three boys and five girls, all living. His wife passed away many years ago. Brother Levi was a faithful member of the Covenanted Baptist Church of Canada, always filling his place in meeting. He never missed a quarterly meeting in May at his home church. He was baptized by Elder H. C. Ker in 1909. He was a patient and loving father. He was a sufferer from diabetes for a number of years. Gangrene set in in both feet, and although everything was done for him that loving hands could do they could not stay the hand of death. Our dear pastor, Elder Ruston, visited him several times and his conversation was always on spiritual things. The last words he was heard to say were, "Oh that I had the wings of a dove, that I might fly away and be at rest," and we have that hope that he is at rest. Besides his children, he leaves a brother, John, and a sister, Regina, to mourn their loss.

A very large company of relatives and friends attended his funeral, which was conducted by his pastor, Elder George Ruston. The mortal remains of the deceased were laid to rest in Fairview Cemetery, Dutton, Ontario.

Written by his sister,

(MRS.) REGINA CAMPBELL.

MEETINGS.

The Virginia Corresponding Meeting, as announced in the September SIGNS, is to be held with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1932. We especially invite ministers and brethren of our correspondence to meet with us, also all others who desire to come and be with us will be welcomed. Mt. Zion Church is not reached by train, but can be reached by either bus or private auto. Those who come Tuesday afternoon will come to Lenah, Va., where they will be met and cared for. Those who come Wednesday morning will come direct to the meeting-house. From Union Station, Washington, D. C., take electric car to the Greyhound Bus Terminal, at Second and Pennsylvania Avenue, N. W., where

buses for Lenah or Mt. Zion leave at 8 a. m., 12:45, 5:00 and 10:45 p. m., according to present schedule, which is subject to change. Those coming by private auto will follow the Lee Highway out of Washington to State Route 50 beyond Fairfax, which latter route they will follow to Mt. Zion.

C. M. TURMAN, Church Clerk.

The regularly appointed Yearly Meeting of the Welsh Tract Church will be held in the meeting-house of Welsh Tract Church, Newark, Delaware, Sunday, October 16th, 1932, service beginning at 10 a. m., Standard Time. Ministering brethren, members and friends are cordially invited to be with us. Those attending Virginia Corresponding Meeting Wednesday preceding our Meeting, especially the ministering brethren, are cordially invited to be present, and remain over at Newark, Delaware, for the Salisbury Association, due the following week. The Pennsylvania and Baltimore and Ohio trunk lines are available for train service, also Interstate Bus lines can be used, changing at Wilmington, Del., for Newark, Del.

JOHN B. MILLER, Church Clerk.

The Salisbury Primitive Baptist Association is to convene with the Indiantown Church, near Pittsville, Wicomico County, Maryland, on October 18th, 19th and 20th, 1932. All lovers of the truth, especially ministering brethren, are invited to meet with us. Those coming by automobile will be met at the Primitive Baptist Home, Salisbury, Md. Those coming by train, at the Union Station, Salisbury, Md. Those coming by Red Star or Greyhound buses at the Wicomico Hotel, Salisbury, Md., on Tuesday afternoon and evening.

GEORGE F. ADKINS, Ass't Clerk.

The Middleburg Old School Baptist Church expect their pastor, Elder Arnold H. Bellows, (the Lord willing) to be with them the fifth Sunday in October (30th), 1932. Services to be held at the home of brother J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All are 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 October (30th). All are welcome.

E. M. FORD.

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

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

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

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Meeting First and Third Sundays

At 10:30 A. M.

A L L W E L C O M E

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 2807 Pearl Street, Santa Monica, 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.

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.

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
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 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 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.

Cedar Creek Church meets every fourth Sunday at the home of sister N. J. Preston, 116 Center Street, Oregon City, Oregon, at 10:30 a. m. Those coming by stage, steam train or electric car get off at Seventh Street, take elevator to top of the hill, cross trestle over railway tracks, turn to the right, go two blocks on Sixth Street to Center Street, thence five and one-half blocks south on Center Street to 116, house number, between First and Second Streets. Lunch at noon.

S. B. MOFFITT, Moderator.

J. B. SALLEE, 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.

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.

"FEAST OF FAT THINGS."

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

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SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 100. MIDDLETOWN, N. Y., NOVEMBER, 1932. NO. 11.

CORRESPONDENCE.

CASTLEWOOD, Virginia.

DEAR BROTHER J. B. MILLER:—I received your good letter and it was of much comfort to one who feels as I do, weak and sinful. It was timely, and as cold water to the thirsty soul, and be assured I can indorse the sentiments in it, and hope I have the spirit in which it was written.

You requested me to write on the eleventh chapter of Romans, especially the twenty-fifth verse, which reads: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.” Brother Miller, I am not going to tell you that I will give you the meaning of this Scripture, but I will try to tell you what it means to me, and hope you will be made able to try what I may write by the searchlight of divine truth.

We know the Scriptures are “thor-

oughly furnished,” if we have light to understand them. Paul here, in this chapter, to my understanding, was speaking of the whole family of God as one body of Christ, both Jews and Gentiles. It seems Paul was not only speaking of the Jews, his own people, but also of the Gentiles, to whom Paul was sent, saying, “Then Paul and Barnabus waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life [in the covenant], lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.”—Acts xiii. 46-48. Paul saith, “Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe

of Benjamin. God hath not cast away his people which he foreknew."—Rom. xi. 1, 2. And in the twenty-sixth verse of this chapter Paul says, "And so all Israel shall be saved." This I understand to be in the eternal covenant of grace. Again, Isaiah says, chapter ten, verse twenty-two, "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness." It was to the Jews Christ "came unto his own, and his own received him not. But as many as received him [the remnant] to them gave he power to become the sons of God."—John i. 11. It must be this little remnant of Israel was the little flock that is saved in a time sense from the power of the bewitching doctrine and crafts of men and devils. Paul says, "Even so then at this present time also there is a remnant according to the election of grace." It is said, "They are not all Israel, which are of Israel." To them Paul says, "For if the casting away of them be the reconciling of the world [both Jew and Gentile], what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off [the blinded Jews who would not receive Christ, and said they would not have this man to rule over them], and thou [the Gentiles], being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree [Christ]." Then Paul says in the nineteenth verse

of this eleventh chapter, "Thou wilt say, The branches were broken off, that I might be grafted in. Well; because of unbelief [blindness] they were broken off." Again, in the twenty-fourth verse Paul says, "For if thou wert cut out of the olive tree [the Gentiles which are called unclean] which is wild by nature, and wert grafted contrary to nature into a good olive tree [Christ]; how much more shall these [blinded Jews], which be the natural branches, be grafted into their own olive tree [Christ]?" These are the branches that Paul spoke of, saying, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Then, as I see it, will be the gathering in, or grafting in, of the whole family of spiritual Israel. It is said, "Other sheep I have, which are not of this fold [the Jewish fold]: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." One complete body in Jesus, not one feeble little one left behind. Isaiah says, "Doubtless thou art our father, though Abraham be ignorant of us [the Jews], and Israel acknowledge us [the Gentiles] not; thou, O Lord, art our father, our redeemer." Solomon speaks of these Jews and Gentiles thus, "We [the Jews] have a little sister [the Gentiles], and she hath no breasts [no name or part in the old Abraham covenant, therefore could not suck the breasts of consolation of the promises made to the Jews in the old Jewish covenant, as did the Jews]: what shall we do for our sister in the day [gospel

day] when she shall be spoken for?"—Sol. Songs viii. 8. Yes, this little sister found favor, as did the Jews, in the eyes of her great adorable Husband, when she was to be spoken for, and he redeemed her and washed all her guilt away, and was made partaker with the Jews in the covenant of grace, therefore one fold, one Shepherd and one eternal family in Jesus. Paul says, "They which are the children of the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 8. The Savior said to Nicodemus, a ruler of the Jews, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. The children, some of them being in darkness, and blindness, does not prevent them from being children of God, because blindness has happened to them, but all spiritual Israel shall return and shall be saved. I believe that when the fullness of the Gentiles be come in, then these offended or blinded Jews that were cut off because of unbelief will be gathered in. We see in our day many, many of God's children cannot stand strong meat, or understand the great plan of salvation by grace in all its bearings. "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." I understand that when the fullness of the Gentiles be come in, then Christ will come to collect his people home, let them be whom they

may, from every nation and tongue, because he has redeemed them, and they are the beloved of the Lord, and his bride. She shall be brought before the King in raiment of needlework, where the Lord is both her Husband and King, and this Husband knows her, because all her raiment is of precious gold and the righteousness of Jesus, and he says, I will behold no spot, in that it is not their own righteousness, because they had none. How any one can doubt that Christ will personally come again is more than I can conceive. Do we believe the Savior was born of the virgin Mary, and was both human and divine, only sin excepted, and pure and holy? Do we believe he died for his people, and rose for their justification? And do not Old School Baptists believe that he arose with and in the same body in which he was placed in the tomb? Then, did he not appear to his disciples in eating and breaking bread? Did he not appear to his disciples "and as they thus spake, Jesus himself [not something else] stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv. 36-39. Then this same Jesus when he was taken up "a cloud received him out of their sight. And while they [his disciples] looked steadfastly toward heav-

en, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 9-11. How could it be made plainer? Do we believe this? I, for one, do. If we believe it, then why doubt the second coming of Christ? And the resurrection of the dead? Paul has well said, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that *it* may be fashioned like unto his glorious body."—Phil. iii. 20, 21. This should suffice with all believers, and I hope it is the faith of Primitive Baptists, or Old School Baptists, and their hope. Jesus often comes to his children while here in these earthly houses, yes, meets with them in heavenly places in Christ Jesus, descends by his Spirit's power into the hearts of his people, and is much like two good old sisters expressed it while both were in the sunbeams of the blessed Savior: one said, Jesus is so large he fills the whole world; the other one said, Yes, he is so small he can let in this poor heart of mine. Yes, he is with them either in blessing or chastening them for their good. While we look for him again, as the Scriptures so abundantly teach, Isaiah received a revelation of this great King and Captain of the salvation of his people, he says, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isaiah xi. 10. The Lord saith by the mouth of Isaiah concerning Israel and the Gentiles, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel [that had been cut off but were the beloved of the Father for the elect's sake]; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Again, "A light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 32. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts."—Rom. ii. 14, 15. The apostle further says "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. iii. 6. Paul further says concerning these restored Jews, "As concerning the gospel, they are enemies for your sakes [the Gentiles]: but as touching the election, they are beloved for the fathers' sakes."—Rom. xi. 28. The Savior says to the self-righteous Jews who sought eternal life by the law, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. These are the blinded Jews that were cut off, but shall be grafted in their own olive tree, and here we have the modern Pharisee that is strict in the form of religion who is as far from owning Christ in salvation

by grace as their fathers were. These offended Jews were enemies to the gospel of Christ, and said it was a hard saying, who could hear it? They are the elect, and were the beloved of the Father, therefore sanctified by God the Father. Therefore, as I see, it included these blinded Jews, and their unbelief did not make the love and power of God of no effect, as well as the believing Jews, because they were chosen in Christ before the morning of time. As I said, the blinded Jews as to the gospel of Christ and the doctrine they were enemies. When the prodigal son returned to the father, "when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." What was all this love and affection for? Because this disobedient son was as much a child as the obedient one, therefore an heir of promise with the obedient one. Dear brother, our poor finite minds are lost in wonder when we are brought to view the great love of God to his people, the objects of his love, and how he has cared for them and protected them throughout time, and by what tongue or pen this love can be expressed is far beyond our comprehension. Well might the apostle say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." I do not see any place for the will of man to get in the plan of salvation by grace, it is all of grace, or all of works, and we are fully persuaded by the Scriptures, and our experience, that it is all of grace;

through faith, and that a gift of God, and not of ourselves, or by the will of man. I feel to be a poor sinner and need the grace of God every moment of my life, for if left to myself I am sure to go astray. "It is not in man that walketh to direct his steps." When I would do good evil is present with me, and how to perform that which is good I find not. This, my brother, we find in our daily warfare here in the flesh, and these things we can all know when we have been brought up in "grace's school," and brought to experience them.

I do not know that you can get anything of comfort out of this.

Your little brother in hope of that sweet day and place where all is love and peace,

W. L. EDWARDS.

DALLAS, TEXAS, March 25, 1932.

DEAR EDITORS:—I desire, if not deceived, to pen a few thoughts to the readers scattered abroad over our land, not unmindful of my weakness, sinfulness and inability to do as I would, for I would, if I could, please my Master, be of comfort to some of the Lord's children, yet I know if one moment's comfort to any should be felt, it must be by the guiding hand of our Lord and Savior Jesus Christ. I am so rebellious, and of late have been so unreconciled to my lot, that I fear if I should confess to you all my weakness and shortcomings you could not believe one could be so sorely tempted, yet after three months in bed, most of the time suffering as I never have before, day

and night seized with pain, seemingly about all I could bear, I was unwilling to live. Every time I awoke from sleep my first thought was, I am still alive. I tried many times to refresh my memory of that glorious night, some thirty-four years ago, when Jesus said to me, 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 soul, for my yoke is easy, and my burden is light. This was not possible, for I could not keep my mind on it. Finally, when it pleased the Giver of all good gifts, I almost screamed when I felt I could say from the depths of my soul, My God, my God, why hast thou forsaken me? that old tempter was driven out and I wept for joy. I had dreamed some time before that of being on a highway, it was dark and I could not see the rough places. I would make a step and it would be low, the next one high and I would stumble. I saw just ahead of me an obstacle in my path. I could see the edge of this highway on the right and my foot never went off. When I got to this object in my path, or about where it was, it was gone. I began to tire, and was weary, when suddenly a light began to appear dimly, getting brighter. I looked for my shadow, but there was none, for the light seemed to be directly over me and shone all the way down that highway and I could see that it was straight and very narrow. It was so narrow that at a distance from me it looked about as narrow as my finger, but I could see

the end; it was just the least bit uphill all the way. I said aloud in my sleep, Well, I am glad I am over that rough road. My husband touched me and I awoke. I tried to believe that the end was very near for me, but when it pleased the Lord to restore (as I hope) unto me the joys of his salvation, uphold me by his free Spirit, it was a different picture. Oh how I hope I was shown it is not in man that walketh to direct his steps. All our steps are directed of the Lord. And that takes me back in the Old Testament: "Why is light given to a man whose way is hid, and whom God hath hedged in?" This to me is of great comfort, that hedge is the bound; God set it there and it cannot be moved. Oh the beauty and glory of the wisdom and power of God, how unsearchable his judgments and his ways past finding out. He speaks and it is done, commands and it stands fast. Yea, I have spoken, I will also do it.

So finally I awoke one morning and was easy, very comfortable, but oh how weak. I began to wonder about it all. Poor old Job and his suffering and temptation led my mind on and on. I thought of Daniel, the three Hebrew children, then Jonah, and at last I came to the refining pot. Oh how I hope and trust the Lord showed me some of the things that must be. There is no escape from these fiery trials. Oh how they beset me, but I believe as long as this life lasts we will be tried. How we hate to suffer, but this old flesh is ever near, all around me, and the continued warfare. Sometimes I am not even

able to discern the source from which I try to obey. Sin is mixed with all I do. When I was young I hoped that when I got to be this age I would learn to be obedient and grow in the grace and mercy of our Lord, to trust without doubting, but O my soul, I am still in the school of learning. John must surely have had the same experience, for it was shown unto him again, and that would not have been necessary had he still remembered. Oh our poor feeble minds, how we get tangled up in the affairs of this world. I fear often I am like Martha, complaining, cumbered with much serving. Mary had chosen the better part. There she was at the feet of Jesus, anointing his feet and wiping them with her hair. Is she not a beautiful picture? The serving was of no interest to her. Oh how humble! So is every child of grace when we are enabled to see ourselves as we are. How I long to live at the feet of the brethren and sisters and to inquire in that old way which those who have gone on before have walked. This brings to mind my first conversation with my father after I received a hope. I remember how badly I wanted to talk with him and how I feared he was going to tell me I was mistaken in it all. I had to cry before I could ask him why I was doubting and felt like I had been deceived and was trying to deceive. Oh how earnestly he looked at me, and how I trembled. He had a way of answering very slowly. I saw his eyes filling up, finally he said, My child, old Satan will lie in wait for you and tempt you as never before. The Savior says,

My grace is sufficient for you, no temptation will overtake you that the Lord will not enable you to bear. Go and read Job, you will find much comfort. All of God's little children have been tempted as you are, all suffer and bear the cross. Many times during those first days of my experience I was greatly comforted in reading the trials, sufferings and temptations of God's chosen people as recorded in the Scriptures. I had not heard an Old Baptist sermon preached at that time, but had heard all the other denominations within my reach, but nothing had been said that gave me any consolation whatever. Finally, one cold, frosty morning in November, 1898, Saturday before the third Sunday, we started for old New Hope Church. I had not been there in over two years. Oh how I enjoyed the singing! I listened to the prayer, then old brother B. L. Landers got up and took this text, Comfort ye, comfort ye my people, saith your God. Any of you who knew him know he was an able gift. His words fell like dew in my hungry soul, but how I wished I had not come. I longed to hide under the back seat, to hear and not be seen. He told the whole story of my life up to that moment. My soul trouble began that night and I could not sleep for a long time. My questioning was, Why is it these Old Baptists are the only ones who tell the story that fits my case? Where, oh where is the church of the true and living God, the one Christ built upon a rock? Surely there are others. When I finally slept the church

was shown me, in Revelation xxii. 17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." The Spirit and bride were most beautiful. How she was leaning upon the arm of her Husband in spotless array, and that "whosoever will," how that "will" got there. Who willed that inclination and sealed it in the heart of his little children? They cannot dispose of it, cannot keep it hidden and cannot throw it by. Our God is not a God of want; he consults not with puny man. 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. When he draws them they come. Who can resist the power of God? He leads in paths we know not, his everlasting arm is beneath us and the willingness is there. He gives us the will and do of his own good pleasure. Work when you will and where you will, there is no getting around or putting off God's time and God's ways, for as high as the heavens are above the earth so are his ways higher than our ways. Please tell me, dear people of God, if left to your choosing, would you take the way of afflictions? We are taught that it is a fearful thing to fall into the hands of the living God. I believe this with all my heart. I used to fear old Satan, but not so any more. He has no power above that which is given him. He can go so far, and no farther. The fear of him was so different, but I no longer

have that fear. The fear I now have often makes me weep, and oh how I tremble. Sometimes I want to pray, but do not know how, do not even know what to pray for. I am filled with unbelief and sin, beset on all sides; the way is hid, all is dark within, and here is that highway again, steps are uncertain, weary and faint. Ah! but when light appears there is no shadow, for the blessed light of the Son of God shines all around, saying, Peace, be still. Yea, stand still and see the salvation of the Lord. Oh the calm that soothes the troubled soul, all-sufficient for the time. Have you ever thought on this blessed light, its all-sufficiency? God's way is not in halves, it is a whole portion. My grace is sufficient for you. Treasured up in Christ Jesus before the world was, an inexhaustible supply, and in due time we will receive our portion. Oh that Intercessor, making intercession for the saints with groanings which cannot be uttered. No wonder we do not know how to pray and have to await the Spirit to give us utterance, then, little children, we pray and it is of the will of the Father that every one who utters in Spirit is the recipient of the request. It comes from the Father, and at the time he appointed unto us, one of the unsearchable riches; yes, out of the storehouse of mercy and grace. He that began a good work in you will perform it unto the day of Jesus Christ. All that the Father hath given unto me shall come to me, and I will raise it up at the last day. My sheep hear my voice and I know them and they follow me, and I give unto them

eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. Note, please, he says, My Father which gave them me. He suffered for our transgressions, paid the debt of sin for the whole flock. Not only that, but we received at his hands double for all our sins; too, he was the only Son, and without sin, they found no fault in him. No crime was ever so wicked. How they mocked him and spat upon him. Oh that bitter cup! Do we know anything about the bitter? No, not until we have the sweet. Surely that blessed Son knew the sweet, because he said, Father, glorify thou me with the glory I had with thee before the world was. This takes us back before time, or ever the earth was, that most glorious council when the Book of all books was made, and the names written therein. Have you ever thought how impossible it is to erase your name? If it is there it will ever remain. And here is where I fear, how can one so weak, so unworthy, undone and unfit, sinning every hour of every day of my unprofitable life, have a part in this glorious covenant? All I have is that little hope. Sometimes it is so small I cannot help wishing for more evidence, then again I rejoice in the blessed promises found in God's word, here a little and there a little, and when I am permitted to sit, as it were, in one of those heavenly places and hear our brethren standing on the walls of Zion declaring the riches of his glory on the

vessels of mercy, according to my experience and, I hope, the revelation of the Spirit-work in my poor soul, then I am amazed and rejoice in that I have a witness. These things are too deep for me; I can never tell nor understand the mystery it appears to me. I have felt at times I would not know an uncertain sound, but when trouble creeps in Zion the Lord takes care of his little ones. It hurts us to walk no more with those we learn to love. We are kept by the power of God and must be submissive to his will. Nothing under the sun is new or old to him, and all things work together for good to them that love the Lord, to them who are the called according to his purpose. Even these hard times are according to his purpose, and none can question him, nor say, Why doest thou? What God does is right; all our times are in his hand, and whatever disposition he makes of us will be to the praise of his glorious name. Oh that we could praise him as becometh little children.

I enjoy the SIGNS very much and have learned to love its many able writers. I hope it is the Lord's will for you to continue its publication. Inclosed find check for one year's subscription, the remainder use as you see fit.

I must close. I have written you many times in my mind and submit this for the relief I hope to obtain, but do not let it crowd out better matter. Love to all the household of faith.

Your little sister in hope through grace,

(MRS.) H. A. STRUBE.

THE PURPOSE OF GOD.

DEAR FRIENDS:—It has been on my mind for some time to write a little on the purpose of God, if it is in keeping with the Lord's will, for without him I can do nothing. I believe in a God of purpose. He had a use for everything he made, and without him was not anything made that was made. Our God says, I make peace and I create evil; I the Lord do all these things. You see he had a use for the evil as well as the good to accomplish his purpose. As I purpose, so shall it stand. My word has gone out of my mouth and will not return unto me void, but will accomplish the thing whereunto I sent it. Sometimes God uses the evil things of this world to accomplish his purposes. He did so in Judas' case. Judas Iscariot was raised up for the purpose of betraying Christ and going to his own place. So you see he had it to do; he could not help doing it, for the Bible decree would not have been fulfilled without it. Every jot and tittle must be fulfilled before the last day, even if it takes wars and rumors of wars, for all these things needs be before the end. I do not hear much said about Jacob and Esau. Jacob have I loved, but Esau have I hated. The children being not yet born, neither having done any good or evil, it was for the purpose of God, so election might stand. God works all things after the counsel of his own will, the evil as well as the good. There are just two spirits in the world: the Spirit of Christ and the spirit of antichrist. Just the two vessels: the vessel of mercy and

the vessel of wrath. The vessel of mercy God afore prepared unto glory; the vessel of wrath he fitted to destruction. God has the right to make one vessel unto honor and another unto dishonor. Some claimed Abraham to be their father. Christ told them, If Abraham had been your father you would have done the works of Abraham. The devil is your father, and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth.

I was talking with one of our brother preachers on the purpose of God, and he said, If you are not careful you are going to have God making the devil. I said, Please tell me where he came from if God did not make him. If you are not careful you are going to have him come by chance. I did not think you believed in the chance system. You either have to believe in the predestination of all things, or in the chance system; you cannot mix predestination with chance. I am afraid God's children, or some of them at least, are failing to declare the whole counsel of God. Declare not a part of it trying to please man, but declare the whole counsel of God, proclaim it from the housetop. Do not fear what man can do unto you, but fear God and keep his commandments, that is the whole duty of man. God has all power in heaven and in earth. There is no power but of God. The powers that be are ordained of God. That is the God I have been trying to serve in my weak and sinful way for forty-five years. He is my fear, my stay and my

staff. He is my all in all. What am I? Nothing, and less than nothing. Nothing but a poor weak worm of the earth, nowhere to lay my head, full of wounds, bruises and putrifying sores from the sole of the foot to the crown of the head, no soundness in me; in my flesh dwelleth no good thing. Oh! if it were not for my hope I would be most miserable, that sweet hope which is as an anchor of the soul, both sure and steadfast. When that sweet love of God is felt in the soul it is enough, but much of the time I am groping in darkness. God forbid that I should bring reproach upon the cause I so dearly love.

If you see fit you may publish this; if not, all will be right.

Your sister in Christ, I hope,

JANE PARKES SIMPSON.

LYNCHBURG, Tennessee.

CULLISON, Kansas.

DEAR EDITORS:—While sending in my dues for the paper, I wish to say that it has been a wonderful help and of spiritual comfort to wife and me, also to some of our children, and as age creeps upon us and church privileges begin to slip it seems still more needful to use the means of correspondence still left us. Those losses and privations do not weaken our faith, but we hope they make it more manifest. In Hebrews x. 38, 39, Paul says, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving

of the soul." I understand that the "just" are those who are justified by God himself through the righteousness of Christ in the Spirit, and all of those justified shall live by faith, and none of them ever draw back unto perdition. For perdition means loss, ruin, destruction or condemnation of the soul, and Paul can well say that his soul shall have no pleasure in those eternally lost. And Paul is teaching that some have started out as disciples without faith, and not being just persons, for "the just shall live by faith," and the just who shall live by faith are "of them that believe to the saving of the soul." Yes, they believe all the way through life to the saving of the soul, or until they are saved in heaven, while those without faith turn back unto perdition from whence they came. The next chapter, the eleventh, is all devoted to the subject of faith and what the saints in old time wrought by faith. Each one had a different work to perform, but all worked or lived by faith, and not by sight, and these all died in faith, not having received the promise. They all died as they lived. None of them ever turned back unto perdition, but believed to the saving of their souls, and this eleventh chapter finishes up by saying (thirty-ninth and fortieth verses), "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Yes, all these mentioned here in the eleventh chapter of Hebrews obtained a good report through faith, and this "good

report" is handed on to us by the old prophets, and by Paul. "God having provided some better thing for us." God "provided" that better thing for us, in that Christ should come and fulfill the law and make a sacrifice for sin and beget us again unto a lively hope by the resurrection of Jesus Christ, and hath given us a full gospel and a complete salvation, without which the former saints could not have been made perfect. Their faith was only perfected in the coming of their Lord according to their faith, and the perfecting and faith will be manifest in the resurrection of our bodies from the grave.

If this is not out of line or will not crowd out better material I would like you to hand this letter out to the readers, but am willing you pass judgment upon it.

Yours in hope,

E. G. WEBB.

HATTIESBURG, Miss., June 10, 1932.

DEAR EDITORS:—Please note the change of my address from Petal, Mississippi, to 515 Elizabeth Avenue, Hattiesburg, Mississippi, and send my SIGNS to the latter place. If not asking too much, please publish a notice of the change so the precious brethren and sisters in the different States who are good enough to write me such good and encouraging letters may know where to address me. It is a great comfort to me to hear from far away brethren and sisters, all telling the same sweet story of salvation by grace. I have quite a number of very

good friends, but only a few of them in this part of the country believe the same doctrine that I do, and oh how I long to be with the dear people of God who are trusting in him for all blessings. We know that if we are saved at all it is through the loving mercy of God and not because of anything we have done or can do, it is all of God, because the natural man has not faith, and without faith it is impossible to please God. We had no more to do with being born of the Spirit than we did with being born naturally into the world. Christ says, You have not chosen me, but I have chosen you. All the hope I have of immortal glory is in what I hope Christ has done for me, for of myself I am nothing but vanity, full of faults and failures. I am surrounded with Arminian doctrine of almost every kind and the members all seem to be trusting in self-righteous work. Notice that Christ says, Except your righteousness exceed the righteousness of the Pharisees you can in no case enter into the kingdom of heaven. Well, the Pharisees have always done more work for righteousness than any other people on earth, how, then, can your righteousness exceed theirs? It is because the righteousness of the Pharisee is self-righteousness, and when the elect sinner is quickened into life, born of the Spirit, before he ever performed an act of righteousness, his righteousness exceeds the righteousness of the Pharisees, because it is the righteousness of God and exceeds all other righteousness. God has ordained good works, that we should walk in them,

but they are not the cause, but fruits of the Spirit. So it is the desire of the humble child of God to be pure as the heavenly Father is pure and perfect, but we cannot reach that perfection while living in this world. When God changes our vile and mortal body to an immortal body then we will be perfect and like our Lord and will be wafted away to that immortal home of glory prepared for us from the foundation of the world.

I am suffering much pain and am very weak, as I am trying to get my teeth all out. I have had fifteen taken out this spring, and have fifteen more to get out as soon as I can stand it. Please pray for my daughter and me. May the Lord bless you and all the household of faith.

I had no idea of writing so much. I just wanted to give notice of the change of address. Do as you please with it, but if you publish please correct all mistakes.

From an unworthy brother, if a brother at all,
C. C. SMITH.

LADDELL, Ark., Jan. 15, 1932.

DEAR EDITORS:—As my subscription has expired, I am sending my remittance for another year. I surely do enjoy reading the SIGNS, and hope I believe the doctrine it sets forth. I am persuaded that it is the dealings of God through Jesus Christ the Lord that enables you to set forth his truth so wonderfully, all to his praise, and for good to his humble poor scattered abroad in this unfriendly world. I think the January number beautifully

sets forth a God that rules all events. I deem him an all-wise and sovereign Ruler. He was before time and will rule throughout eternity, which has no end. It makes my heart rejoice to know there are others traveling the same road I am. Jesus said, I am the way, the door of the sheep; they that come in by me shall be saved. He that climbeth up some other way is a thief and a robber. There are many in these times trying to climb up some other way, and it makes me doubt, and fear that I am wrong. But one thing I do know, and that is there is not one good thing I can do. It is God that worketh in us both to will and to do of his good pleasure, so the praise all belongs to him, not to such a worm as I am. It is my desire to do right at all times, but I find myself out of the way, my thoughts are often gone astray.

I did not intend to detain you so long. I thought to pen only a few remarks. May God's richest blessings rest and abide with you all.

Yours in hope beyond the grave,
(MRS.) L. M. BAKER.

TO OUR SUBSCRIBERS.

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. By referring to these dates you can tell to just what time your subscription is paid. Dec 31 means your subscription expired December, 1931; June 32 means your subscription expired June, 1932; Dec 32 that it expires December, 1932, etc.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1932.

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EVERLASTING PUNISHMENT.

THE Greek word "aionios" is sometimes translated in our New Testaments as "eternal" and sometimes as "everlasting." Hence, the words "eternal" and "everlasting" set forth limitlessness in both the happiness of the redeemed in heaven and of the misery of the wicked in hell. One is not warranted by the Scriptures in saying that the suffering of the finally lost is any less eternal than the happiness of the ultimately saved. In other words, if one believes the blessedness of the Lord's redeemed to be eternal and never-ending, then one must concede, painful though the concession may be, that the misery of the impenitent wicked is equally eternal and never-ending. One of the marked character-

istics of the modern world and of our country is the inability of government to cope with lawlessness and to adequately and unfailingly bring the guilty to justice. One cause for this failure on the part of government, though by no means the only cause, is the fact that many people sympathize with the criminally guilty so that, if caught, justice and punishment are not meted out, or else, if punished, the sentence is light and ineffectual. Too much disposition on the part of a great section of the public to condone crime or law-breaking is responsible, in great measure, for the rising tide of lawlessness on every hand. This policy on the part of the public reflects itself in spiritual circles so that, in recent years, there has been an ever increasing disbelief in an eternal hell and in final and never-ending punishment for the wicked. It has come to be thought by some that since God is a God of love and mercy, he would not think of such a thing as cruelly burning forever the impenitent in a literal hell. Such a false sentimentalism ignores or forgets the plain teaching of the word of God. It is not what we think God ought to do, it matters not what may be our personal opinion about these things: it matters much what the Scriptures teach about it. We are sure that neither ourselves nor anybody else enjoy the thought of the wicked suffering in hell forever, but whether there is any personal enjoyment or comfort in it to us alters the facts of the case not at all. We get no comfort or enjoyment out of the fact that want and misery and

distress are everywhere around us in the world to-day, but the facts of poverty and need thus prevalent everywhere are not changed a jot by the fact that we get no comfort out of contemplating them. On this doctrine of the "eternal punishment of the wicked," we want the facts, not guess-work: and for facts one must go to the Scriptures, and particularly to the words of Jesus himself. In the parable of the sheep and goats in Matthew xxv. 31-46, Jesus said concerning those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Those rejected by the Savior-King are declared to be left under the curse of condemnation and are sent away into a prepared place which is that of everlasting fire, the same to which the devil and his angels are foreordained. Here the word "everlasting" is precisely the same as is elsewhere translated "eternal." Hence, the blessedness of the redeemed being eternal, the woes of the lost are equally eternal. Again, in the forty-sixth verse of the same chapter, Jesus said, "These shall go away into everlasting punishment: but the righteous into life eternal." In this passage, the words "eternal" and "everlasting" come from the same Greek word in the original manuscript. To endeavor to discriminate between the meanings of these two words is not warranted here. In John v. 28, 29, Jesus says, "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." Thus is taught the truth of the resurrection of the Lord's people to immortality, and also is taught the other side of the truth, which is that the unregenerate wicked are also to be raised from their graves unto judgment and that, as the outcome of God's just judgment made publicly known, they shall go away into the punishment declared in Matthew twenty-fifth chapter. Paul, speaking before Felix, as recorded in Acts xxiv. 15, boldly affirmed that there is to be a resurrection both of the just and the unjust. By the "just" in this passage, he could not have meant Jesus, because the resurrection of Jesus had already become an accomplished fact, and there is not again to be another resurrection of Jesus: but Paul meant by the "just" the people of God, those justified before God by the imputed, perfect righteousness of his Son; and by the "unjust" he meant those not divinely taken care of in the finished work of Christ on Calvary. This two-fold resurrection has not taken place yet, but is to take place in the future. It will take place with the elect of God at the fulfillment of 1 Thessalonians iv. 16, 17. It will take place with the non-elect at the fulfillment of Revelation xx. 12-15. Nor do the Scriptures teach that the eternal punishment of the wicked is merely annihilation. Christ did not die on the cross simply to redeem his people from being annihilated, but to redeem them from endless misery and woe. To say that the wicked shall be simply annihilated or

brought to oblivion and nothingness, is to greatly detract from and minimize the glorious work which Christ came to accomplish for his people. Whatever it is that the wicked shall have to suffer eternally, is exactly what Christ came to save his people from. Therefore, just to that extent to which we sentimentally extenuate the endless misery of the wicked, just by that much do we neglect to exalt Christ and just that much do we cloud the glory of Calvary. The meaning of Calvary is measured by the distance between the bottomless pit and the infinite heaven of glory. Wherever the Scriptures speak of the wicked as being destroyed, they never mean destruction in the sense of annihilation or nothingness. For instance, in Philippians iii. 19, and in 2 Thessalonians i. 9, the word "destruction" far from meaning reduction to oblivion or nothingness, means the eternal ruination of the wicked beyond all possibility or hope of restoration to any vestige of power or influence whatsoever. Punishment is not punishment unless the one punished is conscious of his punishment. Inasmuch as the blessedness of the redeemed shall be a joy eternal of which they shall never cease to be conscious, it must follow that the misery of the wicked shall be such as they shall not cease to be conscious of, since Scripture language used to express the joys of the former is used with equal force to express the woes of the latter; and spiritual honesty would demand of us that we give the language as equal force in the one instance as in the other. It does not follow however that the

wicked have to have eternal life in order to suffer forever, in the same sense that the saved are to have eternal life in order to enjoy God forever. What kind of life the wicked are to have in the midst of the fires of hell, we do not know; and may the grace of God through Christ forbid that we ever shall know. All the fires that we know literally about are fires that eventually go out for lack of something to be consumed by their flames: but that fire that burns in the eternal lake of fire is no earthly fire. It is far worse and more terrible than that: a fire whose flame shall never be quenched, and of those who shall eternally dwell with that fire, it is said that their worm never dies. In the ninth chapter of Mark, Jesus three times emphasizes the fact that the fires of hell never go out and that the worm of those in that fire never die. What is the "worm" if it is not the gnawing conscience of that one justly condemned by the holy God? I hope I myself have known what it has meant to be convicted of sin. If so, then at that time I knew the "gnawing worm" of an awakened conscience. In that experience I believe I had a taste of what hell means, I knew its fierce flame and its undying worm. But for the grace of God in the blessed Christ toward such a sinner as I then knew I was, and still by nature am, I should forever have remained in that hell of unquenchable fire and should forever have had that gnawing conscience as my eternal companion in the burning lake. Could anything be more dreadful to think about? The blood of Jesus

Christ is all that saved me from that eternal burning. It is all that saves you. It seems irreverent to deny the fact that a burning hell and an undying worm await the unredeemed: irreverent because if there is no such place, then what did Christ die to redeem us from? By so much as we deny the just judgment of God upon the wicked, by just that much do we deny the glorious work of Christ in dying to redeem us therefrom. What kind of a body the wicked will have to have in order to suffer in hell, I do not, nor does any one know. Since we know of a surety that Christ is able to change the vile bodies of his people into the likeness of his own glorious body so that they shall dwell satisfied with him forever in heaven, is he not just as able to give the wicked the bodily likeness of their master Satan so as to dwell with the latter to suffer forever? We do know that God can do everything, and we do know that God's justice is not as man's perverted sense of justice. Man's laws can be and are evaded and punishment by them is escaped, but there can be no escape from or evasion of the holy and divine justice of the eternal God. God is assuredly a God of love, but to whom is he a God of love? To them only who are in Christ Jesus. To all and sundry outside of Jesus Christ, God is a burning and consuming fire eternally. Let us not forget when setting forth the grace and mercy and love of God in Christ to his people, that God is a Perfect Being of inexorable justice and may our hearts be lifted up unto him in adoration and

thanksgiving that he from before the foundation of the world, gave us who do believe in him a hiding-place in his Son from that divine wrath which shall one day disclose itself to the eternal discomfort of all those out of Christ.

H. H. L.

SUBSCRIPTION BLANKS.

As it has been our custom to inclose a subscription blank in each copy of our November issue, you will find one in this number, and we hope you will examine the date on the little pink slip bearing your address, either on your paper or the wrapper in which it comes to you, and do what you can for us. If you are in arrears with your subscription and 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 going. The past two years have indeed been difficult ones in all lines of business, and the SIGNS has been no exception to the rule, but up to the present time He who rules all things has put it into the hearts of our brethren to support the publication and we can but trust him to care for it in the future, if it be his will that it shall continue.

August 8th, last, the SIGNS OF THE TIMES rounded out one hundred years of its existence; how much longer it is to continue is known only to our God, who is too wise to err and too good to be unkind, and he will do with it as seemeth good in his sight, and may he give us the mind to always say, Thy will, not ours, be done.

J. E. B. & Co.

CHURCH LETTERS.

(Written by sister Nellie Palmer.)

The Whitefield Old School Baptist Church, in session with the Bowdoinham Old School Baptist Church, at Bowdoinham, Maine, September 7th, 8th and 9th, 1932, sends greetings.

DEARLY BELOVED BRETHREN:—It is, according to custom, the time to address you by way of a Church Letter. We would that the most holy God would guide our pen that we might write in such a manner that our mutual love might be strengthened and our souls comforted, but unless he fills the vessel it can but cast up mire and dirt, for it is filled, my beloved, with pollution which eateth as doth a canker. We find the way so rough and rugged and our little strength so many, many times almost gone; we look for the appearing of our Beloved, but lo, he hideth himself. To whom shall we go? We have no one on earth or in heaven beside thee, our only Friend and Savior. Oh show thy face in mercy. Dare we ask this? What are we, O God, that thou hast any pleasure in us? And yet the clouds hang so heavy—all is blackness and the tempest within rages to such a degree, we cry out in our distress, Will our souls never find rest, must we be tempted beyond endurance? It seems our frail barque is about to be crushed as the waves and billows go over us. Will the light of dawn never appear? Will the harbor light never again be seen? When lo, he tells us, "He led them forth by the right way, that they might go to a city of habita-

tion."—Psalms cvii. 7. Then have we, too, been traveling the right way. Is this the way no vulture's eye hath seen, neither the lion's whelp trodden, and its travellers all homeward bound by the right way? And a gleam of joy and rest enters the soul and we find ourselves resting on the oasis in this desert land. We have come to the river the streams whereof make glad the city of our God. We find the date and the pomegranate flourish only here in the presence of our Beloved, and we find our Beloved is more than any other beloved. We can say we have proven his promises and found him ever true and faithful. "For he satisfieth the longing soul, and filleth the hungry soul with goodness."—Psalms cvii. 9. And we each can say, It is good for me that I was afflicted, if so by suffering I may obtain a glimpse of his mercy and lovingkindness.

The Whitefield Church consists of four members only, two having united (on September 27th, 1931,) with the Gardiner Church, from which we had withdrawn fellowship, on August 31st, 1929. Our hearts are sad, and we weep when we think of past joys and present desolation, but we read in Psalms cxxxvii. 8, "O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us." We are all in the hands of the just God, and he will do what seemeth unto him good. We have no meetings now at Whitefield, but have preaching (at our Association) at Bowdoinham once a year, where love and fellowship abound.

CIRCULAR LETTERS.

(Written by Eld. J. W. McClanahan)

The Pocatalico Old School Baptist Association, in session with the West Fork Church, Calhoun County, West Virginia, commencing on Friday before the first Sunday in September, 1932, and continuing three days, 2nd, 3rd and 4th, sends christian love and salutation to the churches composing the same, and to the sister associations with whom we correspond.

DEARLY BELOVED:—It being a custom of long standing to prepare a Corresponding Circular to be spread upon our Minutes that our brethren may know of our doctrinal standing, and as the doctrine of the resurrection of the dead is an all-important subject to the followers of the meek and lowly Jesus, we feel there is no subject more animating, heart-searching and soul-cheering than the belief in the resurrection of the dead. The truth of the resurrection of the dead, both of the unjust and of the just, is clearly taught in the word of truth, which resurrection will be unto eternity, either of happiness or of misery. Job testified unto the resurrection, saying, Though after my skin worms destroy this body, yet in my flesh shall I see God. Doubtless Job had a clear vision of the resurrection of his body, and he is a type of the church. It is a supernatural power that quickens the dead sinner into life. John v. 25: "Verily, verily, I say unto you, The hour is coming, and now is,

when the dead shall hear the voice of the Son of God; and they that hear shall live." This refers not only to the literal raising of the dead which Jesus did while here in the world, but refers as well to the quickening into life of sinners who were dead in trespasses and sins. In John v. 28, Jesus says, "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." Hence, it follows that there shall be a resurrection of all the dead. The power to resurrect the dead to life was manifested in the resurrection of Lazarus of Bethany, of the widow's son and of Jairus' daughter. Jesus is the resurrection and the life. He said to Martha, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." "Now is Christ risen from the dead, and become the firstfruits of them that slept." As the firstfruits were a pledge and assurance of the ensuing harvest, and as upon the condition of the firstfruits being offered to God the whole harvest was entitled to consecration, so our Savior's resurrection to the life of glory is the earnest and assurance of our resurrection. The firstfruits from the vineyard, orchard or wheat field in the hands of a high priest in Moses' tabernacle or in Solomon's temple having been offered, then the crop was safe and was harvested in

due time in good maturity. In that is seen the doctrine of the resurrection. God having received the body of Jesus and those of a hundred and forty and four thousand of his Israel, as first-fruits of all the dead, this secured and made safe the harvest that is to be truly great: the gathering in of the entire crop remaining in the field, which is the world. Jesus is the One like unto whom all the saved must be fashioned. If in this life only we have hope in Christ, we would of all men be most miserable, but the hope of the saints reaches beyond this mortal life to that of immortality, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his own glorious body. Christ is the all-important theme of the gospel, and he is the demonstration of its life and power; hence Paul says that if Christ be not risen then is our preaching vain, and our faith is also vain and we are yet in our sins. The apostle, being called to preach the gospel of Jesus Christ, was bound to preach Christ and the resurrection, and he was to lay this down as the foundation of our faith, that Jesus Christ was raised from the dead in order that all shall yield faith and obedience unto him. God chose and appointed him to be the source and channel from and through whom all divine blessings should flow to the children of God. Accordingly, he told his disciples, "Because I live, ye shall live also." How blessed is that man whose

life is hid with Christ in God! When he who is our life shall appear, then shall we also appear with him in glory. The apostle further says, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Yes, we, the redeemed of the Lord. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Evidently the doctrine of the resurrection of these vile bodies of ours is clearly taught in the Scriptures, because "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: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." So, my dear brethren, according to the teaching of both the Old and New Testaments, there shall be a resurrection of the dead; and what would your hope be worth to you if this precious doctrine could be set aside by the Sadducees' denial of the resurrection? It was the whole sinner that fell in Adam and who remains in that state until quickened and resurrected to life by the Holy Spirit. The law of adoption is an action whereby a man takes a person into his family in order to make him a part of it, acknowledges

him for his son and receives him into his household and gives him the right to the privileges of his children. Thus, it is the sinner who is the subject of adoption. He was banished in Adam, but not expelled from Christ to whom the elect were given before the foundation of the world. The law of adoption gives the redeemed sinner the right to that inheritance reserved in heaven for the children of God. The redeemed sinner is to be raised in the resurrection and to be fashioned like unto the Savior, and by adoption is an heir of God and a joint-heir with Christ.

J. W. McCLANAHAN, Mod.

HARVEY J. BIRD, Clerk.

(ORIGINAL MT. ZION ASSOCIATION)

(Written by Elder W. L. Hall)

DEAR BRETHREN:—In this, a short Circular Letter of this the Mt. Zion Association, we desire to set forth some of the things that are most surely believed among us. We believe in a sovereign God, one who created all things, and by him all things consist. That he declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. The apostle Paul, in writing to the Hebrew brethren, says, "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." God inspired the prophets to comfort the fathers with the promise of the coming of the Savior, the Lord Jesus Christ,

the Son of God, who shall save his people from their sins. Jesus came into the world, and said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the 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." Thus we have the promise of God fulfilled in the coming of Jesus into the world. We have the eternal purpose and sovereign will of God, the electing love and sovereign grace, the gift of eternal love through and by Jesus Christ his Son, salvation for time and eternity, the perseverance of the saints unto glory and the resurrection of our bodies from the grave, fashioned like unto his glorious body, who is our Elder Brother, whom God hath appointed heir of all things, and we as joint-heirs with him wait in patience for the full fruition of hope, when we shall see him as he is.

DANIAL A. J. ADAMS, Mod.

(Mrs.) J. W. TAYLOR, Clerk.

CHANGE OF ADDRESS.

FREEWATER, Ore., Oct. 2, 1932.

DEAR EDITORS:—I have changed my address from Freewater, Oregon, to Touchet, Washington. Please send my paper to the latter place, and give notice through the SIGNS that my correspondents may address me at Touchet, Washington. I will say to my correspondents, My eyes are no better, and their letters are a great comfort to me.

In gospel bonds,

J. T. BARNES.

OBITUARY NOTICES.

SARAH EVALINE HALE (nee Woods) was born March 29th, 1850, at Iuka, Mississippi, and was married at the age of twenty-three to John Wesley Hale. To this union twelve children were born, five of whom survive, namely, William, Mrs. Mary Burges, Mrs. Martha Hall, Mrs. Phoebe Thornton and Mrs. Pearley Geddie, also twenty grandchildren, ten great-grandchildren, two brothers, William and Sidney, two sisters, Mrs. Clem McCrea and Mrs. Mary Pharr. Her husband preceded her sixteen years. She received a hope in Christ at the age of twenty-two years, joined the Primitive Baptists and lived a devoted member, always filling her seat until the infirmities of age prevented her. She passed away March 6th, 1932, aged 81 years, 11 months and 7 days, at the home of her daughter, Mrs. Pearley Geddie. Her children were by her bedside when her spirit took its flight to God who gave it. Her remains were laid to rest beside her husband in Oakland Cemetery to await the second coming of our Lord, when the trump of God shall sound and the dead in Christ shall rise first, and this mortal body shall be raised a spiritual body, a manifest heir of God, a joint-heir with Christ, and be adopted into the heavenly family, and so shall we ever be with the Lord, where there will be no more death nor sorrow, no more parting with friends. So, dear children, sorrow not as others who have no hope.

The unworthy writer tried to speak words of comfort to a large concourse of sorrowing relatives and friends.

Written by her pastor,

W. W. SLAUGHTER.

BENJAMIN HANNA CARTER, oldest son of Daniel and Martha Hanna Carter, formerly of Cecil County, Maryland, died near Auburn, Washington, August 30th, 1932, aged 82 years and 7 months. He was a firm believer in the Primitive Baptist faith and a constant reader of the SIGNS, but never felt free to offer himself to the church. He died honored and respected by all who knew him. He leaves a wife, Lorena Clifford Carter, a sister, Mrs. Edith Gekeler, La Grande, Oregon, and two brothers, Robert D., of Boise, Idaho, and Marion L., of La Grande, Oregon.

(MRS.) E. M. GEKELER.

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

Mrs. Edith M. Gekeler, Ore., \$2; "A friend," N. Y., \$2; E. G. Morse, N. Y., \$1; H. M. Bennett and mother, Md., \$5.

NOTICE.

DECEMBER 15th, next, has been designated as DONATION DAY at THE PRIMITIVE BAPTIST HOME in Salisbury, Maryland.

Unquestionably, this cause has been greatly blest of the Lord, and it is our earnest hope that he will continue to put it into the hearts of our brethren and friends to support it. Unfavorable financial conditions throughout the country have, of course, prevented many from helping to the extent they would have liked. It will be greatly appreciated if all who desire to, will send their donations in the form of funds either to the Home, or to Henry T. Lefferts, Nutley, N. J., and all other useful gifts can be sent direct to the Home so as to reach their destination on or before the 15th of December. Thank you in advance.

R. LESTER DODSON.

**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, 1932.

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, mortgagors and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the 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 5th day of October, 1932.

(Seal) FRANK P. COX.

(My commission expires March, 1933.)

M E E T I N G S .

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH

IN

NEW YORK CITY

Meetings every Sunday (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.

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, Sadleville, 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.

Cedar Creek Church meets every fourth Sunday at the home of sister N. J. Preston, 116 Center Street, Oregon City, Oregon, at 10:30 a. m. Those coming by stage, steam train or electric car get off at Seventh Street, take elevator to top of the hill, cross trestle over railway tracks, turn to the right, go two blocks on Sixth Street to Center Street, thence five and one-half blocks south on Center Street to 116, house number, between First and Second Streets. Lunch at noon.

S. B. MORFITT, Moderator.

J. B. SALLIE, 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. Spidler, 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.

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 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.

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 2807 Pearl Street, Santa Monica, 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 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.

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ELDER C. W. ANDERSON,

St. PAUL, Arkansas.

"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.

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J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

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.

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 100. MIDDLETOWN, N. Y., DECEMBER, 1932. NO. 12.

CORRESPONDENCE.

WOOSTER, Ohio.

DEAR EDITORS:—Again I am moved (by what spirit I am not sure) to speak of things pertaining to the kingdom of God and his joint-heirs, the spiritual seed of Israel. It is with fear and trembling I express thoughts, which, so far, seem to be entertained by so few. But according to the prophet, Daniel, there were some truths which were to be “sealed until the time of the end.” And in the New Testament we read, When ye see these signs fulfilled, ye may know, that it is even at the doors; and this saying is just as true as any other in the Bible. I have been looking for and believing that the time is near, for perhaps thirty-five years or more. First let me say it seems to me that during the time of the Gentiles conditions were to grow worse and worse, deceivers deceiving and being deceived. But the promise of the kingdom, and the selection of those who are to possess it jointly with Christ, is a very ancient

and sure promise, and these people are preserved in Jesus Christ, and called, and are so “one with him” that because he lives they shall live also, and because he reigns they shall reign with him; but he shall ever have the preeminence, and his saints, though sharing with him, shall ascribe all power and glory to him. Even so may it be! We love to give glory to him. One reason I desire heaven is that I may praise him better, and ever bask in his love, and also, to be pure as he is pure. He, in Christ, sees us that way now, and, if not deceived, he has given to the writer a few glimpses of that purity. This I believe is heaven, be it where it may, in a space above or in the very land which was promised to Abraham and to his seed forever. Furthermore, from history I am led to hope that the Lord’s people in England, Ireland and our own dear country are the natural as well as the spiritual seed of Abraham. Not Jews: they were the seed of Judah. We, perhaps, are the seed of Benjamin or Manasseh. Of course I cannot say

whether or not the time of Gentiles is now fulfilled, but I think it, at least, near the end. In the eleventh chapter of Romans we read that the promise of God is without repentance, and that the Jews will be grafted in again. They were cut off that the Gentiles should be grafted in; then the Jews were to be grafted again into their own olive tree. But in the new order of things Christ is their King and Priest, not David or the sons of Levi, but Christ is the seed of David. The old conditional covenant that vanished away shall never rise; since Jehovah found fault with it it could not take away sin. But the engrafted Jew will serve in the kingdom of Christ and his free grace and be made one with the Gentile, and the enmity between the law and the poor sinner will vanish. The law was just, and even glorious, especially so when Christ honored it, fulfilling its demands and bearing all its penalty, but the law of the Spirit in Christ Jesus is much more glorious, and the Jew shall declare it.

I was much interested in the opening letter in the March number of the SIGNS. Just a few days before the same thoughts, at least in part, were presented to me. When God's kingdom comes and his will is done in earth as it is in heaven, will there be sin there? I believe the time will come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" but not in the time of the Gentiles. I do not know, of course, but I believe that the earth, the land which men cultivate, shall be made

new, but whether it shall stand more than one thousand years in that state, with no thorns, or briars, or sin, or anything that offends, is a question not decided by the ignorant writer, who is but a fool who desires wisdom from above that she may be wise. One thing we do know, if it be that we are taught of God: that the earth itself, men and devils, shall all fulfill the purpose for which they were created. Our God counted the cost before he began creating this universe and has not, nor will not be one iota disappointed in his plans, will or pleasure. He is King of kings and Lord of lords. If this present evil world is to be destroyed by literal fire, before restoration (as it once was destroyed by literal water), I believe that the justified just class shall be resurrected from the grave and the justified living be changed, and all meet the Lord in the air, and shall not suffer in the conflagration. If the fire by which the present order be destroyed is figurative I believe it is rapidly taking place right here now. See the crime wave, the worship of pleasure, the disobedience of children, the famine, both of hearing the preached word and famine of natural food, the earthquakes, the upheaval of governments, etc. He shall reign until he has put down all authority. When shall our own government crumble? What a terrible time when all is chaos and confusion! Oh for wings to fly away and be at rest, to sleep in Jesus and be one of those whom he will bring with him to meet the saints left behind. I used to wish to live upon earth to see the day

of the Lord. But the redeemed shall see it whether living or resurrected. When the wicked are cut off, thou shalt see it. Unto them that look for him shall he appear.

Only an ignorant sister,
JOIE WOODS PETERS.

LONDON, Ontario, Canada.

DEAR EDITORS:—As I received this excellent letter of brother Dodson's my heart was made glad and I felt to send it on to you to be published so others of the household of faith could read the sweet, cheering sentiments it contains.

Your sister in hope,
FLORA J. SINCLAIR.

RUTHERFORD, N. J., Jan. 23, 1932.

DEAR SISTER SINCLAIR:—The Lord's people like to sing, Blest be the tie that binds, and especially did the last two lines in the first verse of this hymn drop into my mind some time ago. They are

"The fellowship of kindred minds
 Is like to that above."

Last Sunday afternoon, which service was to be followed by observing the ordinance of the Lord's supper, I turned to the first chapter of first John and tried to talk more particularly in connection with the third verse: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." This fellowship is realized only when we meet on a common ground and speak of those things

which we have actually handled and tasted of the Word of life. An eye-witness can speak with authority, and it is good to hear God's servants declaring those things which we ourselves are also witnesses to, but however much revelation one may profess to have had if he speak in an unknown tongue to us we do not, yea, cannot, have fellowship for him in those things. When one describes the way of the salvation of a poor sinner as we know it to be, there is an "Amen" in our breasts as he speaks, and in the oneness of the Spirit we come together as two drops of water. Truly, The fellowship of kindred minds is like to that above. I am persuaded that you and I have much in common in the Lord Jesus, and I am grateful, I trust, that the warmth of that love in your breast flows out to me in such profusion as is indicated in your letters. I am glad that my writings in the SIGNS are such as to comfort you while you are making the pilgrim journey here below. You know without my telling you that I have nothing which I have not received, therefore, as touching the flesh, I have nothing whereof to boast, but, may I add, a great, great deal to be ashamed of and mortified over. It is certainly by the grace of God that I am what I am, if I am anything in the church of the true and living God. If you have Beebe's Hymnal, look at number 494 and learn more of my travel. It begins with

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

The fifth verse is of special comfort:

"And when I've sank exceeding low,
Just ready to give up,
This grace hath raised my soul unto
A comfortable hope."

If we are ever fruitful in spiritual things it is because of grace, which at times is amazing; at others it is a charming sound, and in the end all the work shall be crowned with grace. I am sure I can sympathize with you in your inability to take your mind off of trivial things and fix it upon heavenly things. When the Shepherd and Bishop of our soul appears unto us in his great glory and power and bids us come unto him, we can then forget all for a season and be lost to this world in the wonder and amazement of his love.

I am glad you are privileged to travel around with your pastor and witness such scenes as that referred to at Mr. Campbell's. The joys of this world are, indeed, but shadows of the things of that upper and better kingdom. As you say, it is a great question as to whether I shall be among that number to sound forth his praise in eternity, but such is my hope, and sometimes I am reminded that that hope is as an anchor of the soul, both sure and steadfast. It is that which holds me—I do not hold it. David said, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." I am glad it does not depend upon our holding on to the Lord.

Your brother in gospel fellowship,

R. LESTER DODSON.

STILLWATER, Okla., June 28, 1932.

DEAR BRETHERN:—"Salvation is of the Lord."—Jonah ii. 9. Then salvation is not of man. If salvation is of works of men it is not of grace, and if by grace then it is no more of works; otherwise grace is no more grace; but if it be of works, it is no more of grace. Let us see which it is. By His grace ye are saved from hell and all the allurements and cunningness of Satan and his messengers while here in this world of sin and sorrow. Then we see we are saved by grace here in time, and all through time. It is not by works of righteousness which we have or can do, but according to God's mercy. He (God) hath saved us by the washing of regeneration and renewing of the Holy Spirit (God). Then we see it is not by righteous works of our own that we save ourselves, and it could not be by our wicked works, for they (our wicked works) sent us all to condemnation (hell), and as our righteousness is as filthy rags and cannot save us, it must be by grace if we are saved at all. For by grace (God) are ye saved through faith (the Lord Jesus Christ), and that not of yourselves, it (salvation and everything that appertains thereto) is the gift (not offer) of God. Not of works, lest any man (or woman) should boast. For we are God's workmanship (not man's), created in Christ Jesus unto good works (which are in Christ Jesus) which God hath before ordained that we should (not may or can if you wish to) walk in them (the good works). So we see that it is by grace (God) through faith (Christ),

that we are saved here in time and on into eternity. Not part of the way, but all the way. What is grace? Webster and other lexicographers say grace is unmerited favor (love), which means God, for God is love. Here is a Bible definition, 2 Timothy i. 8, 9: "God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace [love], which was given us [God's children] in Christ Jesus before the world began." Then we are right in saying that grace is God.

What is faith? Webster and others say faith is belief, creed, etc. The Bible definition is, Hebrews xi. 1, "Now faith is the substance of things hoped for, the evidence of things not seen." What is the substance of our hope? It is Christ Jesus and what he did for his children that the Father gave him. Then our faith is Christ Jesus, our Savior and Lord. Who was it that lifted us out of the miry clay and sink of sin and put our feet upon a rock (Christ) and put a new song in our mouth, even praises unto his name? It was Christ Jesus our God. Who was it that healed the withered hand? Who was it that healed the woman's bloody issue that the doctors could not heal? Christ Jesus. Who was he who cured the lame and made them walk, and the blind and made them see? Christ Jesus, our Lord and Savior. Jesus was their faith, and as he does not change he is our faith; therefore the biblical definition of faith is Christ Jesus our Lord and Savior. Then we see that salvation is not of ourselves,

nor can it be, for we are dead in trespasses and sin and we cannot get ourselves out that dilemma. Then if God is not our Savior, who is? God says, I am God, and beside me there is no Savior. We see the proof is by the two witnesses that we are saved by the God of heaven and earth, through the Lord and Savior Jesus Christ. Then salvation is (has been, is now and will be as long as time lasts) of the Lord. (God the Father, the Word and Holy Spirit, and they are one true and living God.) Then salvation, and everything that appertains thereto, is the gift (not offer) of God. Who was it that chose the Israelites and gave them a law? It was God. Did they keep that law? No, they did not, and they could not, but Jesus did. Who are the "us"? Those who were chosen in Christ before the foundation, or creation, of the world. Did Christ save any but those the Father gave him? He did not. Jesus said that of all the Father gave him he had lost nothing save the son of perdition (Judas Iscariot) that the Scriptures might be fulfilled. Who makes it manifest to those who were chosen in Christ? Christ does, by begetting his Spirit in them, and they make it manifest by crying, Abba, (my Father and my God). Who teaches them after being born of the Spirit? God in them, teaches them to come to Christ; or he draws them to Christ, and takes the things which Jesus did and reveals them unto them by the Comforter. Who is it in them that causes them to obey and walk in the good works that God before or-

dained that they should walk in them? It is God which worketh in them both to will and to do of his (God's) good pleasure. Then it is not left to us to do as we please about it; that is, to our own option or discretion to do or not to do them. Certainly not. Then salvation is of the Lord, and no part of it of man. Who redeemed us unto God, and how? "And they [the saved children of God] sung a new song, saying, Thou [Jesus] art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." I believe in the resurrection of the dead. Jesus says through the apostle Paul, Sown a natural body and raised a spiritual body, sown a corruptible body and raised an incorruptible body, sown a mortal (dying) body and raised an immortal (never dying) body. Again, Paul says, Christ, who shall change our vile (corruptible) body, that it (corruptible body) may be fashioned like unto his glorious body. The description of Jesus' glorious body is given in the Old and New Testaments. My only hope is in Jesus and what he has done for his people, hoping that I was included in the gift of the Father to the Son. I have never done any good that I can see.

Very dear brethren, pray for me when it goes well with you who may read this. May God bless all who are connected with the SIGNS as editors, publishers, writers and readers. I have passed my eighty-fifth year and still love the Old School Predestinarian

Baptists. I am blessed with very good health for one of my age, and feel thankful to God for the same.

If any who read this feel to write to me I will, the Lord willing, answer their letters.

Love to all God's loved ones from your little brother in hope of eternal life in Christ,

J. M. WHITENTON.

WOODWARD, IOWA.

DEAR ELDER LEFFERTS:—If you will excuse my negligence, I will try in my feeble and simple way to answer your kind and much appreciated letter I received some time ago.

I have gone to several so-called Primitive Baptist churches, but they were all about the same. They do not see things the way I do and the way the SIGNS OF THE TIMES contends for them. I have had the pleasure of going to hear sound doctrine in southern Illinois, Kentucky and Tennessee, and I believe I know it when I hear it. I have heard what I thought were some of the grandest sermons ever listened to, preached by such men as Elders Richard Fulkerson and John Perkins, both deceased. The latter was editor and publisher of the *Gospel News* as long as it lasted. I have also heard many more down through the ages who have contended for the same principles and doctrine as I see and believe them, and for which the grand and noble old SIGNS contends to the present time, and may God grant you and yours the power and ability to keep on contending for the doctrine that was delivered

unto the saints of old. I can believe nothing but salvation by grace and the predestination of all things, from the beginning to the end of time. It is my meat and drink, and I am not satisfied with anything else.

No, I am not a member of the militant church, for I have always had a feeling of unworthiness and sinfulness, and my soul seems so black that it would besmirch the purity of the church were I even to offer myself for membership, but I love the doctrine as I never loved anything else in my life, and I also love the members of the church. I hope I love my wife and children, but the love of the Old School Baptists and the doctrine for which they contend is a different kind of love, and, I believe, as lasting as eternity itself. Yet with all the sinfulness I see in myself I cannot say I have no hope, for if I did not have hope I know I would develop into a raving maniac, and who of those that have had the goodness of God revealed unto them would not? While Jesus was hanging on the cross in his mortal agony he said, Father, forgive them, for they know not what they do. Am I any worse than they? I feel to be equally as bad, for if he died for my sins did I not help crucify him?

Please have charity for these rambling words. I know they are too many and have no meaning or sense in them. I look forward to the first of each month for another feast from the editors and writers of the SIGNS OF THE TIMES. May the God of all grace spare you to a ripe old age, and when

you are gone may there be others to take your places and preach the gospel on down to the coming generations until the second coming of Christ, when he will gather his children home from out this sinful world into his loving arms, never more to part. I know I have not much longer to remain in this time state, but I have been blessed with good health, for which I hope I am thankful. I am nearing my sixtieth year, so you see it cannot be long. God bless and keep you.

W. J. KIMBRO.

PULASKI, Miss., March 10, 1932.

DEAR BRETHERN EDITORS:—I am sending a check to pay for the SIGNS OF THE TIMES, which remittance has been unavoidably delayed, and I thank you much for your kindness in sending the paper on, for I would much dislike to miss a single copy. While sending in my remittance I wish to send christian greetings to all the household of faith. Oh that I might speak a word of encouragement to each one who has contributed with their pens to the columns of our loved paper, and I long to say to those aged ones who have gone through heat and cold to feed the flock over which the Lord has made them overseers, and to those who are still wielding their pens in defense of that glorious gospel, to those the words of the poet sound sweet: Like lambs they shall still in my bosom be borne. Indeed yours will be an honorable discharge. Oh may your last days be continually overshadowed with his divine presence. When I read your sweet letters I long

to see you face to face and tell you how good are the crumbs that fall from the lips and pens of those dear soldiers of the cross. I feel that anything we can do or say is not good enough for the Lord's patriots. Yea, the Lord reproved kings for their sakes. When they went from one nation to another, from one kingdom to another people he suffered no man to do them wrong. So fear not, dear anointed ones, to go where he leads to comfort his little flock. I hope to never forget the comfort received by the coming of the Lord's ministers last year, when brethren Sikes and Rhodes, and later on brethren Hutchins, Wyatt and Slatter came into my humble home. I can never express my feelings that the Lord had directed his servants to the home of a poor widow and little grandson with such messages as he alone could have sent. Oh may he continue to go with them and bless them as manifestly as at those times, Only about once a year do I attend my meetings, as it is so far for me to go, about seventy-five miles. I availed myself of the opportunity last October of attending our Association, where my membership is, at Laurel, Mississippi, (Palestine Church). It was a pleasure indeed to visit my brother in the flesh, and I hope in the Spirit, Elder L. F. Easley, and also Elder Graham, who are our pastors. There were several visiting Elders and it was a happy season indeed to be permitted to sit under the sound of such wonderful preaching. I seem yet to view the happy faces as we listened to those ministers giving God

all honor and praise and holding him up, as it were, before the people, he who gave his life a ransom for his chosen. The question with me is, Am I a portion of that treasure that he gave his life for? I can only say, I hope when he comes to make up his jewels that through his own righteousness I may have on that wedding garment that he alone can cause us to appear clothed in, for I have no righteousness of my own in which to approach him, yet in all this seeming uncertainty I often find myself singing, I know that my Redeemer liveth. Indeed I cannot say that he has not blessed me times without number, for since my earliest recollection I have been drawn to him with all my trials, all my cares. He has been my burden-bearer, and the lines, "I cannot live if thou remove, for thou art all in all," express my feelings.

Dear ones, when you can find it in your heart to pray for one of the least of my Father's family pray for me.

Yours in an humble hope,

(MRS.) ANNA WINDHAM.

PORT ROYAL, Pennsylvania.

DEAR ELDER LEFFERTS:—For some time I have felt much impressed that I should try to write you a few lines, but feeling my extreme sinfulness and unworthiness I have hesitated to do so. When I look back over some of my past experience, which I long to fully understand, I feel that surely it was the Lord that said in the midst of my troubles, Peace, be still, and when I meditate upon many of the writings of the apostles, and read many articles in

the SIGNS it appears to give me peace in the midst of trouble, and hope and assurance in the midst of doubts, and glimpses of light in the midst of darkness.

As touching your editorial in the July number of the SIGNS, if I am not mistaken in my one experience, I have been taught that I of myself can do nothing, not even write this letter. Unless the Holy Spirit directs my mind I cannot write worthy of your consideration. I have often felt that if it was the Lord's will I would like to talk with you face to face about having preaching in the little church-building in Licking Creek Valley, where the Tuseroyal Valley Church used to meet, and when I read of the associations it brings thoughts of my boyhood days, when they used to hold associations there, long before I was baptized. Now the building stands there useless and idle, and only the good Lord knows whether there would be any hearers or not, but I appear to have a pressing desire that some of you able Elders will deliver messages there. May he who has all power give me to truly say. Lord, have mercy on me that I may ever praise thy holy name. I ask to be forgiven forever.

I hope I am your true brother in hope,

GEORGE M. VARNES.

CORVALLIS, Ore., June 2, 1932.

DEAR EDITORS:—Here I am again with my little mite, still desiring the love and fellowship of the people of God, and still desiring the SIGNS OF

THE TIMES to come to me laden with the love of truth, which is of the love of our God and Jesus Christ our Savior, as we humbly hope. Sometimes we have a mind and the desire to write of the things that we as the people of God most surely believe, the things that were set forth by the holy prophets and apostles of old in time past for our learning and instruction, and which the SIGNS OF THE TIMES is made able to contend for, the same truth that by the grace of God was given us in Christ Jesus before the world began, and yet being made manifest in these last times to us. May it be pleasing to our God to bless all his little elect children to the end.

Your unworthy brother, a sinner,
JAMES EDWARDS.

FT. WORTH, Texas, Oct. 31, 1932.

DEAR BRETHREN:—Please send the SIGNS to me at Ft. Worth, Texas, instead of Hattiesburg, Miss., and, if not too much trouble, put a notice in the SIGNS stating that my address has been changed. I would be glad to hear from the Lord's people, as there are no Old Baptists nearer than thirty-five miles of us that we know of. It seems sad to be where I cannot see any one of the belief that I so dearly love, but I feel the Lord has a purpose in me being placed where I am. I am still a helpless invalid. Pray for me, a poor, dependent, unworthy sinner, trusting in a sovereign and merciful God.

C. C. SMITH.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1932.

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EDITOR

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

WHAT a wonderful love is the LOVE OF GOD, and how blessed is he who in any degree has that love shed abroad in his heart. Such an one is among that wonderful people who were chosen in Christ before the foundation of the world, that they should be holy and without blame before God in love. One of the evidences of God's love is that they are chastened of him, each of them have a cross and must know something of being crucified with Christ. God does not love everybody, for the Scripture says, "Jacob have I loved, but Esau have I hated." God loved all whom he hath chosen before the foundation of the world, and while the Baptists of the Old School are, if all were

numbered, but a little flock, yet we believe God's people are a number that NO MAN can number, and are as the sand of the sea innumerable. It is their lot in many cases to travel alone, but when they are favored to meet one who loves the truth, no matter by what name he is called, there is a joy and gladness as of fellow-travellers. Some are not ever favored to meet others of like precious faith, thus the travel of brethren as related in the SIGNS, or the experience in many of the hymns and spiritual songs of Zion will be so much in accord with what they feel that love will flow from their heart to the writer and to the writer's God. Many of the hymn writers, in fact, most of them, were not Baptists. Quite a number of them were members and ministers in the Church of England, and many others were independents, but we love their testimony, and could we have met them would have loved them for the truth's sake. There are Newton, Cowper and Toplady, three of a wonderful group of men whose hymns give evidence that they were deeply led into an experimental knowledge of the truth. Such men are greatly blessed of the Lord and are loved by all who love the truth. It is very true they were not clear on the ordinance of believer's baptism, yea, many of them practiced the Romish ordinance of sprinkling, and never seemed to have their eyes opened to its evil. Why the Lord should reveal so much of the truth to them and leave them in what seems to us to be Babylon, is perhaps that they should witness to the truth even there.

In the words of one of them, "God is his own interpreter." We say again, we love them wherever they are found, and can join with Toplady and sing, "Rock of ages cleft for me," and with Cowper while he views the deep purpose of God, and sings, "God moves in a mysterious way his wonders to perform," and our hearts are kindled with a flame of heavenly love by the Holy Spirit so that we have felt there was a sermon to us in the hymn that was sung. God gave us those precious hymns, and they were gracious men who wrote them and they will live in the hearts of good men after the youngest of us now living are silent in death. Thus, though we are Baptists, and true, we hope, to a profession, yet we love many who are not Baptists and yet are God's children, deeply taught of the Lord. We rejoice also that they knew the all-important truth of the gospel of God's grace and expressed it so wonderfully, and for such expressions we love them, yet we could not fellowship them in their church affiliations at all.

To our understanding there is a vast difference between love and fellowship, and it is our object in this article to distinguish, the Lord enabling us, between the two. The things that Jesus Christ, who is head over the body, the church, has commanded, and his apostles and the primitive church practiced, should be and we hope are the order and practice of the gospel church to-day. A gospel church is essentially a church of baptized believers of the truth as it is in Jesus, and any deviation in doctrine

and practice would be a departure from the fellowship of the church. The Regular, New School or General Baptists departed from the truth, and became Arminian, many years ago, and in their departure dropped from the fellowship of Baptists of the Old School. John said, "They went out from us, because they were not of us," and what fellowship has light with darkness? For one hundred years they have gone their way, a way of their own choice, loving Esau, and, in many cases, hating Jacob. Their doctrine has no soundness, for it rests on the choice of man, not on the electing love of God. Our love does not go out to such as it does to those we have before mentioned. It is true that these practice a form of baptism similar to our own, while the others were joined to sprinklers, sprinkling their children, which is an unclean thing, instituted by the father of lies, in an institution which is truly called the mother of harlots.

The one denies an ordinance which Jesus commanded believers to obey, taking instead children ignorant of the work of grace in the heart, while the other takes dead men and women who have some righteousness of their own which is after the flesh, and called them followers of Christ, baptizing them, when most of them know not the truth. There cannot be any fellowship between either of the above people and the church of God. We would love them as we see the work of God in them, but we do not know of any such institutions or churches to-day but what are legalists and haters of the

doctrine of God's electing love. A work of grace in the heart would unfit a person for such fellowship, for all they ask is that the world and worldlings accept Jesus Christ as their personal Savior. So while a work of grace is of little value to them, they do expect a candidate to be baptized, and baptism to them is the door to their church. Should there be a gracious person caught in such a plight they would be like a speckled bird, and for such we would write, Leave such a such we would write, Leave such a you entered by their door of baptism come out the same way, renouncing even that, for it is spotted with the flesh. It is an alien baptism and should not be fellowshiped by any gospel church. There must be a renouncing of that legal baptism, being under a do and live system it was not a gospel baptism. Some have thought that seeing that they were believers before their baptism, even though they were baptized by an Arminian, baptizing them into the fellowship of Arminians, that their baptism was all right and that a gospel church ought not to ask that they be baptized again. If that was so, then the church that received them would be, through them and their baptism, fellowshiping the very Arminians they had professed to be leaving. We are commanded to have no fellowship with the unfruitful works of darkness, but reprove them, and whatsoever is not the fruit of God's Holy Spirit and in accord with God's electing love is an unfruitful work of darkness. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14-18. If Paul did not consider John's baptism, which was administered under a legal covenant, and was a baptism of repentance, but baptized them again in the name of the Lord Jesus (Acts xix. 3-5), ought any who feel to renounce an Arminian institution who entered it by a false baptism, to object to being baptized in gospel order if they would join a gospel church? If it could be proven that a certain man and woman who were living together as man and wife were not legally married, that the man that married them had no legal right to do so, even though their own desires and intentions were honorable, would they not hasten to comply with the law and be married lawfully? A minister in disorder will baptize people into the disorder he is in, one is bound to be dirty if he handle soot, and there will be more peace of mind and fellowship with others of like precious faith

when one washes his or her hands clean of it. God said, Take heed that thou makest all things according to the pattern thou sawest in the mount. There were a number of infringements on that pattern in the history of Israel and each one met its just desert. David ordered Joab to take the number of Israel. David and the Israelites did not meet God's requirements, who had said, "When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them." As a result David lost seventy thousand of his army by the plague. The ark of God was to be carried with staves, but the Philistines put it on a new cart and yoked two milch kine to it; some time later David also takes a new cart and yokes two oxen to it, and Uzza, a man who should have known better, putting his hand to steady the ark, was struck dead by God. Later we find that David had learned a lesson by it, for in 1 Chronicles xv. 2, David said, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever." And in verse thirteen he says, "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." Whatever is not after the ordered way in faith and practice will result in trouble. If the people before mentioned are the church of God, why leave them? If they are

not, then renounce them and their doings. God grant we may all desire to know and do his will and to be kept unspotted from the world. That we may be kind and courteous, and not make a man an offender for a word, yet be firm in the truth and order of God's house. The more orderly and clean the housekeeping, the more happy and content is the family that lives there. May we also be mindful that to love is one thing, and that we may love many for the truth's sake that, because of our humble desire to walk before God in gospel order, we cannot fellowship. Gospel, or church fellowship is very sweet and heavenly, and we should all endeavor to keep the unity of the Spirit in the bond of peace, for while there are many members there is but one body. The Spirit of God does not lead God's children into error, and it is God that adds daily to the church such as shall be saved. We have no desire to lay too much stress on the despised ordinance of believer's baptism, we require and expect those who wish a home with us to have a work of grace in their hearts by the Holy Ghost, and only such are fit persons for the ordinance of baptism. The Regular, or New School, is of a very popular type of religion to-day, and it is no cross for any, even the biggest worldling, to join them, but whosoever will forsake them and wash their hands altogether from their fellowship and join the Baptists of the Old School will certainly have a cross, and their former associates in religion will make that cross heavy unless God prevents. The Old School Bap-

tists cannot fellowship them nor their baptism, and while there may be those we love among them, we pray that God will open their eyes to see that any man in such a disorderly, God-dishonoring institution is in no wise qualified to baptize while he is there, even if he be an angel of God, an institution that cannot distinguish between works and grace, or, what is the fruit of the Spirit and what is the work of the flesh. They are constantly numbering what they call Israel without each soul paying its half shekel of silver; in other words, they do not know what it is to pass through the furnace, nor have they, many of them, an experience of grace which is set forth by the half shekel. It is that that links them together in the great redemption price and is like the sockets of silver that link together the boards of the tabernacle. God will not give his glory to another, and if the infringement of his word cost David seventy thousand of those that fought for him, and, in another instance, which we have before mentioned, the life of Uzza the priest, how shall we escape if we neglect so great salvation? Such ways are not God's ordered way, that is, they are not according to his word, but such systems, being as they themselves say, progressive, are like the NEW CART, it had its origin among the Philistines and not in the mount of God. May God, we pray, open the eyes of his dear children who are in such a case, whether among those of the New School, whether they are called Regular Baptists (who in practice are very irregular) or General Baptists, or

those who are in disorderly churches of the Old School, to see their plight and enable them to renounce the unfruitful works of darkness and confusion and confess him publicly, in the ordinance of his church.

G. R.

CIRCULAR LETTERS.

The Lexington-Roxbury Association, now in session with the Olive and Hurley Church, Ashokan, N. Y., September 14th, 15th and 16th, 1932, sends christian greeting to the several churches and associations with which we correspond.

DEAR BRETHREN:—We gladly welcome your messengers. The churches of this Association are in harmony. Had the brethren known my inability as I feel I know it another would have been appointed last year to write this Circular Letter. I can write only of the things of which I hope I know something and have experienced.

God, who is rich in mercy, has all power. A loving Father, who cares for us. It is written, In the beginning. Can we comprehend the beginning, or fathom its depths? or a God who has neither beginning nor end? In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. God said, Let there be light, and there was light. God's Spirit was that light; not a created light. Not until the fourth day was light created. God made the sun, and the moon, and the stars also, and God

set them in the firmament of heaven to give light upon the earth. God created all things even before man was created. Not until the sixth day was man created. The last of all creation. Then of what has man to boast? Darkness precedes light. The evening and the morning were the first day, and so through the six days, but on the seventh day there was no evening nor morning. God rested the seventh day, full, complete. The work of creation was finished. God's plans and purposes were fulfilled. He pronounced his work good. He rested. So perfect is God's work in creation, the planets and stars made to revolve in their orbits in such order, that astronomers years after creation can for months or years previous predict an eclipse, the time, the place where visible, the planets that intercept each other. This universe is held in space by God's power. Scientists say by attraction. We concede that, but by God's power. Oh the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. Great and marvelous are thy works.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

This omnipotent God calms the troubled sea. The waves obey him. He shuts the lions' mouths. He shuts and none can open. Though the furnace be heated seven times hotter than before, yet the three Hebrew children who were thrown into the furnace were unharmed; not even the smell of fire

was upon their garments. Then what have we to fear? Though we are called to pass through the furnace of affliction and trial, God is our refuge and strength, a present help in trouble. I will be their God, they shall be my people. (Not if they will be, or may, but shall.) God declared the end from the beginning: My counsel shall stand and I will do all my pleasure. My word shall not return unto me void. I create good, I create evil, I the Lord doeth all things; not a part of them. He foreknew all things, he predestinated all things. God's power is no greater than his love. God is love. Has no beginning nor end. We love him because he first loved us. In the beginning was the Word, and the Word was with God, and the Word was God. Christ, the Son of God, is the Word, he is ever with the Father. We were chosen in Christ Jesus before the foundation of the world. Thine they were and thou gavest them to me. Again, of what has man to boast? In God's time he reveals himself to us. We are of the earth. We are in darkness, we know not our condition. When we are quickened by God's power the light of his Spirit shines in our heart, then we see light in darkness, but the darkness comprehends it not. We are made to cry, Oh wretched man that I am! We feel we are lost. We think there is something within ourselves we can do, must do, to obtain our salvation. We work, yes, work, our six days, go to the end of the earth, but of no avail. God speaks to us; we hear his voice, we know his voice, Come unto

me, all ye that labor and are heavy laden, and I will give you rest. We are made to rest in his promises, in his love. It is our seventh day. We have ceased from our work as God did from his. We are made to hope in his mercy. God knew his people would transgress. In his plan he made provision for their redemption. He sent his only begotten Son into the world. His name shall be called Jesus, for he shall save his people from their sins. (Not may, but shall.) He was born of a virgin, Mary, in a lowly manger. He was not with the so-called great and popular people of the world. He was smitten, persecuted, tempted, yet without sin. He was meek, humble, submissive, answering his persecutors in words, It is written thus and so, that the Scriptures might be fulfilled.

"Oh may his meekness be our guide,
The pattern we pursue;
How can we bear revenge or pride,
With Jesus in our view?"

Jesus, who knew no sin, took upon himself the sins of his people. He died the cruel death of the cross that we might live. Through the shedding of blood is remission of sin. He was clothed with a vesture dipped in blood, and his name is called, The Word of God. In his humanity he cried, If it be possible, let this cup pass from me, but prayed unto God, Not my will, but thine, be done. God's will was done. When on the cross Christ cried, It is finished. The work the Father sent his Son to do was finished. He redeemed his people. His plans and purposes were fulfilled. What a blessed thought: a

finished salvation! When we are made to know Christ is our personal Savior (not merely a savior) what divine sweetness. We cannot praise his name too much. Though we stray far from him, he cares for us. His love encircles us, his everlasting arms are underneath us. Not one for whom Christ died is lost. We may wander so far as to be lost to the enjoyment and privileges of the church and to the love, fellowship and communion of the dear kindred in Christ here (Oh what a lonely, forsaken feeling that would be), but God, who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ (by grace are ye saved). What manner of person then ought we to be? Shall we live after the flesh, and of the flesh reap destruction? God forbid. The works of the flesh are strife, turmoil, confusion. The fruits of the Spirit are love, joy, peace, submission, esteeming each better than ourselves. It is written, Little children, keep yourselves from idols. We are all little children. We may not bow down to images as idols, but in our hearts may be some preconceived idea that has become an idol to us. From such let us keep ourselves.

"Love is the fountain whence
All true obedience flows;
The christian serves the God he loves,
And loves the God he knows."

Father, we would rest in thy love.

ARNOLD H. BELLOWES, Mod.

AMASA J. SLAUSON, Clerk.

The Virginia Corresponding Meeting, in session with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1932, to the churches composing the same, and to the churches and associations with which we correspond, sends christian greeting.

BELOVED IN THE LORD:—In the year 1898, on the 12th, 13th and 14th of October, the Corresponding Meeting was held with this same church of Mt. Zion as on the same days of this present year. At that time, thirty-four years ago, the Circular Letter was prepared by the late Elder E. V. White, and we know of nothing more suitable for this present occasion, and surely nothing more apposite to our present circumstances, as churches of Jesus Christ, than to bring this letter of Elder White's to the light and send it forth as our Circular Letter for this year, hoping it may be blessed by the Holy Spirit to the stirring up of our pure minds unto the remembrance and observance of matters which we so easily let slip. Here follows the letter:

According to custom, we address you this our annual epistle of love and fellowship, calling your attention to the subject of charity, than which there is no other subject of greater importance to the church. We base this assertion upon what the apostle says in 1 Corinthians xiii. 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." We do not think charity is greater than faith

or hope, simply because it has a more lasting or eternal abiding, or simply because it continues in the life to come. We do not understand the apostle to use it in this sense, but rather instruction in righteousness to the man of God in this present time state; that the supporting, sustaining power of charity is greater than faith or hope; that it has greater cohesive power than either faith or hope.

The word charity not being found in the Old Testament, we take it for granted it is because there was found no place for it. The end of the commandment being charity (1 Tim. i. 5), so long therefore as the end had not been attained, charity had no place. The law of commandment, embodying separation, servile punishment and death, must be abolished before charity could become operative. We understand the true significance of charity is found in the love of God through the work of Jesus Christ, and that there is no charity except in love manifested in works corresponding in spirit with the works of Jesus. God loved from all eternity, and loved his people from the beginning, but never until that love was manifested in bringing his people together in one, was charity effective. We do not understand that love and charity, as closely allied as they are, have the same significance, but rather that charity is the work of love in righteousness, as the apostle says, "out of a pure heart, and of a good conscience, and of faith unfeigned." Though love, and faith, and hope, had their existence under the Old Testament, yet there

was not an organized church where the people of God dwelt together in the unity of the Spirit, and bond of peace, on earth. Nor could there be, so long as every man demanded according to the law, which he had a perfect right to do. Herein does the righteousness of the saints under the gospel dispensation exceed the righteousness of the scribes and Pharisees. Wherein we condone not, but condemn, reprove, rebuke sin, yet we do it with long forbearance and compassion, bearing their sins in our own bodies, thus following in the righteousness of Christ, and in the charity of our blessed Lord, and not in the righteousness of the law. Because of this charity the people of God are brought together, even as the love of Christ manifested in works of charity brought his people together, and made them one in him. So does the love of God in us manifested in works of charity toward our brethren draw them unto each other in love and fellowship, uniting us altogether as members of the one body, so unites us that we are bold to say, If you are a member of the body of Christ, so am I. In a worldly sense it is not the magnificence of the house, nor the richness of its appointments, that makes it worthy of the name of home, but however humble, or however grand, where the sympathizing tear flows for each other's woes, and a happy smile for each other's joys, where charity abounds, where heart in each other's heart delights, *there and there alone*, is a place found worthy of the dignity of a home. And so where love behaveth itself lovely, "seeketh not

her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things," is that place worthy of the name of the church of Jesus Christ, or a home for the people of God. Whatever else we may have, whether prophecies to solve all mysteries, or faith to remove mountains, yet in the absence of this binding principle that gives light and life to the church, all is profitless. We may know some who we cannot doubt have faith and understand mysteries, yet in the absence of charity toward their brethren, death reigneth, their light has gone out in the church, the candlestick has been removed out of its place. That the church may know that he is the God that trieth the heart and reins, and will give unto every one according to his works (Rev. ii. 5, 23). If we do not do the works of love (charity) love like faith is dead, being alone. Being works we are commanded to put it on. Not only so, we are told by both Paul and Peter, above all things to put on charity. That is the bond of perfectness. It is the transcript of Christ's love to us, bringing together all parts of the body of Christ in harmonious agreement. Without it there would be no church. So long as the church exists on earth, so long will faith, hope and charity abide. There is however a material difference between abiding in weakness and abiding in strength: "This is love, that we walk after his commandments," "And whoso keepeth his word, in him verily is the love of

God perfected." So, as we understand, it is works of love that bringeth perfection to the church. It will be understood that this perfection has reference to the organization of the church, to the order of the house of God, of which charity is the sum and substance, greater than faith or prophecy. Of all things, and above all things, see, brethren, that we hurt not the wine found in the cluster. Let us by due diligence to every obligation resting upon us as members of the church, show forth the praises of him who has called us out of darkness into his marvelous light. As we have received the Lord Jesus Christ so let us walk in him. As we are not children of darkness, but of light, let us walk in light. We can only do this by acts of kindness towards our brethren: not to neglect the assembling of ourselves together as the manner of some is, nor of visiting the poor, the sick and the afflicted; of speaking in kindness and love, "forbearing one another."

Oh that we could see the fire of charity burning brighter upon the altar of the church, that we could see at the times of our meetings the laying aside of every weight and the sin which doth so easily beset us, and the presence of our brethren to cheer the hearts and strengthen the faith of the church. These are works of righteousness, which, if a man neglects, he forsakes his own mercy. God will not be mocked. "We beseech you therefore, brethren, that you present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service."

The time and place for the holding of the next session of this Corresponding Meeting has not been determined upon. Due notice thereof will be given in the SIGNS OF THE TIMES. We appreciate the coming of your messengers and messages to this present session, and hope to be favored with a continuance of the same at our next coming together.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

(Written by Elder G. E. Coulbourn.)

The Salisbury Old School Baptist Association, in session with the Indian-town Church, Powellville, Wicomico County, Maryland, October 19th, 20th and 21st, 1932, sendeth greetings to the several associations and meetings with which we correspond.

DEAR BRETHREN:—Following the usual custom of writing what is called the Circular Letter for the Association, we make the attempt, realizing at the outset what the apostle Paul said was true: We are not "sufficient of ourselves, to think any thing, as of ourselves," this pertaining to thinking as to spiritual things. The apostle's sufficiency, said he, was "of the Lord." Further in the same connection, he wrote that with the sufficiency of the Lord he and others, using the word "us," saying, God also "made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." This applied to Paul and others in the ministry at his time, and must also apply at this time, for natural man

never has been able to make himself a minister of the Spirit, for this is God's work. We do not understand the apostle to be boasting of his ability in this text, but rather that God made him able, as well as making him a minister. In other words, the minister made by God is supplied by God with ability to minister, and with only such ability as it pleases God to give. The churches in this Association, as in others, are the judges as to their ministers, and during the past year there has been nothing to indicate that they are not agreed with the ministers in the doctrine they have declared, and there has been no evidence of any disagreement among or between the ministers as to the doctrine, as they understand it, taught of the Lord. For this we desire to thank the Lord, as ability to agree in matters of the Spirit is the wisdom (as James said) that cometh down from above, first pure, easy to be entreated, full of mercy and good fruits, and is without partiality or hypocrisy. Without this wisdom from above, from God, to guide us we are by nature as others in the flesh, full of wrath, strife and confusion, which cometh from below and is devilish and earthly. (James iii.) Then the question, What is the sufficiency the apostle mentioned as coming from the Lord? We read much about revelation, and what Paul said about it and other inspired writers, and we only understand when the Lord gives us understanding. Paul had such an abundance of revelations that in the wisdom of God he was given a thorn in the flesh, the messenger of

Satan to buffet him, and so Paul sought the Lord thrice for relief, and was told by the Lord, "My grace is sufficient for thee." So then we are here informed that it is God's grace that suffices, and by his grace his ministry is enabled to minister of the Spirit, instead of the letter of the law, and so Paul could say, "By the grace of God I am what I am." We believe this doctrine as of Paul, and as having been taught him by the Lord, and although the Lord taught him so much, yet he professed to know only in part, and may the Lord direct and keep this Association, and his people everywhere, steadfast in the knowledge that he is their "Sufficiency," for without him we can do nothing. We believe that in the Spirit there is agreement, but when left to the "letter" there is disagreement. We believe that "without controversy, great is the mystery of godliness." We confess that we cannot solve the great mystery, but that we believe what the inspired Word left on record: that "God would make known what is the riches of the glory of this mystery, * * * which is Christ in you, the hope of glory." What a hope indeed! and is it not enough?

In conclusion, we quote from our letter of last year: "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 valuation, and our earnestly contending for them in the mystery of godliness is the manner of persons we ought to be, and all envy and strife is swept away.

May the peace of God, that passeth

understanding, be with us in this Association, and may God make us realize more than ever that we are dead (to the law of sin), and that our lives are hid with Christ in God, and may he strengthen us in the hope that when Christ, our life, shall appear, then shall we appear with him in glory.

G. E. COULBOURN, Mod.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Indian-town Church, Wicomico County, Maryland, to the several churches and meetings with which we correspond, sends greeting with love in the Lord.

BELOVED BROTHERS:—We deem it a privilege to thus address you and report a pleasant meeting. The preaching has been to the glory of God and to the comfort of his redeemed family. The attendance large and orderly. We are glad to have had your ministers and messengers with us, and also to have copies of your Minutes.

Our next session is appointed to be held with the Broad Creek Church, near Laurel, Sussex County, Delaware, Wednesday, Thursday and Friday before the fourth Sunday in October, 1933, when and where we shall hope to meet and greet you again, and until then farewell.

G. E. COULBOURN, Mod.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

The Lewington-Roxbury Association, now in session with the Olive and Hurley Church, at Shokan, Ulster County, New York, September 14th, 15th and 16th, 1932, sends christian greeting in the Lord.

DEARLY BELOVED BROTHERS:—Another year with its joys and sorrows is past, and by the goodness and mercy of almighty God we have been permitted to meet in an Association. Your messengers have come to us preaching Jesus the way, the truth and the life, giving God all the glory. There has been one continual flow of love and fellowship all through our meeting, and we can truly say that it has been good for us to have been here. We crave the continuance of your correspondence in the future as in the past.

Our next session is appointed to be held with the Second Church of Roxbury, Roxbury, Delaware County, New York, Wednesday, Thursday and Friday between the second and third Sundays in September, 1933, where again we hope to meet your messengers. Until then, dear brethren, farewell.

ARNOLD H. BELLOWS, Mod.

AMASA J. SLAUSON, Clerk.

TO OUR SUBSCRIBERS.

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. By referring to these dates you can tell to just what time your subscription is paid.

OBITUARY NOTICES.

MRS. ELIZABETH McTAVISH DUNCANSON departed this life at her home, in Dutton, Ontario, May 9th, 1932, aged 82 years. She was born in Argylshire, Scotland, December 22nd, 1850, and emigrated to Canada, with her parents and one brother, when one and one-half years of age. The brother died in his eleventh year. In 1876 she married Peter Duncanson, and to them were born four sons and one daughter: James, who died a number of years ago, Daniel, Peter, Robert and Mary (Mrs. Charles Kendall) living, also a step-daughter, Mrs. McLellan. Prior to her marriage father secured her as a nurse during our dear mother's last illness, and for some time after she stayed with us, and proved a true guardian and wise counselor to us eight motherless children, and a comfort to dear father, and we all loved her. She was formerly a Presbyterian, but in her few years stay in our home and mingling with the people of God she became deeply interested in their conversation on spiritual things, and it became evident she was concerned about her soul and her hope in Jesus. She dearly loved Elder Durand, who always visited at our home and talked very sweetly and encouragingly to her awakened heart, and ever after she sought the place where His honor dwelleth, where Jesus was preached the way, the truth and the life, and the only Savior of sinners, as she felt to be the chief, and she was enabled to follow her precious Jesus: baptized into his death, raised to walk in newness of life and thus followed on to know the Lord through very many severe and sore trials and conflicts which marked her as a very lovely, humble character. I say few were her equal in the meekness and patience shown in her walk with her Savior, and the Lord's promise was verified in making all her bed in her sickness, and death was fervently longed for to drop and separate this mortal flesh, to fall asleep in the arms of Jesus. Elder Ruston was her pastor, and she loved him and longed for his coming to talk to him and hear him talk to her of Him who came to take her with him to rest in hope of a glorious resurrection, when she shall awake in his likeness, see him as he is and be like him. She was baptized by Elder Pollard in the year 1896.

Written by one who loved her,

(MRS.) SARAH MCPHAIL.

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

"A friend," Ontario, \$1; Mrs. W. F. Adams, Ga., \$3; Attie A. Curtis, Maine, \$1; Mrs. C. A. Shryock, Va., \$1; Lillie M. Jenkins, Pa., \$3; Mrs. J. H. Hasbrouck, N. Y., \$1; Mrs. J. A. Dunlap, Maine, \$3; Mrs. Maria Rees, Ky., \$8; G. S. Varnes, Mich., \$1.15; Huldah J. Leonard, N. Y., \$1.

IN MEMORY OF THOMAS CRAIG PARKER.

God, who made heaven and earth, who rules all things, saw fit on the 21st day of December, 1928, to retard the steps of brother **THOMAS CRAIG PARKER**. Paralysis, an electric storm, the roaring waves, came, one at a time, until the home of sister Laura Parker was made sad. With untiring hands she did all in her power for her husband, their children came with anxious hearts to the hospital where he was taken for more thorough treatment, but the physicians were made to see that their arms were too short, that God had ordained it otherwise. The dear wife, daughters, sons, daughters-in-law and doctors had to surrender as did the apostles. So it was all over on the morning of December 10th, 1931, at 12:30 o'clock, God rebuked the wind and there was a calm, he spoke peace to the suffering form and took brother Thomas Craig Parker at the appointed time to the home he had prepared for him years ago. He had suffered greatly, but his faith in God never ceased. About forty years ago he came forward, feeling God had forgiven his sins, and requested a home with the church (Primitive Baptist), was baptized in Christ and lived ever faithful to the all-wise Giver. His friends were too numerous to mention. The community carries drooping heads and aching hearts, but the sad, sad heart is that of the dear wife who stood over and sat by his pitiful form. Her love for her dear companion is as of the ring of gold: it has no end. Oftentimes as I visited his sick chamber I could hear his weak, frail voice saying, Laura, Laura. She stood by until death, as she promised thirty-six years ago. Dear Ruby and Elizabeth, how your father adored you, ever be thankful for such a father as God gave you. You five sons, Buell, Prentice, Clifton Rudy and Robus, have proven your love for your father, you nursed and administered to his necessities, but now the cold dark grave holds closely the dear form you loved so well. Out of sight but not forgotten; no, no, never. Other dear ones are two sisters, Mrs. Frances McChristian and Mrs. Parisabe Grogan. Four brothers, Bruce, Dee, Burgess and Dock, are sad, too, for their father's and mother's old homestead is desolate and sad because of the death of their eldest brother. No doubt, if brother Craig could speak to all his loved ones he would say, Weep not for me, for at the age of sixty-eight I was anxious to go to that haven of rest where tears never flow. I feared not to enter that lonely ward, for soon I shall rise from the old church yard. Yes, soon shall he join that heavenly band of glorified souls at the Savior's right hand.

Funeral services were conducted the following day by Elder T. J. Prince, of Fulton, Kentucky. A gathering that more than filled the church-house was present and eyes were flooded with tears as they paid their last respects to the departed. The remains were laid to rest in the Salem Cemetery by the side of their three babies.

(MRS.) FANNIE H. CHESTER.

NOTICE.

December 15th, next, has been designated as DONATION DAY at THE PRIMITIVE BAPTIST HOME in Salisbury, Maryland.

Unquestionably, this cause has been greatly blest of the Lord, and it is our earnest hope that he will continue to put it into the hearts of our brethren and friends to support it. Unfavorable financial conditions throughout the country have, of course, prevented many from helping to the extent they would have liked. It will be greatly appreciated if all who desire to, will send their donations in the form of funds either to the Home, or to Henry T. Lefferts, Nutley, N. J., and all other useful gifts can be sent direct to the Home so as to reach their destination on or before the 15th of December. Thank you in advance.

R. LESTER DODSON.

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.

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.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

The 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.

Cedar Creek Church meets every fourth Sunday at the home of sister N. J. Preston, 116 Center Street, Oregon City, Oregon, at 10:30 a. m. Those coming by stage, steam train or electric car get off at Seventh Street, take elevator to top of the hill, cross trestle over railway tracks, turn to the right, go two blocks on Sixth Street to Center Street, thence five and one-half blocks south on Center Street to 116, house number, between First and Second Streets. Lunch at noon.

S. B. MOFFITT, Moderator.

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.

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

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

The Ebenezer Primitive Baptist Church of Baltimore, Md., meets every 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.

DROPSY REMEDY.

Purely vegetable, removes from one to two gallons of water a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. Best and cheapest know remedy, only \$1.00 a package, six packages \$5.00 by mail post-paid, and free to very poor people who are really unable to pay.

ELDER C. W. ANDERSON,
St. Paul, Arkansas.

"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,

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HYMN BOOKS.

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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.

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,

(MRS.) MILDRED D. GORDY,